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CHRISTIAN MONITOR

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THE NEW YEAR

I saw on the hills of the morning,
The form of the New Year arise,
He stood like a statue adorning
The world with a background of skies.
There were courage and grace in his beautiful face,
And hope in his glorious eyes.

"I come from Time's boundless forever,"
He said with a voice like a song.
"I come as a friend to endeavor,
I come as a foe to all wrong.
To the sad and afraid I bring promise of aid,
And the weak I will gird and make strong.

I bring you more blessings than terrors,
I bring you more sunlight than gloom,
I tear out your page of old errors,
And hide them away in Time's tomb.
I reach you clean hands, and lead on to the lands
Where the lilies of peace are in bloom.

—Ella Wheeler Wilcox.

GOS[illegible]
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SELECT READING

TRYING TO BRIBE NAST

There are many ways of saying "Get thee behind me, Satan." This was Nast's way, as told in Pearson's Magazine, by a writer who recounts some of the incidents of the cartoonist's earlier successes. The "Tweed Ring" was finding Thomas Nast a formidable opponent, and attempted to find out his price for silence.

"A lawyer friend one day intimated to Nast that, in appreciation of his great work, a party of rich men wished to send him abroad, and give him a chance to study art under the world's masters. The friend was probably innocent enough—an unconscious tool of the ring. Nast said very little except that he appreciated the offer and would be delighted to go, but for the fact that he had important business just then in New York. He fancied that he detected the far, faint odor of a mouse under the idea, but he did not mention this to his friend. On the following Sunday an officer of the Broadway Bank, where the ring kept its accounts, came out to Morristown to see Nast. He talked of a number of things. Then he said, "I hear you have been made an offer to go abroad for art study.' 'Yes,' nodded Nast, 'but I can't go. I haven't time.' 'But they will pay you for your time.' I have reason to believe you could get a hundred thousand dollars for the trip.'"

"Nast pondered a moment, then: 'Don't you think I can get two hundred thousand?' 'I do. I believe from what I have heard in the bank that you could get it. You have a great talent; but you need study and you need rest. Besides, this ring business will get you into trouble. They own all the judges and jurors and can get you locked up for libel. My advice is to take the money and get away."

Nast looked out into the street and perhaps wondered what two hundred thousand dollars would do for him. It would pay the mortgage on the house in the city. It would make him comfortable for life. Presently he said, 'Don't you think I could get five hundred thousand to make that trip?' The bank official scarcely hesitated. 'You can. You can get five hundred thousand dollars in gold to drop this ring business and get out of the country.'

"Nast laughed a little. He had played the game far enough. 'Well, I don't think I'll do it,' he said. 'I made up my mind a long time ago to put some of those fellows behind the bars, and I'm going to put them there!' The banker rose, rather quietly. 'Only be careful, Mr. Nast, that you do not first put yourself in a coffin.'"

They did not put Nast in his coffin; he and those working with him did put several men behind the bars. By fidelity like this our public is to be shaped to the model that Jesus portrayed under the term "Kingdom of God."—The Wellspring.

TACT

A New York pastor received a call in his study one morning not long ago from a man with whom he had a pleasant, but not intimate, acquaintance. And the visitor told him, without much ado, that he had called on a peculiar errand.

"Some time ago," he said, "as you know, I lost my wife. I have no children, I have no near kinspeople, and I am very lonely in the world. Last week, by an unlucky speculation, I lost my whole fortune. I am, therefore, without companionship, without an occupation, without money. I am too old to start again, and I have no joy in life as it is. I have deliberately decided, therefore, to commit suicide. And I called to tell you of my purpose, and to ask the favor of you that when my body is found you will make such an explanation as your good judgment and kindly feeling toward me may suggest. I have come simply to ask this favor, and not to argue the question, which I have settled for myself. If you do me this last service, I shall be very grateful."

The preacher said little, and was far too wise to undertake to dissuade him; but he permitted the man to say all that he had to say without interruption.

Then, as he was going away, the preacher called to him and said:

"I have not seen you on the golf links for some time. You used to enjoy the game."

"Yes," said the other.

"Well, go out and play one more game today before you carry out your purpose."

The man smiled for the first time, and went to the golf course, and—he is living yet.—Sel.

HIS TWO-FINGERED BIBLE

The most remarkable invalid of the age," is what Bishop Shereschewsky, the missionary bishop of China, has been called. He began life as a Lithuanian Jew, came to America in boyhood, was converted to Christianity and went to China as a missionary in 1860. He was a born linguist, and set himself to work to give the Chinese the Bible in their own language. The Mandarin Bible, translated and revised by him and under his direction, was the result, and another result of his incessant missionary labor was that he was sent home to America paralyzed and helpless, in 1883, to die—so everyone supposed.

But the invalid missionary himself thought otherwise. Even in his extremest weakness, he cautiously, but determinedly did a little work day by day. He began an entirely new translation of the Bible into Wenli, the classical language of China. He had no Chinese scribe or assistant, and could not hold a pen. So he had a special typewriter made, and with his two half-paralyzed index fingers, which were all he could use, he copied his translation of the Wenli text, in fourteen years of unremitting labor, calling it, humorously, his "two-fingered Bible." He was taken back to China in 1895, and afterwards compiled a Mongolian dictionary and made other valuable missionary translations. "To complete my tasks," he once said laughingly to a Bible-society agent, "I have sat in this chair for over twenty years"

Professor Max Muller once said of this marvelous invalid that he was one of the six great orientalists of the world. But his real greatness is a good deal bigger than that. It does the world good to have a man like that live in it, and show it how little any limitation can bind a heroic will. Such a name is fitly associated with the Book of saints and martyrs, apostles and prophets. If we have any path of pain, disability and apparent defeat to tread, we should remember the "two-fingered Bible," and take courage from the unconquerable spirit of its translator.—Wellspring.

THE UNAPPRECIATED CLOUDS

To many, the extraordinary variety of cloud forms, and the way in which they graduate into one another, may seem enough excuse, since it is not easy to fasten a special name upon one particular stage in a long-continued series. But cloud forms do group themselves into well-defined families, and certain forms bear a relation to weather changes so obvious that very little observation is required to note them. How is it, then, that these families and their portents of the weather to come have not long ago found places in the popular dictionary?

The fact is that singularly few people really observe the clouds. Even those who are keenly on the alert for all else that goes on around them very often take little heed of the clouds, unless they happen to form the chief features of a sunset sky, or some such phenomenon, and then it is the effects of light and color which are noticed rather than the cloud forms.

Some twenty years ago, when the application of photography to cloud study was in its infancy, the writer had a large collection on view at a meeting of the British Association. On passing one day through the gallery where they were hung, a group of three or four of the most distinguished physicists of the world were found standing before some pictures of wave-like forms, busily discussing the mode in which such clouds could have been produced. "I had no idea," said one of them, turning to the writer, "that clouds had such definite forms until I saw these photographs of yours." Here was a man whose whole life had been spent in accurate observation, and yet he had never seen what any one may see for the trouble of looking. What wonder, then, that such things should escape the notice of the great majority?—Arthur W. Clayden, in "Harper's Magazine."

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CHRISTIAN MONITOR

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THE SUNDAY SCHOOL AROUND THE WORLD

Edgar Allen Forbes.

(This article from the "World's Work", is a brief and vivid presentation of the world-wide work of the Sunday school. Giving a brief biography of some of the leaders, their methods of work and some general statistics of the work in foreign countries. It will be concluded in the next issue.—Ed.)

Today, in the great market-place of Tunis, I mingled with a crowd of a thousand wrangling Arabs—farmers and city-dwellers, wholesalers and retailers, Arab Jews with red fezes and Arabs with turbans of every sort, with now and then a coal-black Sudanese, buyers and sellers of everything under this blazing sky. Every turn of the kaleidoscope brought fresh types of fierce-looking faces into the field of vision, but one face stamped its image upon memory more nearly ineffaceably than all the others. It was the face of a farmer's boy, a true child of the desert, and I watched the little statue in bronze for half an hour as he waited by the donkeys while his father—a stalwart Arab whose magnificence could not be disguised by his soiled robe—haggled over the last of the produce that they had brought into the city before the dawn. This little lad, with his nut-brown face and his wonderful eyes, has in him the untamed fierceness of his race—and it came to the surface once, when a larger boy crowded him—but he and others like him are the hope of Africa. France is giving him a chance, opening to him a vision of which his fathers caught never a glimpse, and the transformation of all Tunisia will be the outcome.

But France cannot remove from him the great blight that for centuries has rested upon his race—the curse of Mohammedanism, which links him to a decadent and listless past in the face of a marvelous future, for the essence of Islam is as much a foe to progress as the essence of Confucianism or of Buddhism. Mohammedan he is, and a Mohammedan he will go to his tomb—unless one of the missionaries succeeds in hooking him with the colored pictures of a Sunday school paper. When the Arab boys break with their ancestral faith—and the break is coming sooner or later—it will be the culmination of an era more hopeful than any that has been forced upon the sons of the desert in all the centuries of exciting history that this land has experienced. Just what kind of an Arab the boy will become after the break remains to be seen; but the lifting of the blight is how his greatest need.

Now that we are grown-ups, you and I, and the Christmases are closer together than they used to be, most of us are apt to think of the Sunday school as a childhood toy and to speak of it in the same way that we refer to the rag-doll that was once of more importance to us than a Presidential election. It is our privilege to think of it as we please, but let us not forget that it is one of the American institutions, one of the few ties that we all have in common. It is also a religious institution, of course, but so is Christmas itself.

Since a very large proportion of the best people that we have think much the same way about the Sunday school as a factor in the making of national character, and since its development and extension have been overwhelmingly American, it becomes a matter of national pride that every hour on Sunday a Sunday school modeled on the American plan is held somewhere in the world. So this, also, is one of our contributions to international life; and this, also, is one of the influences that are giving the United States recognition in nearly every habitable part of the earth's surface.

Captains of Sunday School Industry

The most surprising fact about Sunday school extension is that the great syndicate that directs it is made up of business men, not of preachers or philanthropists; and only a very small percentage of the local superintendents and teachers are connected with the clergy. It is essentially a layman's work, and all the compensation that any of them get out of it is the joy of the working. Of the half-dozen men who are recognized as "captains of Sunday school industry," one is a manufacturer whose name is familiar in every part of the United States, one is a publisher, one is a contractor engaged in structural iron work, one is a physician, and all of them are eminently successful in business. They have organized the Sunday school forces into a religious corporation and conduct it on business lines. When the working capital becomes inadequate, they draw their personal checks to increase it. They are its active directors, taking much valuable time from their private businesses and sometimes allowing their own affairs to wait for attention until the "corporation" work has been discharged. And there is no weak sentimentality about them. Here are the men:

Mr. William N. Hartshorn, a publisher, of Boston, began life as a poor farmer's son in New Hampshire, though a direct descendant of General Israel Putnam. His father was one of the first farmers to introduce the practice of sending milk daily from the New Hampshire hills to the Boston market. His son William soon followed the milk, and the boy took a three month's commercial course on borrowed money before looking for a job. But he was seriously handicapped by inability to speak without stuttering and nobody seemed to have a place for him. Finally he agreed to canvass a New Hampshire town in the interest of a steel engraving, in spite of the fact that he could not avail himself or the ordinary canvasser's persuasive eloquence. He began by writing this on a card:

"Please permit a young man to show the lady of the house a steel engraving,

"Christ Walking on the Water."

That card, framed, now hangs in his beautiful Boston home.

But the card did not give him entree into the New Hampshire houses. The first nine doors were shut in his face, but the tenth lady proved a customer. He kept on until he had money enough to take him to Kalamazoo, Mich., where he went to work in a drug-store at $50 a year and board, with a sixteen-hour day. Within three months he was manager of the drug-store. At the end of his year he went to Detroit, worked in a bookstore for several years, then returned to Boston as one of the business managers of the Youth's Companion. He proved his ability by marrying the publisher's daughter soon afterward, in spite of his defect in speech. Finally he took hold of a decrepit publication and made of it a magazine that now has a monthly circulation of about 200,000.

He showed the same kind of ability in Sunday school work. In 1879 he took charge of the children's department of the Ruggles Street Baptist Church, Boston, where his wife was a teacher. Within three years they raised the average attendance from 75 to 400. Curiously enough, he found himself in demand as a speaker at Sunday school conventions, in spite of the stammering, which he had done his best to overcome. He was made president of the Sunday School Association of Boston, next of the county, and then of the state. In each case he perfected the same kind of efficient organization that made his own business prosperous. In 1902, when the International Committee lost Mr. B. F. Jacobs, Mr. Hartshorn was the unanimous choice for the leadership of the world-wide Sunday School advance. Last year it cost him $14,000 to have the privilege of giving a large part of his time to

this work. Mrs. Hartshorn, now a helpless invalid unable to speak more than a word, also makes large gifts for the same purpose. And this is the spirit in which the man is doing his beneficent work: "It is a thing to be profoundly grateful for, that God is using for his service the life he has given me."

Mr. F. M. Wells, of Chicago, another leader, is also of sturdy Yankee parentage, his father having been a man who once bankrupted himself to make good his endorsement of a friend's note. The boy began his business career in Chicago at the age of seventeen as errand-boy at $4 a week. The next year he was timekeeper in a large packing-house, where the head of the firm had a way of questioning the workmen at the end of the week in order to check up the timekeeper's record. A brief experience with his new eighteen-year old timekeeper led the packer to discontinue this practice. A few years later, when young Wells had made the preliminary arrangements with the girl of his choice, the packer loaned him the money for building a home on the site where his present mansion stands in Englewood.

The long illness and subsequent death of his young wife put an end to this part of Mr. Wells's career. In 1885, after three years' experience as a traveling salesman for a grocery house, he decided to begin life over as a builder, in partnership with his brother. This had been the life-work of the father. Mr. Wells started in as a bricklayer, and he had his heart in his work. The two sons maintained their father's reputation of integrity, and their business prospered greatly. In the last fifteen years, their company has constructed about $40,000,000 worth of buildings.

This is the man who is now the treasurer of the International Sunday School Committee, and a large part of his duty is to pay bills with his own checks when the funds are low. He has held many other positions but considers that his greatest work has been done as a teacher. But he has also done much to make the International Committee an efficient business organization.

One of his friends has made a remark that would make a crediable epitaph for any man's tombstone: "I don't think that I ever heard him suggest that the other fellow should do it."

One of the things which Mr. Henry J. Heinz of Pittsburg has never advertised is his "M. O. Book," but it has done more to establish him in the business world than any thing else. During the panic of '73, his firm went to the wall and repudiated its debts. Mr. Heinz, whose protest against this action was ineffectual because he held only a minority interest, personally assumed all the obligations of the bankrupt firm. Years of struggle followed, but, one by one, every debt that he had entered in his Moral Obligation Book was paid in full, and the book was closed. He will not talk about it himself, but the business men of Pittsburg have not so much reluctance.

Young Heinz had, from his earliest years, been no stranger to adverse circumstances. His first occupation was that of a helper for his father, who was a bricklayer in Sharpsburg, Pa. The family had a large garden and the surplus vegetables were peddled about the village in a basket or wheelbarrow by the boy. One of his proudest achievements was the winning of third prize in a potato-digging contest on a farm where he had hired himself temporarily at twenty-five cents a day. Today he is perhaps the largest manufacturer of vegetable products in the world. His present business of manufacturing began in a humble way in his father's home at Sharpsburg. The old house may be seen today on his forty-acre plant near Pittsburg; he had it brought down the river on a flat-boat four years ago.

In Mr. Heinz's private office is another exibit—a book-case filled with reports of Sunday school conventions—that tells of an important outlet for his activities. This work for the world's children has had a large share of his personal attention through all the years, and his skill in the selection of efficient men has characterized his benevolent work as well as his business. One of the leaders in the international movement today was once selected by Mr. Heinz as a business associate, but the man was worth so much to the Sunday school organization that he decided not to tempt him away from it. One of Mr. Heinz's greatest services to this movement is the organization of the Sunday school work in Japan. Impressed with the opportunity while traveling through Japan in 1902, he made it possible to send to that country Mr. Frank L. Brown, of Brooklyn—another business man with Sunday schools as a side-line—and there the movement is now thoroughly organized. Mr. Heinz gives $1,000 a year for this specific purpose, and his time is always at the service of the International Committee, of which he is a very active member.

Dr. George W. Bailey, a retired physician and business man of Philadelphia, is another. Like the other members of the committee, he rose from obscurity. Born on a New Jersey farm, he acquired the elements of an education as best he could and then taught school and hired himself out as a plain farm laborer until he had money enough to enter the medical department of the University of Pennsylvania. His father did not live to see him graduate, but the proudest woman in the Academy of Music when he received his diploma was his mother. After he had built up a large practice and found the strain overtaxing his strength, he abandoned his profession and went into business. Though giving most of his attention at present to Sunday school matters, he is director of a number of corporations and enjoys the confidence of many men of finance. For a long period, ending last year, he served the International Committee as its treasurer.

The general secretary of the International Committee is Mr. Marion Lawrence, of Toledo, O. He was once a traveling salesman and also an insurance solicitor, but now he travels 25,000 miles a year in the interest of the American Sunday Schools, a task which has occupied all his time for nearly ten years.

This is the class of men who are making it one of their objects in life to place a Sunday school within reach of every boy and girl in the world—Mohammedan, Buddhist, pagan, what-not—and they are doing the work with the same business sense that characterizes their other activities.

(To be continued.)

PLODDING

Genius is two per cent inspiration and ninety-eight per cent perspiration." This is the statement of an authority no less than Thomas A. Edison.

Native ability, training, environment, influence and unexpected opportunities may have much to do with the success attained in life; yet the necessity of earnest, persistent, careful work always remains. For

"Little by little all longing souls
Struggle up nearer the shining goals."

It is not difficult to deceive ourselves into thinking that men who have achieved great distinction have reached a state of freedom from the need of incessant effort. But the heights which great men have "reached and kept" have been attained and held by toiling upward while those who railed at fortune were enjoying ease and slumber.

The author of a short story in the "British Weekly" entitled "Blackwater's Mother," writes of two young men in college. The one who was the brighter student, with the more attractive personality, and with, apparently, advantages greatly in his favor when compared with his companion, decided to leave college. This caused his parents much sorrow; which was the more acute because of other unwise actions by him at the same time. It became the duty of the student who had tried to hold his friend, and failed, to state the outcome to the authorities of the college. We here quote the words of the writer:

"Thank you my boy, for all you have done for your unfortunate friend," said the principal warmly. "I am sorry to see you look so dejected. At least, you will never occasion those belonging to you any anxiety in that direction. It has been a great pleasure to me, and also to my wife, to watch your life here, Dunstan, and you will never know what an inspiration it may have been to many."

"My life, sir! Why, I haven't done anything," cried Dunstan in surprise, "only plodded on."

The principal smiled.

"Only plodded on," he repeated. "Nobody will ever know what the world and what the kingdom of Christ owes to those who have only plodded on. God bless you, my boy, and make you a blessing. I am sure you will be one wherever you go."

Such was the tribute paid to the plodder. Scarcely necessary is it to say that Dunstan's life was the useful, helpful one which the principal believed it would be.

Many voices unite in saying, "Blessed is the plodder."—Epworth Herald.

Some men give up their designs when they have almost reached the goal; while others, on the contrary, obtain a victory by exerting, at the very last moment, more vigorous efforts than before.—Polybius.

CHRISTIAN LIFE

OUR MOTTO

"I am come that they might have life and that they might have it more abundantly."

FOREWORD

There is nothing more contagious than life. The most accurate index to the soul is the conduct of the individual. Men are judged more by what they do, or leave undone, than by what they say. Our daily transactions portray, although imperfectly, the condition of the soul. We are seeking the most nearly perfect portrayal of the highest expression of this soul-life. One of the essential qualities of this expression is simplicity. That simplicity which tends toward a deeper spirituality, which gets to the heart of things, stripping off their non-essentials, and laying hold of the real which is the spiritual. It is this simplicity that is really beautiful and attractive, that appeals to man. Modern life is too complex, we are surrounded by forms which obscure the inner life and tends toward the artificial instead of the real. A return to this Gospel simplicity which will result in a more practical Christianity is the need of the Church.

In this department it is our purpose to have such material as will tend to unfold the beauty and simplicity of the Christian life. To treat primarily the practical side of Christianity, as applied to the common every day experiences of life. To develop those virtues and qualities which create a desire in the hearts of our fellow men for a similar life. We purpose to stimulate a stronger spirit of loyalty to the church of our faith, but avoid those things which are apt to arouse a sectarian spirit. We shall try and avoid as much as possible all controverted points and theological quibbles. We earnestly solicit the co-operation and friendly criticism of our readers in helping to make this department as strong as possible, to the honor of God.

THE CHRISTIAN'S NEW YEAR PRAYER

Ella Wheeler Wilcox.

Thou Christ of mine, thy gracious ear low bending
Through these glad New Year days,
To catch the countless prayers to heaven ascending—
For e'en hard hearts do raise
Some secret wish for fame, or gold, or power,
Or freedom from all care—
Dear, patient Christ, who listeneth hour on hour,
Hear now a Christian's prayer.

Let this young year that, silent, walks beside me,
Be as a means of grace
To lead me up, no matter what betide me,
Nearer the Master's face.
If it need be that ere I reach the fountain
Where Living waters play,
My feet should bleed from sharp stones on the mountain,
Then cast them in my way.

If my vain soul needs blows and bitter losses
To shape it for thy crown,
Then bruise it, burn it, burden it with crosses,
With sorrows bear it down.
Do what thou wilt to mold me to thy pleasure,
And if I should complain,
Heap full of anguish yet another measure
Until I smile at pain.
Send dangers—deaths! but tell me how to dare them;
Enfold me in thy care.
Send trials, tears! but give me strength to bear them—
This is a Christian's prayer.

ON THE OLD YEAR

I bless thee, Lord, that thou wilt take this year of mine, sift out the chaff, and give me back the wheat. I put into it the darkness and the shame; Thou the glory and honor. But Thou art ready to receive my shame for thy share, and give me for my share Thy beauty. In Thy mercy, dear Lord, rewrite the record of the year. Cleanse it of those sins which I now repent with loathing. Set me down as not rejecting the peace and power after which I now blindly grope. My heart knows not how to utter its great gratitude to Thee. O forget that it has ever known how to doubt. Help me to seal with my thankfulness thy many gifts. Help me to seal with a deep hatred of evil Thy free forgiveness of my many sins. Help me to convert my failures into chastisements for my ambitions or my sloth. My hand, that through the year has linked itself to folly, I will place in thine. O hold it tight. Withdraw me from the fascinations of Thy world until I can use them as befits thy child. Make of the past year a college, and crowd its lessons upon me. Teach me when and how Thou wilt, but be my teacher. Lead me into night or day, but be my guide. I can trust Thee for the next year as for the old, but I cannot trust myself. Be Thou my self, O Lord!

—Selected.

ON THE NEW YEAR

Make Thou this coming year new to me, blessed Father, or it will be only the same as the old year. Renew to my faith Thy promises, and renew my courage to seize them. Quicken within me the consciousness of Thy presence. Let Thy Spirit of great joy drive from my soul its old-time fears. They shall not dwell with me to befoul this sweet new year. Through its days I will carry, dear Father, the sturdy bearing of one upheld by the infinite. I will walk straight onward, Thy hand leading me. I will look men frankly in the face, Thy eyes seeing me. I will sing, I will laugh, I will rejoice through the year, the joy of the Lord being my strength. Draw close about me, if it be Thy pleasure, the curtain of the future, so that I may not see beyond the encompassing day. It is Thy future, and behind those dense folds are Thine upholding arms. It will draw back before me as I move courageously onward, disclosing at each step new proofs of Thy wisdom and love. No evil wil lbefall me for Thou wilt befall me. I do not ask Thee for more light, or more strength, or more joy; I ask Thee boldly for Thyself. Father, through whom the new year comes, O come through it to me. My spirit burns within me for the vision of Thee. I long to be freed from the frets of worldliness into the liberty of the world, the mastery of sense and of time that Thou canst give. I long to know Thee, that I may know myself and others. Live Thou in me, blessed Lord. Then alone shall I rightly live in Thy new year.—Sel.

PRINCIPLES FOR THE NEW YEAR

The following principles which the late Archbishop Benson had as a guide are worthy of consideration, and adoption for the new year. Following them will relieve us of many self imposed trials, make us more congenial and contribute to the happiness of ourselves and others.

1. Not to call attention to crowded work or petty fatigues, or trivial experiences.
2. To heal wounds which in times past my cruel or careless hands have made.
3. To seek no favor, no compassion; to deserve, not ask for tenderness.
4. Not to feel any uneasiness when my advise or opinion is not asked or is set aside.

HOW HE TABULATED HER RELIGION

A noted evangelist was holding a series of meetings with the Grand Avenue Church, and one evening when the topic had been the new birth, Mrs. Fessenden said to her husband as they walked briskly down the lighted street in the bracing air of the frosty night: "I wish you had decided for Christ tonight, dear; I thought you would, the speaker made it so plain and so many responded to the invitation."

"Would my rising to my feet there have made any difference with me in any way?"

"It would have put you and your influence decidedly on the side of the right."

"But is not my influence already on the right side?" he interrupted. "What do I do

that you do not do? You are a professing Christian and I am not."

"You remember the illustration that he gave," she interrupted now. "The moralist and the Christian are on the same street, but one is headed toward the kingdom of God and the other in an opposite direction."

"Yes, but I am not able to see why you and I are not headed the same way. I will try to state the matter more clearly to you later. Here we are now at home."

Presently, as they sat before the library grate with a bit of hot supper on the round table between them, he recurred to the matter as she poured the chocolate and laughed a little as she began reading the somewhat lengthy statement that he submitted for her inspection.

"How fearfully business-like it looks," she said.

"I do not use tobacco in any way." You do not.

"I do not use profane language. Neither do you.

"I am a teetotaler. So are you.

"I go to the theater. You go to the theater.

"I play cards. You play cards.

"I attend church irregularly. You do the same.

"I pay something for religious purposes. So do you.

"I dance. You dance.

"I associate with unbelievers. You do the same.

"I read trashy novels. You read trashy novels.

"I do not attend devotional meetings. You do not.

"I do not read the Bible. Do you read the Bible?

"I do not pray. Do you pray?

"Now what does your church membership add to your manner of living? Why are our ways different?"

The young woman began reading the list with a laugh, but ended in tears.

"O my dear!" he cried. "I had no intention of paining you! I am sorry."

"I am not sorry. I thank you. You make me see how far wrong I have gone in my endeavor to show you that religion need not make one stupid and poky. It is not strange that you hesitate to take your stand as a Christian, when you see how inconsistent I am to my profession of having been born to newness of life."

Again their lives flowed onward side by side. She was not less bright, sweet or companionable, but when the card clubs and the dancing clubs organized she did not join. She did join the mission workers' band, and was faithful in attendance. She no longer went to the theater, and every time she declined her husband put the expense for both, saved, into her mission box. She no longer read her Bible in secret. She took up work in the Sunday school. Her time was not more taken than before, but she was differently employed.

Soon the gay, thoughtless people with whom she had associated were no longer in sympathy. "What has become of Mrs. Fessenden?" was asked, and the reply came scornfully, "Oh, she's running her church now! Can't imagine what has come over her. She has always been a church member, but she was real decent about it. Did everything the rest of us did, and she didn't preach. She is really a bright, sweet woman, but now she has always some church engagement to attend to when we need her to make up our parties, and she does not hesitate to say, 'I have too long been regardless of the admonition, "Seek first the kingdom of God."'"

"And her husband?"

"Oh, he is loyal to her! He is a real lover. He goes wherever she goes; but the poor man must be having a dull time of it."

Mr. Fessenden meantime did not consider himself an object for commiseration. If his wife's new departure was an experiment he found it an interesting one. He found his new environment more refined, more intellectual, more congenial than the old, for earnestness took the place of frivolity, and he found himself awakening to a knowledge of a spiritual life.

When at length he made his decision he said: "I have at last through the influence of my wife found that the true meaning and purpose of life is to follow Christ and to do the work in the world that He left for His followers." And the happy wife often says: "How near I came to making a fatal mistake. I tell my experiences that it may be a warning and a lesson for others. Do not sink to the level of the world. Bring the world up to a knowledge of Christ."—Oklahoma Baptist Journal.

THE BEST WAY

Would you bring men to the Lord Jesus Christ?—Win them. "He that winneth souls is wise."

Men are very much like certain kinds of dumb animals. They like to be coaxed, but not driven.

A few days ago a friend related his experience in trying to corral some of his animals. No amount of effort enabled him to drive them into the enclosure. Though all the time apparently trying to find the entrance, they simply could not see it until the trough had been filled.

Coercion ofttimes blinds men to duty, making them unwilling to do even those things which normally would be a pleasure to them.

The plan of the Gospel is that of drawing. Said Jesus, "And I, if I be lifted up from the earth, will draw all things to Myself."—Douay Bible. By this same plan will His followers succeed. The love of Christ which makes one willing, yea, anxious to die that others may live is so beautiful, so unselfish, so overpowering withal that even unwilling spirits are compelled to yield.

All around us are those upon whose ears our words of invitation and counsel fall as nagging twits. Not thus can they be reached. They are to be persuaded, and will be persuaded, only by the silence of love; not by preaching for them, but by pictures—character pictures painted in your life and mine by the divine Artist—by beholding which they become changed.

The love of God beautifies every life in which it dwells. And beauty always attracts. A beautiful character is heaven's greatest argument against sin. Where words fail and logic is defeated, there beauty of character wins its greatest victories.

The best way to bring men to Christ is the only way. Only by being "lifted up" can we truly win men, and God will lift up only those who, like His Son, reflect the image of the divine.

In all the earnestness and simplicity of our souls we need to submit to God, and while submitting pray, "Let the beauty of the Lord our God be upon us."—Sel.

SPIRITUAL BEAUTY

"Moses wist not that.....his face shone."—Ex. 34:29.

Spiritual beauty is loveliest when it is unconsciously possessed. Self-conscious virtue is lean and uncrowned. Moses has been closeted with God. The glory of the Lord has been poured upon him, bathing him in unearthly brightness, so that when he returns to the mountain base his countenance shines like the light. The same transformation is effected every day, and by the same means, spiritual communion alters the fashion of the countenance. The supreme beauty of a face is its light, and spirituality makes a face illumined. The power of a beautiful spirit makes many a plain face lovely. The face of Moses was transfigured by the glory of the eternal. But 'Moses wist not that his face shone.' That is the supreme height of spiritual loveliness; to be lovely, and not to know it. Surely this is a lesson we all need to learn. Virtue is so apt to become self-conscious, and so to lose its glow. Take the grace of humility. Humility is very beautiful when we see it unimpaired. It is exquisite with the loveliness of Christ. But there is a self-conscious humility which is only a very subtle species of pride. It is possible to boast of our humility. There are men and women whose only source of pride appears to be their modesty. How often we meet with men who, when requested to do some service, immediately hoist the flag of their humility, and declare that they are of the humble sort, and prefer to keep in the shade! Yes, but humility takes the lowest place, and does not know that her face shines. Pride can take the lowest place, and find her delight in the thought of her presumably shining face. Self-consciousness always tends to sour humility, and pervert it into pride. 'Moses wist not that ....his face shone.' Take another example; the grace of philanthropy, or charity, as it is commonly called. Charity is a lovely adornment of the Christian eye, but if charity be self-conscious it loses all its charm. The Master says that true charity does not let the left hand know what the right hand doeth. Observe, the counsel is not merely—do not sound a trumpet before thee! It is not merely—do not talk about thy giving to thy fellows! Charity is a far more exquisite grace. The counsel is this—do not talk about thy giving to thyself. Do not let it be done in a boastful self-consciousness, or its beauty is at once impaired.

It is even so with the whole shining multitude of virtues and graces. No virtue has its full strength and beauty until its possession is unnoticed by its owner. When we wear a virtue consciously, it argues that the virtue is unfamiliar to us. Just as we walk self-consciously in a new and unaccustomed dress. Virtue must become so customary as to be unconsciously worn. We must speak the truth as unconsciously as we breathe. We must wear the garment of humility as unconsciously as we breathe. Our faces must shine, and we must be unconscious of the glory! And so it is that the problem shapes itself thus—we must become so absorbed in God as to forget ourselves. We cannot gaze much upon God's face and remain very conscious of ourselves. 'We all, beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory.' Contemplation brings transformation. 'He will beautify the meek with salvation.' Let us loose ourselves in God."—Selected.

HIS GREAT FAITH

When I first came to America, thirty-one years ago, I crossed the Atlantic with the captain of a steamer who was one of the most devoted men I ever knew, and when we were off the banks of Newfoundland he said to me: "Mr. Inglis, the last time I crossed here, five weeks ago, one of the most extraordinary things happened that has completely revolutionized the whole of my Christian life. Up to that time I was one of your ordinary Christians. We had a man of God on board, George Mueller, of Bristol. I had been on that bridge for twenty-two hours and never left it. I was startled by some one tapping me on the shoulder. It was George Mueller. 'Captain,' he said, 'I have come to tell you that I must be in Quebec on Saturday afternoon,' This was Wednesday. 'It is impossible,' I said. 'Very well, if your ship can't take me God will find some other means of locomotion to take me. I have never broken an engagement for fifty-seven years.' 'I would willingly help you. How can I? I am helpless.' 'Let us go down to the chart room and pray.' I looked at that man of God and I thought to myself: What lunatic asylum could the man have come from? I never heard of such a thing. 'Mr. Mueller,' I said, 'do you know how dense this fog is?' 'No,' he replied, 'my eye is not on the density of the fog, but on the living God who controls every circumstance of my life.' He got down on his knees and he prayed one of the most simple prayers. I muttered to myself, 'That would suit a children's class where the children were not more than eight or nine years old.' The burden of his prayer was something like this: 'O Lord, if it is consistent with Thy will, please remove this fog in five minutes. You know the engagement you made for me in Quebec for Saturday. I believe it is Your will.' When he had finished I was going to pray, but he put his hand on my shoulder and told me not to pray! 'First, you do not believe He will; and second, I believe He has, and there is no need whatever for you to pray about it.' I looked at him and George Mueller said this: 'Captain, I have known my Lord for fifty-seven years, and there has never been a single day that I have failed to gain an audience with the King. Get up, Captain, and open the door and you will find the fog is gone.' I got up and the fog was gone."

You say that to some people of a scientific turn of mind and they will say, "That is not according to natural laws." No, it is according to spiritual laws. The God with whom we have to do is omnipotent. Hold on to God's omnipotence. Ask believingly. On Saturday afternoon, I might add, George Mueller was there on time.—Selected.

HUMBLED—EXALTED

Nine or ten years ago Dr. Len Broughton visited a district in the mountains of Southwest Virginia, holding a three days' mission for the deepening of spiritual life. The people were exceedingly poor, but living pure, wholesome lives. He was entertained by a family living in a house of only three rooms, where his deepest interest was awakened by one whom he took to be a daughter of the family.

Speaking of her to the minister of the place, he was told that she was the most remarkable girl in all that country. She had never had more than three months' schooling in her life, and was not a daughter, but only a servant, in receipt of $4 per month. Out of this she gave every month one dollar to her church (being the largest contributor), one dollar to foreign missions (being again the largest contributor), two dollars to her family, her father being very poor and the family very large. How, then, did she clothe herself? By taking in work and sitting up far into the night.

The room occupied by Dr. Broughton was this girl's, and there he found her Bible. It was marked on every page, and almost at every verse, but it was at Mark 16:15 that he found, as he believed, the secret of her life. Over against the—"Go ye into all the world," etc., was written in a firm, clear hand, "Oh, if I could!" He felt he must follow this up, and so he spoke to her about it, whereupon she broke into crying.

"Don't cry, come to business," said he; but the crying went on all the same, and he had to try again later on, when she told him her story.

At fourteen she was converted at a meeting, and when she reached home she found a tract lying there entitled, "China's call for the Gospel." Nobody knew anything about it—whence it came, who brought it, or how long it had been there. Yet it was THAT that shaped all her after life. She showed Dr. Broughton the tree where for ten years she had prayed the Lord to send her to China.

But a great change had come over her recently. Exactly two weeks before Dr. Broughton's coming she had come to the conclusion that she had misunderstood the Lord's purpose for her, that, after all, His plan for her was that she should be a missionary for Him in the kitchen. At once her prayer became, "Make me willing to be a missionary for Thee in the kitchen!" She told how the Lord had answered that prayer. But now Dr. Broughton's first sermon had brought back the old longings stronger than ever.

"I have been so miserable, that I almost wish you hadn't come," she said.

His reply was that she must come off at once with him and be trained. He felt so sure that God had sent him to help this chosen servant of His into her true path, that he must do it even if he had to sell his own clothes. She followed him in a few days to Atlanta. His people responded nobly to his appeal; she was sent 1,000 miles away to Brooklyn for training, and at the end she came out FIRST of all the students. For seven years she did good work in China, came home on furlough, and has now just returned for her second term of service.

The point to be noted specially is this: For ten years she had longed for the BIG thing. Then she was brought to a willingness to accept the LITTLE thing—to shine for God in that narrow home as kitchen-maid; and AS SOON AS she reached that point, God Himself sent her out to China.

"He that humbleth himself shall be exalted."—Life of Faith.

CHARACTER-MAKING ON THE STREET

In a very interesting article in "Religious Education" for April, Mr. Thomas Chew, superintendent of the Fall River Boys' Club, discusses the effect of the street on the boys who frequent them. He says that a bad boy in a good street is comparatively rare. To be good in a bad neighborhood is just as uncomfortable as to be bad in a good neighborhood. The boy living under bad physical and moral conditions has little incentive to be a good, manly boy. If a clean face and clean collar make him conspicious, why add a little dirt and all is well. If morally clean, smoke a little and swear a little, and he is a friend and brother. Mr. Chew in making investigation found that the police and the truant officers agreed that the worst boys were to be found in a region where the saloons, theaters, poolrooms, poverty, and filth were to be found as a part of the street exhibit. Drunkenness, brawls, frequent arrests of their elders give children the impression that this is a part of normal life. The pictures on the billboards have their share in the formation of character. Two little fellows were watching a theatrical poster on which was portrayed a man pointing two revolvers at another man's head, when one exclaimed, "That is what I would like to see!" His ideas were being shaped by the street in which he lived. There are men in almost every city and town who have become enamored of the idea of "the city beautiful." They would banish offensive billboards, clean up vacant lots, eliminate the rookery, widen the streets of the slums and provide clean and airy tenements for those of small means, and establish parks and fountains with shade trees and flowers. Theirs is no mean ambition. A sweet, wholesome environment is always a handmaid to the religious forces which must perform the deeper work of moral awakening and spiritual culture.

MISSIONS

INTRODUCTORY

In this little paper with its limited space and various departments, we must necessarily confine our subject matter to one definite line of thought, and by God's grace select the best possible for the purpose in view. We shall devote our space to that phase of life in the church that will interest in extending her borders wisely and in the fear of God.

We are planning the work so as to cover both home and foreign field during the year. We solicit your cooperation and friendly criticism that these few lines from month to month may serve as an aid in looking upon the field that is white already to harvest.

THE HEATHEN IDEA OF SELF-SACRIFICE

By J. A. Ressler.

The Hindu lives in the present. He knows nothing of the individual existence of an immortal soul in the Christian sense. Salvation and eternal life have to be defined to him before he can be led to seek them. Our idea of redemption and atonement are exceedingly hard for a Hindu to grasp. The word most nearly expressing our idea of atonement in the Hindi language has, to the Indian, more of the idea of restoration to caste than of restoration to God's favor. It is easy to see that a missionary's difficulties are more deeply rooted than a struggle with a strange climate and language.

Devotees who mutilate and torture their bodies in the professed hope of a more blessed future existence are to be found; in India in large numbers. We saw one who had held up one of his hands for years until it had become hard and callous. Sifted down the real motive is generally found to be hope of present gain. A man from a village near Dhamtari turned devotee in the famine. I asked him why he did it. He said he had difficulty in making a living and thought he would try an easier way. He let his hair grow long, wore few clothes, applied abundance of ashes, and lived by begging. Another came to a pipal tree near a rich man's house in Dhamtari and sat. He said he would sit there until he got five hundred rupees. The rich man gave him fifty rupees at once to avoid his curse.

Such is the Hindu idea of self-sacrifice. With Christ's statement of the gain of life by choosing to lose and the loss of life by trying to gain, it has nothing in common. The Hindu untaught by Christ knows nothing of a life devoted to others. Some of those who had professed faith in Jesus and had been baptized at Dhamtari, when they found that they would have to work for a living like other people, said in disappointment, "What's the profit in being a Christian?" And the reply they got was: "Yes, what is the use of being **such** Christians?"

But they who truly find Christ, and, praise God, they are many, know the blessedness of the devoted life. A young man of high caste came out to serve Christ. The owner of his village, meeting him at the bazaar held on the Rudri mission land, tried to dissuade him from his purpose, implying threats to his life if he persisted. He replied that he had his own soul to look after and that no influence from without could move him. His mother disowned him with curses. Deprived of all his clothing but his loin cloth he was baptized while wearing a borrowed coat. He has had trials and difficulties but he still lives to testify of the recompensing love of Jesus to those who had threatened his life.

For the word "gratitude" the Hindi language has no equivalent. The idea conveyed by the word in English is not in all their thoughts. The missionary's leaving his home and family for the sake of giving the Gospel to the lost awakens no feeling of admiration but rather of censure for neglecting his home duty. If a missionary sells his private property to pay for loss caused by the neglect of another person the Hindu may be glad he has not to do so, but in his mind he probably calls the missionary foolish for his conduct.

Near the close of the famine of 1900 a number of persons who had been acting as mates of gang bosses were thrown out of work by the discharge of workmen to other work. The discharged mates were offered work to do, so they need not suffer. About half of them accepted the offer after the matter had been carefully explained to them, and the source of their support shown to them—voluntary contributions of hard-working people. But when it actually came to getting to work only two out of the sixty mates turned up for work. They had eaten the bread of others' toil for months but when it came to showing a grain of gratitude they turned their backs upon their benefactors without an offer of apology.

The heathen view of the Christian's self-sacrifice is best explained in John 9:39 together with II Cor. 2:16. For judgment Christ came into the world. To those who accept Him He is a sweet savor—a joy unspeakable. To those who reject Him He is condemnation and a savor of death. The Christian's reward is for complete obedience. Part of our obedience consists in giving the Gospel message to the unsaved. If we fail in this Christ becomes even to the Christian "a savor of death" just as He does to those who reject Him.

Smithville, Ohio.

THE HOLY SPIRIT IN THE PLAN OF SALVATION

The part that the Holy Spirit plays in the evangelization of the world is so large and so essential to the success of God's eternal plan that we cannot afford to ignore His work. Israel, as a whole, had drifted away from God to such an extent that they were out of touch with this part of the divine personality. But a few were looking for the consolation of Israel by the ministration of the Spirit. This made possible the advent of our Savior into the world. All that were immediately concerned in the initiatory work of the Savior's life were above the ordinary in righteousness in the sight of God. Thus, the work of the Spirit was made possible in the parents of both John the Baptist and Christ. Perfect submission and obedience to the divine will made it possible for the Holy Spirit to bring them in tune with the great plan. Mary's righteousness and submission to the work of the Spirit opened the way for the effulgence of God's glory and the "image of his substance" to speak to a sinful world. Nothing short of the divine conception would fulfill the demands of Christ's earthly ministry. The words that were spoken to Mary that "he shall be called the Son of the Most High" and have the throne of His father David, were dependent upon the truth of the words, "The Spirit shall come upon thee and the power of the Most High shall over-shadow thee." Mary could not understand; but obedience makes a larger work possible than intelligence could accomplish, when the Spirit is involved. The work in this conception was but the beginning of a fuller coming of the Spirit at His baptism, after He voluntarily chose the way of the cross. The heavens opened, the Spirit of God descended from Him who "giveth not the Spirit of God by measure."

Immediately after the baptism He was led by the Spirit into the wilderness. It is quite evident, from a careful reading, that the Spirit was with Him during the temptation. This made God's holy Word a power and life to Him, since the Scripture was written under His guidance. He quoted for His comfort and guidance, proving Himself that He lived by every word of God.

After He voluntarily took upon Himself the way of the cross, before He would begin so large a work, He is tested as a man in the flesh. As a man, He must lose sight of the world's ideals found in a self-satisfied life, and, in the face of the infinite task He has undertaken, must find His ideal in a higher realm. This triumphant note was sounded when He applied Scripture to Himself and proved His position in the trinity to be in tune with God and the Spirit. After this successful struggle He returned into Galilee in the "power of the Spirit," and taught in their synagogues. His whole life, through this power, became the expression of the Spirit's presence. In all His work He confessed God's power through the Spirit and when the Pharisees accuse Him of casting out demons by Beelzebub, He warns them of blasphemy against the Spirit.

This same Spirit was with the seventy as they went forth. When they returned to Jesus, they rejoiced because even demons were subject unto them in His name. But He warned them not to rejoice because demons were subject unto them, but rather because they were humble and had been received into the kingdom in which the Spirit works, being first of all, in tune with the eternal principles upon which the kingdom stands.

As Jesus approaches the end of His work on earth, the same power enables Him to renew His physical strength in the garden. Through this Spirit alone was He able to offer Himself a blameless sacrifice on Calvary for the human family, and through this same Spirit He gave command to the disciples to go and preach, after they had received the power.

If then this Spirit played such an important part in the work of the Messiah, how much more do we need to look for this same power to accomplish the will of Him that sent us "as lambs in the midst of wolves?"

A MODERN MIRACLE

A. H. Leaman.

No one who is abreast with religious movements of the present day, can assert that the day of miracles is past. The fact of some men teaching that miracles ceased in the first century, does not destroy the present power of the Man of Galilee. In my experience in Christian work, I have found miracles wrought upon men that anyone who would teach miracles as a thing of the past, is either ignorant of Scripture or not converted. It is my strongest argument, when in controversy with an infidel, to tell of a present day miracle.

Let me tell you in simple language of a man upon whom Christ performed a miracle. When I first saw him, he sat on the curb-stone by the Gospel wagon, in front of a large saloon. He was filthy and dirty. He had been intoxicated for a long time, and had sold the last thing in his possession for drink. His face was bloated, his eyes bleared and he was homeless, friendless and penniless. His clothes were dirty, and his shoes were torn. He tried everything he could think of to get rid of the liquor habit. He tried resolutions, will power, institutions that stand for the abolishing of the desire for liquor in the system, but all were failures. Through the preached Word and the testimony of redeemed men, he heard of a Savior who has the power to relieve a man from the burden of sin. Upon the hard stone sidewalk he knelt, and said, "God be merciful to me a sinner and save me for Jesus sake." He arose after repeating the above prayer, determined by the grace of God to lead a new life, and cast himself upon the promises of God. His conversion was a miracle, and today he is "clothed and in his right mind." He is conducting a business of his own down in the heart of the city, and rejoicing in a Savior's love. He spends the evenings in the "Happy Hour Mission" telling other men of God's love. In one of our meetings, a week after his conversion, he said:

"This week has been a surprise to me, a very pleasant surprise. Last Friday night I was still down in the gutter, no home, no friends, no nothing. Today I am sober and feel happy and I cannot wish for more. I think what He has done for me is wonderful. Although I am weak, yet I trust in Him. If He has done this much in one week, how much more can He do in the future! I have temptations, but He will be my strength, and I trust Him for it."

This is only one of the men who has been saved through the efforts put forth from the Gospel wagon for the salvation of men. The "Happy Hour Mission" is an outgrowth of the "Gospel Wagon" work, located in the lodging house section of the city. This is a grand and noble work and is worthy of support, prayers and consecrated lives. Pray that we may be the means of saving many from a low life of sin to a life of service for Jesus Christ.

Chicago, Ill.

NOTES

Physicians in Asia and Africa

It is not an easy matter for people in favored circumstances to understand the real conditions of those who are in need. If there were the same number of physicians in the United States as there are in Asia and Africa, today, in proportion to population, there would be 33 in the United States. Pennsylvania and New Jersey would have three, Ohio and Indiana a little better than one apiece, Illinois and Iowa three, and by drawing a line north and south on the boundary between Missouri and Kansas, all the district west of this line would have six and at the most seven physicians. Get your map and place them where you think they ought to be located in this western district to do the most efficient work.

India's Revival

During the past few years we have been hearing a great deal of the revival in India. One great result is now evident. "Scores of young men and young women have consecrated themselves for the Master's service during the past two or three years." Men of ability have been led to yield their lives to the task of evangelizing their own country. The National Missionary Society has received large additions to their working force and will be better able to meet the demands that are made upon them.

Industrial Work

Th Basel Mission in India has been making some effort to provide work for the converts that leave all for conscience' sake. Their tile works are known all over India. During the past year they shipped 13,000 000 roof tiles, 500,000 floor tiles, and 500,000 pressed bricks to all parts of India and Ceylon. The workmen are native Christians and only the managers are German lay missionaries.

The Moravian Church

The Moravian church has 64,575 communicant members in Germany, Great Britain and the United States. This compares very favorably with our own church in numbers, but in the foreign fields, as a result of missionary efforts the many communicants number 32,748. It might be profitable for us to notice what a small body of believers can do when all stand together and help with the talent God has given them.

What we are largely determines what we do. If we are right with God there will be some expression along right lines. "The tree is known by its fruits," might be applied as a test of zeal in extending the kingdom.

How It Works in Korea

Dr. and Mrs. Underwood, who will soon be returning to their much loved work in Korea, were speaking about the famous liberality of the Korean converts. In Korea all the local church buildings are built and nearly all the native evangelistic effort is supported or is given in volunteer service by the membership of the native congregations. Dr. Underwood observed:

"Yet the Korean Christians will not allow themselves to be called liberal; in fact, they insist that all they give to Christianity is a very small tax on them compared with what they used to pay out in various ways for their heathen religion .

" 'Why, just think of it,' they say to me; 'count up and see what we save by being Christians! We don't pay anything any more to the priests in the temples; they used to be always hounding us for money. And we don't pay any of the big fees we used to pay to the soothsayers for determining lucky days and lucky spots, nor do the witch doctors have a chance to rob us when our families get sick. No matter how much we pay to the Church, it's less than what heathenism was costing us."

"I remember calling at a public office one day," remarked Dr. Underwood, "and a group of important men whom I found there engaged me in conversation about Christianity. One with quite an air of finality remarked:

" 'Your religion is no doubt a most admirable one, Dr. Underwood, but it is clear that it will not do in Korea. The Koreans are too poor for it. Working as they do now, thirty days in the month, they can barely make a living, and your religion says they must work only twenty-six days in the month. If they followed your teaching they would starve.'

"Of course I had my answer ready, but I did not need to speak. Another in the group, no nearer a Christian, probably, than the first speaker, but more observant, spoke up instantly:

" 'That remark shows you don't know what you are talking about. If you'd go a few miles down in the country here—and he mentioned a village which had turned almost unanimously Christian—you'd see

that Christianity works just the other way—That town used to be just about the poorest in the province, and now its clearly the most prosperous. The town keeps the Christian Sunday perfectly, and its getting on decidedly better than any of our other towns. —The Interior.

Man's Search for God Intensifies the Divine Imperative of Missions

What a vivid contrast rises before the mind of the Christian! While he walks in the sunshine of divine love, multitudes of his fellowmen stumble in the darkness of the night of their need. While he says of his God, "Closer is He than breathing, nearer than hands and feet," this other child of the Father cries, "O that I knew where I might find Him!"

A SELF-EVIDENT CONTRAST

From Lagos I heard a few days ago of a startlingly novel method that has been tried with great success in the Lagos country —the country of the Yorubas. Not many years ago the whole Bible was issued in Yoruba; it has had a wide sale, and the Christian community takes great delight in it. The new idea, suggested, I believe, and carried out by Christian natives, has been to translate the Koran into Yoruba, in order to exhibit its utter inferiority to our Scriptures. Mohammedans, as is well known, will not translat their Koran from the Arabic into any less sacred tongue; hence the myriads won to Islam in negro Africa learn a vague reverence for the Koran without having any means of judging of its real character. It was a stroke of genius to conceive the idea of translating it to discredit it. The Mohammedans stoutly opposed the translation movement; but a native Christian, my informant said, carried it through, and the effect has been confusion and defeat in the Mohammedan ranks and a great increase in regard for the Christian religion that has sacred books so much superior to those of Mohammed.

One begins to wonder whether the Bible Society ought not to have a department for translating and issuing the Bibles of other faiths, to be a foil for its supreme Book. At any rate our Bible may welcome the challenge of all comers, and will be the more admired the more it is compared.—W. H. Findlay, of West Africa, in "The Foreign Field."

BIBLES IN STRANGE TONGUES

Today the Bible exists in five hundred languages, says a writer in the New York Sun. At the beginning of the last century it existed only in fifty different tongues at the most. "It went into more languages during the nineteenth century than in the eighteen previous centuries." In some cases the Bible is the means of creating the first written form of a language, and in others the only method of preserving them. The following presents some instances:

"A few weeks ago an item appeared in the papers to the effect that the American Bible Society had completed the publication of the Bible in Chamorro, chief language of the island of Guam. Thus the natives got their first printed book, their first alphabet, a written language, and a literature all in one."

All over the world men are doing the same thing. Scores of the world's languages have been supplied with an alphabet and a written form by the translators of the Bible.

"Last year, for instance, the society printed a Bible for Pleasant Island. Few persons would know where to find Pleasant Island on the map. It is a mere dot in the Pacific, 300 miles south of the Caroline Islands, with a population of 1,500; the sort of island one reads about in shipwreck stories.

"For ten years one lone missionary and his wife have been living there. He learned the language by ear and then set it on paper phonetically. Then he translated the New Testament into it. Then he begged the Bible Society to publish his Bible. The Society replied: "We can't afford to publish the Bible in a language spoken by only 1,500 people."

"Then the tribe pledged itself to pay for the work if it could have time. So the Society sent the missionary a printing press and he and his helpers set up and printed the work. Then he sent it to San Francisco, the Society paid for binding it, and one more little South Sea Island has a written language and literature.

"Philologists of the future will study extinct languages by means of these Bibles. Already it is said that Mme. Matteo de Turner's version of the Gospels in Quichuea is the only key to the language of the Incas."

Americans, it is said, have translated the Bible or portions of it, into thirty European tongues, forty-three Asiatic, eleven African, nine Oceanic, and twelve American. We read concerning Bibles in the various Indian tongues:

In many cases the Bible is all that will preserve native American languages from extinction. Only last year the Society published the four Gospels in the Winnebago tongue. There are only 2,000 Winnebagos left. Their children are all learning to read English. In another generation the tribe will be extinct or assimilated. But some one offered to pay for the work for the sake of a few old Indians who will never learn to read English.

"Two copies of the Gospels in the Seneca language were sold within the past year, 1 in Arapahoe, 4 in Dakota, 14 in Muskogee, 25 in Ojibway, 146 in Cherokee, and 242 in Choctaw.

"Down in Oklahoma the rich Indians, the Cherokees and the Choctaws, take a racial pride in preserving their language from oblivion through the use of it in their church life. Although most of the adults read English now, they prefer to use the Bible in their tribal tongues, and only a few weeks ago a letter reachd the Bible House asking if a new edition of the Cherokee hymn-book could not be got out uniform with the Bible.

"A notable instance of this tribal pride came within the past year in an order to print the Creek Bible, the expenses to be paid by the Creek Indians of Oklahoma and some of their white neighbors. Mrs. A. E. W. Robertson, a Congregational Missionary, made a version of the Scriptures in the Creek or Muskogee language, the labor of many years. The order came to publish it after her death.

"'The board wrote, 'Why do you go to such an expense as this when your children all read English? It is foolish.' The reply came back, 'We want it as a monument to Mrs. Robertson and the Creek language.'

"Often the translator has had to create words as well as alphabets. How shall the dweller in some low-lying atoll know the word "mountain?" How write 'Lamb of God' for Eskimo, who know no lambs? 'Little Seal,' the translator had to put it at last.

" 'Bad to eat' was as near as the translator into Mosquito could get to sin. 'Nice smell' had to serve as native Australian for frankincense. In Uganda the translator had to wait five years before he could catch a word that meant plague. Then one day he heard a man bewailing the influx of rats, such a "dibebu' they were. Out came the note-book, down went the long-sought word.

"How translate the Gospel into a language that has no words for city, marriage, wheat barley; in which pig, rat and dog exhaust the zoological terms; in which the word for five is 'my hand,' for six 'my hand and one,' and so on?"—Literary Digest.

WHAT TELLS IN MISSIONS

The essential thing is the life of God in the soul of man, the living Christ, redemption from sin; these secured, the non-essentials will take care of themselves. For it was this emphasis of first things that won from Lord Lawrence his tribute that the misisonaries had done more for India than all other forces for good put together.

It is this transforming work of the missionary that won these encomiums from Sir Robert Hart, of China, Lord Cromer, of Egypt, Lord Curzon, of Calcutta, and Leigh Hunt, who has developed the coal mines of Korea from the grass roots, has organized the industrial interests of the Nile, in the Ural Mountains, and in South Africa. When I asked him for an estimate of the missionary's work in these new countries, he answered that he spoke from the view-point of a business man of the world, that he had seen them in many continents and countries, under every form of stress, in wilderness and village and city, in school and hospital, on the plantation, in mines and tea fields, in the cotton mills and that, take them all in all, they are the grandest and most useful body of people in this world.—Newell Dwight Hillis in "Missionary Herald."

If it were not for the self denial of missionaries among the Saxons we would probably be heathen to-day. What right have we to live in comfort and ease, while thousands throng the way to hell, for the lack of what we could give them?

THE BEST THINGS ON THE MISSION FIELD

The best of the many good things which greet the visitor to the Christian missions in Japan, China, India and Turkey is found in the missionaries themselves. They are, as a body, great in those elements which constitute manhood and womanhood, and hardly less great in those qualities which make the lady and the gentleman. The value of the cardinal virtues needs no emphasis, nor the sterling character eulogy. These virile and fundamental elements are found in our missionaries in their noblest form.

But the worth of those qualities which make the gentleman has not always been equally appreciated. Gentlemen and ladies are, as I know them, the same over the world. The same standards prevail in Tokyo which prevail in Peking, and they are identical with the standards of Calcutta, Berlin, London and Boston. The graciousness, sympathy and deference characterictic of the gentleman are of the highest worth in Christian service among un-Christian people. For these people themselves are not lacking in gentlemen, while they never for an instant deprecate the supreme value of simple and sterling manhood, it must at once be acknowledged that it is practically impossible for the higher classes of un-Christian people to be influenced by those who fail to embody the qualities of the gentleman.

Out of this greatness of fine manhood springs a second element—the greatness of the conception held by our missionaries of their work. Their thought is not simply to make an individual Christian, but to Christianize a nation. To establish Christian institutions, to make common the Christian interpretation of character and life, to create Christian motives as the strongest and most constant forces in a civilization, to lift up and fix the Christian aim as the conscious and unconscious purpose of the community, to form a Christian literature, to found a Christian education and to ordain the Christian home—these are some of the elements in which and for which the missionaries are thinking and living. The whole conception is the conception of the statesman, of the social philosopher, of the patriot and of the humanitarian.

This greatness becomes the more significant when one reflects upon the immensity of the work which such a conception intimates. India, in which only five per cent of the 300,000,000 population can read; China, in which only a few hundred thousand of her 400,000,000 have ever adequately heard the message of Jesus Christ! Yet these men—our representatives—go forward, proclaiming the truth, knowing that truth has life, and that each truth is seed for a harvest of other vital truths yet more abundant.

This greatness of conception of their own work does not blind our associates of the foreign service to the recognition of the worthy elements of the non-Christian religions. It is a commonplace to say that this recognition has in recent years vastly increased. This appreciation may, both on the intellectual and the emotional side, be in peril of becoming disproportioned. One should not lay himself open to the charge of being a Buddhist! This peril was never so great as it is today, when the absolute uniqueness of Christianity seems to be in a decline. But notwithstanding the peril, missionaries as a body are inclined to seek for, to find and to interpret the points of likeness between the non-Christian religions and the Christian faith. The interpretation of similarities gives a most impressive background for the showing forth of the unlikenesses existing between the systems of Confucius and Buddha, and the religion of Christ.

Allied with this comprehensiveness of intellectual vision is a fourth element which deserves to be called "best." It is the personal friendliness of our representatives with all classes of the people. This friendliness takes on, of course, many forms and applies to many conditions. One form may be called the college settlement type. The missionary and the missionary family live a simple and wholesome life in the midst of a dense neighborhood. Such a life is the teaching of example. It is the inspiration of character. It is the fellowship of neighborliness. And great is its value.—President Charles F. Thwing in "The Interior."

LIVE FOR US

(Extract from a missionary's letter, A. D. 1888.)

At our farewell meeting, before starting for the Foreign Mission Field, several missionaries asked those who stayed behind to pray for us. I ventured to add a further request—that they would believe for us. To pray and not to believe, would be of little use.

Now, after my stay in China I have learned the need of a third request—more important than all—**live for us.** You know what I mean. Some speak of missionaries as if they were the off-scouring of the earth. That is of little consequence. It does not trouble me a bit. But other dear people look upon missionaries as if they were angels—sweet and holy beings, scarcely men at all! That is far more serious, and does more harm. For, unfortunately, it is quite as untrue. The fact is, missionaries are just the same as other people. Account for it as we may, what Christians are at home, the missionaries are abroad—neither better nor worse.

If you are living comfortable, easy-going lives; if you have but little love for God and the souls of men; if your Christian life is spotted with inconsistencies, lean and barren; if you are not abiding in Jesus and enjoying the fatness of His House, then you may look across the water and be afraid that some of your missionaries, too, are living comfortable lives; that they, too, have but little love for God and the heathen around them; that their salt has lost its savor, and that they are not walking closely in fellowship with Jesus.

But if, on the other hand, you are living faithful, self-denying lives at home; yielding yourselves unto God, to do His will, and walking before Him as little children, in all simplicity and joyfulness, then you may be hopeful that your missionaries also are walking in the light of God, and faithfully serving Him amongst the heathen.

Yes, you must live for us. Praying will not take the place of living.

Believing will not take the place of living.

Pray for us as much as you will. **Believe** for us that your prayers may be effectual. But if you would really help us—and that means, if you would really help the dear native Christians, for they look to **us** for example and inspiration—see to it that you are yourselves **living** day by day in communion with Jesus.

Pray for us. **Believe** for us. But, above all, I beseech you, **live for us.**

—Selected.

STATISTICS OF ROMAN CATHOLIC MISSIONS

The June number of the magazine "Catholic Missions" publishes the following statistics of Roman Catholic Missions: Total number of Roman Catholics in all the missionary fields, 8,321,963; of whom 438,000 are Europeans; missionary priests, 12,305, of whom 5,369 are natives; lay brothers, 4,863; sisters, 17,284; main- and out-stations, 30,414; schools, 17,834; pupils in the schools, 790,878. The magazine adds that the eight millions of native Roman Catholics represent the fruit of modern missionary effort only, and that there are 6,700,000 Roman Catholics in the Philippines, 1,038,000 in Angola, West Africa, and 14,250,000 of the Indian race in South and Central America and the West Indies. Thus there are about 29 millions of native Roman Catholics scattered over the missionary fields of the earth, but, we add, many, many of them, are Christians in name only.—Missionary Review.

When one has given up the one fact of the inspiration of the Scriptures, he has given up the whole foundation of revealed religion.—Henry Ward Beecher.

SAY IT NOW

Speak the kind deed, do the kind act
  Ere the years have onward sped;
Give me all the love and sunshine
  While I'm living, not when dead.

Tell me I have made life brighter,
  By the loving words I've said;
Tell me I have cheered and helped you,
  While I'm living, not when dead.

Oft the way is rough and lonely,
  And my wounded heart has bled;
  Cheer me while the way is dreary,
  Love me now, not when I'm dead.

In the grave there is no heartache,
  We'll forget where sorrows led,
Speak some word of hope and comfort
  While I'm living, not when dead.

Tell me I've been true and faithful,
  Tell me now, ere life is fled;
In the grave I cannot hear you,
  Say it now, not when I'm dead.

Bible Study

BIBLE STUDY

"Study to shew thyself approved of God, a workman that needeth not to be ashamed, **rightly dividing the word of truth.** II Tim. 2:15.

The primary object in Bible study is to enable one to "rightly divide the word of truth." The child mind is apt in gathering material—a storehouse that is almost unlimited in capacity and the faculty for acquiring the most useful knowledge should be carefully nurtured and supplied with that which in after life may be the most useful. The mind of youth is more inquisitive and with developed power of discernment naturally classifies knowledge and begins arranging mental materials for use. What youth does with all other knowledge should also be done with the knowledge of God's Word.

Men are inclined to look upon the Word of God as something especially hard to be understood. The **task** of acquiring a knowledge of the Bible is thus beset with the difficulty of a preconceived hardness which is apt to make it distasteful. The spiritual truths which the Word is known to contain are sought for and are expected to be found far beneath the "writen" page and a vague supposition often rests on the mind of the reader who thus ponders over the book that some mysterious operation of the Spirit will reveal that truth, when the truth itself is either stated or suggested in the plain text. There is but one law by which to get a **knowledge** and **understanding** of the Word; and that is, **Study.**

It is the aim of the **Christian Monitor** to render what assistance it can to Christian young people in acquainting themselves with the Bible, which is held to be the true guide of Christian faith and conduct. "The entrance of the Word giveth light," and "ye are clean through the Word which I have spoken unto you." A thorough and practical knowledge of the Bible will enlighten the mind and give a larger and broader conception of the principles of righteousness, and establish one in the principles of life, which are the directing force of one's life and attitude, both toward God and man. The Bible is the standard of God's righteousness in the world and while it points to the highest standard of living it also condemns sin, the purpose being to purify the hearts of men and the world from those things which degrade and destroy the pure, noble, and good which God loves and which are the blessings of God to men. While laws and every system of moral codes are good, it is the better to come in touch with the highest authority on these subjects—the Word of God.

The spiritual, as well as the moral life of man, should be carefully nurtured and cultivated. To too strongly emphasize the moral would tend to lessen the sense of the spiritual need. Our citizenship is both earthly and heavenly. We are required to live for both—a "light" and a "salt" to the earth and "the praise of His glory" in the life to come. The spiritual associations of men tend to the edification of the spiritual powers and impulses. The imparting of the deeper spiritual truths to the mind gives the food that strengthens the soul and enlarges the spiritual understanding. It gives a view of heavenly things and fits men for heavenly fellowship, for we are made to "sit together in heavenly places in Christ Jesus."

It is the devotional study of the Word that imparts most of the spiritual knowledge. It is sitting at the feet of Jesus and learning of Him that gives the inspiration to the soul—a desire for things better than the world can give, and a power for service beyond that which the natural man can possess. It was this revelation of the Lord to His servants which made real to them the things of faith and made them willing to suffer the loss of all things for the excellency of the knowledge of the Lord. To neglect the spiritual life and the spiritual study of the Word will make a powerless and fruitless Christian life.

In view of the fact that there are more difficulties in the way of those who would and of those who ought to study the Word, it is the purpose of this paper to suggest methods of study. In many localities it is possible to arrange a system of study that would be both pleasant and profitable, owing to the mutual assistance which could be rendered. It has long been the custom for Christian people to meet regularly for the purpose of studying the Bible. Only those who have been regular attendants at such meetings can realize the benefits and appreciate the happiness of such meetings. If through the columns of this paper the Bible Class study can be stimulated, and to some degree aided by suggestions or directions, one of its aims will be felt to have been realized.

Where Bible classes are impracticable or impossible the regular study of the Word should not be neglected, and the regular Home Study might be inaugurated with advantage. The spirit of study and worship could thus be combined, and the home atmosphere be kept strongly spiritual; with this added advantage, that it would also aid the parents to bring up their children in the "nurture and admonition of the Lord."

The present need of most of our Christian homes is a family altar. It is only too true that many children have never heard the voice of their Christian parents in prayer, and perhaps never have heard them reading the Word of God. It would be difficult indeed to fulfil the duty of bringing up the family as it should be brought up without reading the Word of God and prayer. The family circle for study and prayer affords not only a means for spiritual improvement, but becomes a strong influence to bind together the hearts of the members of the family in strongest and purest affection possible. It is the tie of the family altar that has brought many a son and daughter back to the fold of Christ. No day should be so busy that a few moments could not be spared to worship God who "freely gives us all things."

Those who have been most successful in the use of the Word are those who have made a special study of it as individuals. While school or class or family circle may be a great help and inspiration to the seekers after truth, the private study has been and will continue to be the chief source of enlightenment. Others may reveal and suggest truths, but that truth which one discovers by his own searching becomes the real knowledge and power in service. It may be difficult to organize classes, impossible to attend school, and while the family altar may not afford sufficient opportunity one may devote occasional spare moments to reading and study, thereby securing the benefits of personal study. This must have been the method of Timothy.

In this department of Bible study it is expected that some aid will be given which may be helpful in these various ways. It will not be possible to cover every department of Bible study, nor expedient to cover every part of the Bible at one time. While some would prefer studying the New Testament others would prefer the Old. Some have a liking for the Psalms, others for Prophecies and still others for the Epistles. It may be possible in the course of time to give attention to the various portions of the Scripture. There is sufficient good in, and sufficient need to, study every part of the Word more thoroughly than any effort on the part of this paper can supply. The prayers and efforts of those to whose charge this work has been committed will be rewarded, if the study of the Word can be stimulated and someone become a more successful worker in the cause of Christ.

AIDS TO BIBLE STUDY

"What books should I use?" This is one of the first questions usually asked by those who begin Bible study, and much depends upon the kind of books used whether or not progress is made. And again, much depends on how those books are used.

The first requisite is a good Bible. Unless one's eyesight is exceptionally strong, the Bible should be printed in long primer or bourgeois type. This will permit an easy reading of the text, besides allowing any notes or markings which may be helpful or needful. Most of the Bibles now are of the "self-pronouncing" style. The style or arrangement and the publisher is not of so great importance, different people having different preferences. The binding

should be substantial. The heavy, thick Bibles always wear out first, because of the extra strain on the binding. The Bible should be made to last as long as possible owing to one's familiarity with the pages and markings, etc. The average student will not require a Bible with extensive notes, subject index, concordance, questions and answers, etc., in the back part of the book, since these can be secured in a more complete form and far more convenient for use in separate books. These additions to the Book make it both too cumbersome and awkward, since the Bible and references are most frequently needed at the same time. A Bible with a good concordance and maps is most desirable and useful. Make use of the Revised Versions.

A complete concordance is the one almost indispensable aid to Bible study. Cruden's Complete Concordance (price 64c) is the one most commonly used and is so cheap that every home should possess one. For ministers and those who desire a thorough study of words, Strong's Exhaustive Concordance is the best that can be had. The price is only $3.00; and no better investment can be made in aids to the Bible.

The next book of importance is a Bible Dictionary. There are a number of different kinds on the market. Smith's Bible Dictionary at 68 cents is good and complete enough for general use. A newer edition of the same is a little higher in price. The Smith-Peloubet Dictionary is more comprehensive. The latest of Bible Dictionaries and perhaps the most complete and exhaustive is the Standard Bible Dictionary, published by Funk and Wagnalls Co., of New York. It is not advisable for the average student to indulge in expensive works when the less expensive will answer his purpose fully as well.

Nearly every home has a dictionary of the English language, and the student should not fail to make use of it when coming in contact with a word the meaning of which is not perfectly clear. In this the Revised Version of the Bible is preferable to the authorized, since the obsolete words are exchanged for those in modern use. But let the student remember that some words have a different meaning in the Scripture than in the common use. The meaning of such words can only be determined by their use in the Scriptures.

A litle hand-book called the New Topical Text Book will be found a great convenience in the study of topics, or subjects. While it is not complete it is fairly so, and very full of suggestions. There are a number of works giving a complete treatise of every Bible subject and giving all the Scripture references, but these are so much "digested" that they rather tend to weaken instead of strengthen the Bible student. "Search the Scriptures."

A Harmony of the Gospels is a very convenient and useful help, since the four Gospels are arranged in parallel columns for easy reference.

For about two dollars, beside the cost of the Bible, the Concordance, Bible Dictionary and Harmony of the Gospels can be secured and the student is fairly well equipped for work, and with these aids will be able to make the Bible what it should be, "Its own interpreter."

Besides the reference books mentioned, there is another class of books which are of great value to understanding the Scriptures. They might be classed as, Books on External Evidence. Works of a historical nature throw much light on the Scriptures. Works on Bible History will help to solve some of the problems of the Old Testament. The history of the life and times of Jesus and of Paul gives a better and clearer setting for the Gospel, and many things can be understood better by understanding the conditions of those times. There are so many works of that nature that it is hard to say which is best, and the student can only be referred to some reliable publisher for further information.

Commentaries.—There have already been published a great many volumes of commentaries by many different authors. Other volumes are following in rapid succession. The best that can be said for all works of this kind is: that they are suitable only for occasional reference. There are more shelf-worn commentaries in the land than those that are worn by use. The majority of students who have one or more sets of commentaries use them only as reference books on some especially difficult passage of Scriptures, and, in many instances, these authorities do not agree. The result is that the student must make his own deductions, or choose that explanation which to him seems the most plausible. However, many valuable aids or suggestions may be had by the occasional reference to some reliable authority. The nature of the explanation by different authors differs much. Some are more spiritual, others more general. Some give very extended notes and consequently are more voluminous. Others are more concise and condensed. Clark's Commentary is considered excellent for general use. Matthew Henry's works are very extended, and the work by Jamison, Fausset and Brown is more condensed. The three are standard authors and in mose general use. With the large volumes it is often necessary to do a great deal of reading to gather the information which you need. It would be better for every one to learn to **dig** for the Bible truths, rather than to **borrow** from others who have been compelled to dig. The study is helpful and the results more lasting.

The Bible is its own interpreter. There is no better aid in studying the Book of books than the Book itself. Each separate book of the Bible is a commentary on the others, and being the work of the same author can be relied upon to give a correct explanation and interpretation of the others. Perfect familiarity with the different books of the Bible is, then, one of the greatest aids one can possess and this can only be secured by constant attendance upon reading and study. One cannot become acquainted with the Bible by becoming familiar with commentaries or other helps. The Bible in the hand will bring the Bible to the mind and thence to the heart. Acquaintance and consequent understanding and love are the results of association. Get acquainted with the Bible, learn to know it and the understanding of, and love for it will follow.

METHODS OF STUDY

There is no one plan of studying the Bible which is **best** for everyone; but there is a best plan for each one, and each should select some systematical way of study, one which can be easily understood and readily and practically followed out.

The simplest method is the "daily reading" plan. Many people have adopted the custom of reading a chapter a day until they have read through the Bible. Sometimes the Old Testament is taken first and sometimes the New. The place of beginning is not as important as the ending. Keep on, until the last chapter has been completed.

For the sake of variation when two chapters a day are read, as in family devotions, a chapter from the Old Testament could be used in the morning, and in the evening a chapter from the Psalms or New Testament. But for one's own private reading it would be best to read consecutive chapters in order to keep in touch more closely with the thought of the book being read. Reading without thinking is almost a profitless exercise.

When opportunity affords, the reading of a whole book, or the repeated reading of the same, is very profitable. It helps to fasten the contents upon the mind, gives one a egneral view and also enables one to note different points, and divide the whole into any parts or subjects upon which the book may treat. The dividing of a book into parts or subjects, and then subdividing the same will naturally follow a more extended acquaintance with it. This leads to the analysis of and deductions from its truths and teachings.

When a letter or book is read, its contents are readily understood by the language used. The thought of the author is expressed by his words and is understood by the reader. History is a record of events having transpired, with occasional references to the causes and effects of these happenings. We should read the books of the Bible as if they were personal letters to us, or as books of God's records. God has not written to us in mysterious language. The authorized version is "old style English" but it is sufficiently clear to be readily understood when read **simply.** It is best to let Moses tell us the facts of the creation, the flood, Abraham, Israel, etc. The truths underneath these accounts will follow the more easily if read through without any interruption.

Great care should also be exercised in reading so that chapter-divisions and verse divisions do not break the conection of sentences and subjects. One should read as if there were no chapter marks and no verse numbers. A better mark to notice is the "paragraph" mark. This more correctly divides the sentences and the thought. Compare the authorized and revised versions in this respect.

Always read reverently and prayerfully. God unfolds His wisdom to us in His Word and we need not be surprised when in our reading and study we shall discover new things and get glimpses and revelations of His glory.

ONCE A WEEK STUDY

FIRST WEEK

The Books

There are sixty-six books in the Bible. These constitute the writings, records and epistles which were recognized and sanctioned as authentic by the early church fathers. The books of the Apocrypha (later writings) both of the Old and New Testaments were discredited and hence are not included in the Bible.

The Old Testament is composed of thirty-nine books—the New, twenty-seven.

A. General division of the Old Testament.

I. (5) Books of Moses.
Genesis, Exodus, Leviticus, Numbers, Deuteronomy.

II. (12) Historical Books of the twelve tribes of Israel.
1. (9) Before the Captivity.
Joshua, Judges, Ruth, I Samuel, II Samuel, I Kings, II Kings, I Chronicles, II Chronicles.
2. (3) After the Captivity.
Ezra, Nehemiah, Esther.

III. (5) Poetical Books.
Job, Psalms, Proverbs, Ecclesiastes, Songs of Solomon.

IV. (17) Prophetical Books.
1. (5) Greater Prophets.
Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel.
2. (12) Lesser Prophets (Divided in groups of three.)
Hosea, Joel, Amos.
Obadiah, Jonah, Micah.
Nahum, Habbakkuk, Zephaniah.
Haggai, Zechariah, Malachi.

B. General Division of the New Testament.

I. (4) Gospels.
Matthew, Mark, Luke, John.

II. (1) Acts of the Apostles.

III. (14) Epistles of Paul.
1. To the churches.
Romans, I Corinthians, II Corinthians, Galatians, Ephesians, Philippians, Colossians, I Thessalonians, II Thessalonians.
2. To individuals.
I Timothy, II Timothy, Titus, Philemon.
3. To the Hebrews.

IV. (8) General Epistles to the Apostles.
1. James, I Peter, II Peter, I John, II John, III John, Jude, Revelation.

It will be necessary, in order to understand the general structure and contents of the Book, to become thoroughly familiar with these divisions and the books composing them. The Bible is most conveniently arranged for ready reference. The names of the books should be memorized. This can be easily done by keeping in mind the groups and memorizing each group or part of group separately. Memorize and then test by the use of the Bible.

SECOND WEEK

Study in Genesis—The Creation

I. The Creation of Heaven and Earth.—Gen. 1:1.

Note particularly the word "created" (Strong's) and condition of the earth, v. 2. A time limit may or may not be implied by the thought of these verses.

II. The Six Days Creation.—Gen. 1:3-31.

Points to notice: The recurrence of "God said," v. 1:1-31. The measure of the day, "evening and morning. The creation of each day. Compare "create" in these verses with "create" in v. 1. (Strong.) The progression of creation from lower to higher orders of life. The difference of light after third day. The last created—the most glorious. "God saw that it was good."

III. The Creation of Man.—Gen. 1:26-28.

1. "Let us." The purpose of Father and Son.
2. "Image" and "likeness." See the uses of these words.
3. Power and authority.
4. "Male and female." Gen. 2:21-24; Eph. 5:29-32; Eph. 1:4. The purpose of creating man male and female seems to have been to represent fully the body of Christ or Christ and His church. Eph. 1:22,23.
5. God's commission to man.
6. A sinless life required, no blood shed, no atonement. Gen. 1:29; 3:21; 4:4; Lev. 17:10-16.

Suggestions for Study.—In what way and what part does Christ have in the creation? Study the creation in the light of Rom. 1:18-21. What law did God establish for both the vegetable and animal kingdoms? What spiritual signs in the heavenly bodies created? What precedence has man over the creation? Why? Fix well in mind the order of each day. Note particularly the preparation made for man.

THIRD WEEK

The Seventh Day and Man—Gen. 2.

I. The Seventh Day.—Gen. 2:1-3.

This section should properly be connected with chapter 1, completing the first week of the earth's history. The week is the standard time measure of the Scripture.

The first day of man's existence on the earth was a day of worship and rest—the state of peace and reconciliation with God. Heb. 4:1-9. It is the Lord's day, sanctified, set apart for Himself.

II. A Description in Detail of the Things Created.—Gen. 2:4-25.

Some suppose this section describes a second creation. A careful reading of the chapter and a comparison with chapter 1 will prove it to be only a rehearsal with description in detail of the six days creation and particularly of the sixth day.

1. The origin of all things, v. 4. The "generations" or beginning. All things are of God—were in Him before the foundation of the world, v. 5.
2. The growth or development of life, v. 5. The earth watered the seed, etc., I Cor. 3:6,7.
3. The creation of man, vs. 7-25.
a. Of the earth, v. 7; 3:19.
b. His abode, vs. 8-17. Eden. There is some difference of opinion as to the exact location of Eden. The location is usually assigned to the region of the Tigris and Euphrates Rivers. Note the nature of the country described.
c. His employment, v. 15.
d. His one restriction, vs. 16, 17. This was a test of his obedience and subjection to the Creator. While man was given domain, he was yet to be under authority. "The head of every man is Christ."
e. Man's companionship.
(a) The purpose of God, v. 18.
(b) Not of the other living creatures, vs. 19,20.
(c) Of himself—his own kind, vs. 21-24.
(d) Sinlessness—needed no covering. Rom. 4:6-8; Gen. 2:7-21.

Suggestions for Study.—The first Sabbath—for God and man. "The seed is the word—sowing, watering, increase. The work of the sixth day in detail. Eden prepared for man. Fellowship—dependent upon like kind and like spirit. Our fellowship (I Jno. 1). Origin of woman, created on sixth day. Gen. 1:27. Origin of the church, Eph. 1:4.

FOURTH WEEK

The First Sin—Gen. 3:1-24.

I. The Tempter.—Gen. 3:15.
1. A deceiver—approaching in the serpent.
2. Wisdom—knowing the will of God concerning man.
3. Father of lies. The first lie, v. 4.
4. Tempter—tempting desires of men to evil, v. 6; Jno. 1:13-15.
5. The destroyer, v. 19; 2:17.

II. The Tempted.—Gen. 3:2-7.
1. Knowledge of right, vs. 2, 3.
2. Coveting, v. 6; I Jno. 2:15:17.
3. Disobeying, v. 6.
4. Knowledge of transgression, v. 7.

III. The Effects of Sin.—Gen. 3:8-18.
1. On the conscience, vs. 8-13.
2. On the serpent, vs. 14,15.
3. On the woman, v. 16.
4. On the man, vs. 17-19.
5. On the earth, vs. 17,18.

IV. The Hope for Man.—Gen. 3:15.
1. In God. . (I will.)
2. Over Satan. (enmity.)
3. By "the seed."
4. By suffering.

V. Eve. v. 20.
1. The wife.
2. The mother.
3. Her children. Gal. 4.26.

Suggestions for Study.—The presence of the adversary. The disguise of Satan (very subtile). The nature of Satan's workings as compared with the present time. The nature of the temptation. The opening of the eyes. The voice of God. Hiding of sin. Confession before God. Was the confession an honest confession or the evasion of the truth? The nature of the promise. The nature of the curse.

HOW I STUDY THE BIBLE

L. J. Heatwole.

From early life it has been the habit with the writer to study in some systematic order the lives of one hundred of more of the prominent characters mentioned in the Bible. Of these, the person of the Lord Jesus has been made the central figure around which all the others cluster in the various relations they bear to Him as types and figures under the old dispensation, and as partakers and imitators of His life under the new.

In selecting any special topic or theme for an address or sermon, one or more of these characters is used to serve as an example or model that serves to convict and convince the hearer of the joy and happiness that goes with a life of Christian service.

Much attention has been given to the chronological order of the Bible, and the peculiar setting which each of the sixty-six books or divisions occupy, and in studying the entire Bible by the topical method, I have noted carefully the time, place and circumstances under which each book was written. In general, the following rules have been observed in the study of any single subject or passage found in the Bible:

1st—Select the topic; then from a number of parallel passages bearing on the topic, select the one most appropriate for a text.

2nd—Compare these passages of scripture with renderings found in the Revised Version, German translations and the Greek Interlinear Scriptures.

3rd—To study the divine side of the character who wrote or spoke in each scripture cited, and as far as possible find out to what extent he was moved and directed by the Holy Spirit.

4th—By estimating the degree of Holy Spirit manifestation in my own life, I am made to see how low down in the scale has fallen my own personal zeal and active service, when measured by the standard which they have acquired.

5th—In making this survey of my own sphere of service, and by comparing it with the high standard to which so many Bible characters have attained I am made to see the need of striving as far as I have the capacity and knowledge to follow these noble examples, and at all times yield to the promptings of the Holy Spirit and to pray the more earnestly for the needed grace not only to bear up under, but to profit by the censure and criticisms of friends, the unkind and harsher accusations of enemies, and the privations, the disappointments, afflictions and the bereavements of this life.

6th—To use each individual Bible character as the stimulating example whereby my own life may become improved to the degree that the example afforded the lives of others who come in touch with mine might be made better by the contact.

Practical Helps Used

"Brown's Complete Concordance of the Bible."

"Inglis' Encyclopedia of the Bible."

"Matthew Henry's Complete Commentary of the Bible."

"The Royal Scroll."

"The Encyclopedia Brittanica."

Dale Enterprise, Va.

MT. LOWE, CALIFORNIA

Any tourist visiting Southern California should never miss a trip to Mt. Lowe. Its scenery is the most charming in the world and the road is a remarkable engineering achievement.

Taking the electric street car at Los Angeles, your first stop is at Rubio Canyon (2,200 feet above the sea). Here you alight and are in front of the pavilion. In this canyon you spend many a delightful hour following the footpath as it winds among the rocks which tower above you hundreds of feet, or resting on the beautiful rustic bridge which spans the mountain brook. Oh, the exquisite pleasure of resting in the coolness of such mountain solitude, where is heard naught but the chirp of the bird as it flits from tree to tree, or the sound of a rolling pebble loosened by the frisk of a squirrel.

But we are not satisfied to stay here, no matter how beautiful it is, while the summit of the mountain is beckoning us onward. Who is satisfied with anything less than a view from a mountain-top when there is a possibility of reaching it? Mountain-tops, like our ideals, ever beckon onward toward a fairer,grander view.

We return to the pavilion and take the cable car which draws us up an incline three thousand feet, making a direct ascent of one thousand four hundred feet. At the steepest place it rises sixty-two feet in each one hundred feet traveled. When we reach the top we alight, and are on Echo Mountain, 3,500 feet above the sea. Here are situated the observatory and the great World's Fair search light. Let us go on and spend more time here as we return. We take the electric car for our five-mile trip to Alpine Tavern. Such superb views, such varied grandeur is rarely equaled anywhere. The track is laid on solid granite. By many graceful curves it climbs the height. At one place nine tracks can be seen. Many places you can look down hundreds of feet into the shady canyons, while from the opposite side you look straight up perhaps as far. As we turn the short curves we push near the center of the car and tightly grasp the seat. Now we pass through groves of gnarled and knotted oak at whose venerable feet grow the delicate ferns and rare mountain flowers, and again we pass through groves of pine trees whose rugged sides are green with mosses.

From these great pinnacles of granite, as we sweep around these curves on a clear day, we look for two hundred miles, seeing dim blue ranges in far Mexico, and the twin peaks of Catalina, sleeping in the ocean's blue. While between, the plain is dotted with lemon and orange groves, cities, villages and rivers winding to the sea. Still nearer are range upon range of mountains and foot-hills, and at our feet yawn great canyons and dark chasms.

Now we have reached the Alpine Tavern, a rare bit of Swiss architecture, nestled in a glen of rare beauty, overhung by mighty trees where birds build their nests and squirrels play together. 'Tis such a place one loves to sit and dream of past pleasures and future esctacies, or walk hand in hand with those you love.

But we have not reached the height yet, so we must not linger too long. Now we take the three-mile trail for the summit, 1,100 feet above. Let us go by foot. 'Tis more interesting than on a burro. We follow the trail among groves of pines and oak, over great rocks, by a cool spring, but as we near the summit, the trees disappear, leaving only shrubs, the ascent is more steep, the heart throbs, the perspiration flows, the face burns, but still the goal beckons on. At last our efforts are rewarded. We stand on a space of perhaps an acre covered with rocks and shrubs. Hundreds of names and addresses from all parts of the world are tied to shrubs and written on rocks here.

But the view, no pen can describe it, only the soul, accustomed to drinking from the fountain of nature, standing here and beholding, can feel and realize its grandeur. Oh, the immensity of the mighty masses of granite as they rise peak above peak, range after range, till they disappear in mysterious vapor in the far distance. Its grandeur fills the soul with awe and reverence. The mind seems absorbed into the vastness of the surroundings; one mingles with the universe and kneels at the throne of the Creator of such sublimity.

Let us descend by the trail on the other side of the mountain. The green depths of the valley below, with its gradual slope to the great peaks beyond, the lovely mountain flowers growing by our side and the cool shades of the afternoon, give a sense of calmness and satisfaction which has not come to one for many a day. As we near the tavern to take the car back we are truly loath to leave the scenes of so many charms.

But the car starts and we must go. As the curtain of night begins to descend we are again winding our way back to Echo Mountain.

Now let us go to the observatory and see Jupiter and its moon, another glimpse into the mysteries of the universe. How swift we are moving, soon the star is out of the field of the telescope.

Now watch the powerful search light, as its great light is thrown on distant objects in the far, dense darkness. They are made as plain as if lying at our feet.

It is time now to take the car and descend the rapid incline. Many electric lights along both sides of the line make the view, as we pass down to Rubio canyon, a fairy scene long to be remembered.

As we take the car back to the city, tired but happy, we dream of the pleasures of the day spent on Mt. Lowe, 6,100 feet above the sea.—Inglenook.

EDITORIAL PAGE

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GREETING:—The Christian Monitor makes its initial bow to its readers on the threshold of the New Year. It brings with it the greetings of 1909, wishing to all its readers, as well as all mankind, the fulness of joy and peace. May the New Year bring you more light than shadows, more blessings than terrors, more of God and less of self. May it be bright with hope, crowded with service, filled with happiness, and overflowing with love.

THE NEED:—The need for this periodical can not be justified on the grounds that there are in existence only a few publications of a similar nature. The country today is generously supplied with so-called Christian periodicals, and the number is constantly increasing. In addition to this class there is an almose endless number of magazines representing nearly every line of human interest . The various lines of research, institutions of learning, charitable institutions, industries, trades, sports and amusements have their own periodicals. Thus we have easy access to an abundance of general and specific information, and at prices within reach of all who have a desire to be informed about their respective interest.

The tendency of many magazines and newspaper writers has been, and is yet, toward the sensational. They in conjunction with other influences have created a public taste for this kind of writing, and in supplying this demand they are developing a still stronger desire for it.

The taste for good, wholesome literature is being destroyed. This condition is indeed deplorable. It is true that there are many forces at work counteracting some of these tendencies, which fills us with optimism. To have a part in the campaign against sensationalism in literature, and to publish a periodical suited and adapted to the peculiar needs of our people, peculiar because of their training and heritage, we feel justified in putting one more periodical on the market. It is not to interfere with the work of our church paper: it has a field of its own. It is impossible for one paper to cover every phase of life and deal with it at all practically. Even in this paper we can barely touch on some of the phases of life. It is an established fact that each successive stage in life has its own specific needs.

The wants of the child will not satisfy the desires of the adult in the prime of life, neither will the requirements of the aged gratify the desires of youth. Hence as we pass from one stage to another in life some of our former needs will no longer satisfy us. Life has new meaning to us. In a sense old things have passed away and all things have become new. Our knowledge increases, we see things in different relations, and consequently our needs change. This is the law of our physical, intellectual, and spiritual experiences. Only as our present needs are supplied can we grow and develop into strong characters. If there are any withheld we are limited in our possibilities to that extent. In the hope of supplying some of these needs this paper is planned.

OUR PURPOSE:—Our purpose has already been stated in part. Briefly it is expressed in Col. 3:17. "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him."

We purpose to put out a good clean paper, free from all trivial, foolish and sensational matter. A Christian periodical for the home, containing something of interest to all the members of the family. We aim to emphasize those phases and qualities of life that are of prime importance in the development of a strong, symmetrical Christian character, and tend to fit the individual for whole-hearted Christian service. To present such matter as will broaden and deepen our interest in things really worth while. To stimulate a stronger spirit of loyalty to the church of our faith, but avoiding any spirit of sectarianism.

To develop a taste for good, wholesome literature, we aim to have each department as interesting and full of good material as we can. In short, we shall spare no effort in doing all we can to make this paper a medium through which God may be able to do a mighty work among men.

We do not expect to reach our goal within a year, nor within a decade, not even within a lifetime. It is such that as we approximate it, it recedes from us, thus leading us on to still higher attainments.

As demands justify, new departments and features will

be added. We need the assistance of our readers in this work. Read all parts of it, and write us about what you like, and you will help us more and more to be able to make it help you when you need help. We solicit suggestions and friendly criticisms.

BIBLE STUDY:—Probably never in the history of Christianity was there so great a demand for men and women who know their Bible, as now. We are awakening to the fact that it is of vital importance that the Christian worker should be familiar with the Word of God. He must study in order to "rightly divide" the Word. In any calling of life there is always room for the person "who knows." We believe that the cause of Christianity has been ,and is yet, seriously hampered because of a decided lack of Bible knowledge. Too many Christian workers do not know how to handle the written Word effectively. The majority of us may not have the privilege of attending some Bible School where we can devote all our time to study, but there are some moments each day which we can utilize. These long winter evenings may be profitably spent in a systematic study of the Bible. Accumulating facts and knowledge that may serve us at times when our time for study is more limited.

All our readers who have any time to devote to Special Bible study are urged to take advantage of the courses offered by Bro. Coffman. The "Once a Week" course, while especially designed for class work, can also be profitably used for family or individual study. Bro. Coffman expects to give a line of "Devotional Readings," prepared especially for the individual. These courses should be studied systematically and prayerfully. It is necessary to begin work with the first lesson and study each lesson carefully in order to get the full benefit of the succeeding lessons. May we enter upon the New Year with the purpose, supported by a strong will, that during the coming year we will put forth an honest, systematic effort to become more familiar with the truths of the Bible.

YOUR PRIVILEGE.—It is the desire of every Christian to grow, to develop, and to become more Christ-like. This is the natural desire. We frequently hear of men and women who are said to be "self-made." Men and women, who have not had the advantages and opportunities of many others, and have through sheer force and application reached a position of influence and prominence. In the strict sense of the term there is probably no one "self-made", since our growth and development is more or less dependent on others. However all Christian character is "self-made" in the sense that each person has the power to make the conditions for his spiritual life either favorable or unfavorable for its development. The Spirit can only work upon your life to the extent that you allow Him. We must dig around the tree and make the conditions which will determine the effect of the Spirit. It is possible to be surrounded by strong Christian influences and not be benefitted but continue to live on a lower plane of spirituality, simply because we have not put ourselves in the proper relation to them. It is our part of the work to get in line with God—and then He will do the rest of the work.

There is probably no organization in the church that is better fitted to exercise and develop the talents of the young people than the Young People's Bible Meeting. In this they are all given an opportunity which can not be said of any other phase of our church work. Many congregations do not yet have a meeting designed especially to meet the needs of their young people. Such congregations cannot appreciate the benefits and blessings derived from these meetings. They serve to unify and solidify a congregation if conducted wisely and discreetly. Some young people by not taking an active part in the meetings can not receive the blessings and benefits, that they would if they contributed to the meeting. They fail to put themselves into the right attitude, and consequently they cannot grow and develop as God would have them. There is a spiritual law that requires us to give in order to receive, to lose in order to have. Exercise is one of the laws of health. It is also a law in the spiritual kingdom. Happy is he who observes this law and realizes the blessings derived therefrom.

As we are entering upon another year of work in our Young People's Bible Meeting, let each one who has the privilege of attending them, resolve to contribute the best possible to the meetings that they may be a greater power for good in the church, and a stronger factor in the spiritual development of those present.

We are indeed pleased with the success with which our special introductory offer is meeting. Daily the mails are bringing in new subscriptions. We certanly appreciate the efforts of those who have taken advantage of our club offer. Recently we received a list of twenty-three names, and another of twenty-eight. There are yet a large number who would subscribe if they were solicited. It is our desire to have as large a circulation as possible; to have this paper enter all the Mennonite homes and many others. You can help in doing this by showing a copy of the paper to your neighbor, speaking a good word for it, and securing his subscription.

A recent change in the postal laws limits the sample copies that may be sent as second-class mail matter. Consequently we cannot send sample copies to all the Gospel Herald readers as we had intended to do. We will gladly mail sample copies upon request.

Only a limited number of copies of this issue will be reserved. If you have not yet subscribed for the Christian Monitor, and have no copy of this issue, subscribe immediately if you want the complete volume. The subscription price until Jan. 1, 1909, is 75 cents. After Jan. 1, it will be $1.00 in advance.

We have had a number of requests for a folder containing the Young People's Bible Meeting Topics for 1909. They can be secured at the following rates:

Six copies, 5 cents; 12 copies, 10 cents; 100 copies, 50 cents.

Other amounts at corresponding prices.

The folder will be similar in form to those of preceding years. We would suggest that someone in each congregation, having a Young People's Bible Meeting. be made responsible to secure the folder for all those desiring them. Address all orders to Christian Monitor.

Educational

FOREWORD

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

Accepting the above as our motto, we hope that these pages devoted to the educational interests of our young people will serve to turn their thoughts and aspirations toward those things in life that are really worth while. And yet our field is limited, since the purely religious interests are to be provided for in the other departments. Outside of these, from the so-called secular subjects we hope to be able to present such information, such thoughts and suggestions that will aid us to better understand and appreciate our surroundings, give us the benefit of some of the best thoughts and deeds of the leaders of men in the past and present and stimulate us to make the most of ourselves whatsoever our condition may be.

We hope to find persons who because of study, travel or experience have had unusual opportunities for knowing about some certain subjects of general interest and who are able to write about it in an interesting and pleasing manner. History, literature, music, natural sciences, agriculture, mechanics, business, all these we want to know about and those who know will tell us about them. Some have responded already and others have promised.

We wish to urge our readers to read all these articles. If you are not interested in a subject study it and you will become interested. If you do not understand when you first read, read again with more thought and care. We do not wish to cater to the lazy and shallow minded who are interested in nothing but gossip and their own little sphere of life, but we want to serve those who are anxious to learn and are willing to put forth some effort for self-improvement.

In addition to our own monthly talk and the contributed articles we will have a column devoted to questions and answers. Any one having a question in regard to any of the subjects belonging to this department will send them to N. E. Byers, Goshen, Indiana, and some one will be found who can give the information desired. Those who wish a private answer will enclose a self-directed and stamped envelope. Otherwise, if it is a proper question, it will be answered in our query column.

We shall always be glad to receive suggestions and criticisms. If any one would like an article on a special subject or has a good writer to suggest we will be grateful for the help thus given. Let us feel mutually responsible for the success of these pages and then I am sure that as the months pass by we will soon feel a growing bond that will unite us as real friends and co-workers in our new educational effort.

CHRISTOPHER DOCK: THE PIOUS SCHOOLMASTER OF THE SKIPPACK

C. Henry Smith.

The Mennonites are often accused by those who know them least of being opposed to learning. This is not the case. In the early colonial days in Pennsylvania the Mennonites were among the first to make provision for the education of their boys and girls. In those days there was no public school system which offered free instruction to all. Education had to be provided either by the various churches of the province or by voluntary subscriptions. Usually such families as desired to give their children school advantages would secure a teacher who in turn would agree to teach as many children as desired to come to him at so much per head. Such a school was called a "subscription" school and was usually held in some convenient meeting house or in a house built by the community for that particular purpose. In Mennonite communities the Mennonites were among the first to take the initiative in organizing such voluntary schools and many of the early meeting houses in Bucks, Montgomery and Lancaster counties served also as school houses.

Among the best known of the teachers of such schools as are here described in the early colonial times was Christopher Dock, the "Pious Schoolmaster of the Skippack."

Christopher Dock was born in Germany. Nothing is known of his early life except that in 1714 he came to Pennsylvania with his father and lived for some time at Germantown, the first German settlement in America. What his early occupation was we do not know, but soon after his arrival he located in the Skippack settlement and began the career of a school-master. Here in the Mennonite meeting houses of Salford and Skippack, Dock, himself a devout Mennonite, spent almost his entire life in teaching the Mennonite children of that community. For ten years he had given up the teachers profession and became a farmer, but even during this period of his life he taught four summers at Germantown, where he enrolled many of the youth of Germantown who later became famous in early Pennsylvania history. With the exception of these ten years his life was spent for the youth of the Skippack region.

It was during this time that Dock wrote his "Schulordnung", the first work on the art of teaching school published in America. Dock was a born teacher, and was so successful in his work that his friend Christopher Sauer, the well known printer, of Germantown, asked him to write a treatise on his method of teaching for the benefit of other teachers "to whom it is given to properly instruct their children, but who may not be so well gifted that they may find something therein to be helpful to them; as well as others who are unconcerned whether the children learn anything or not, just so they get the money, that they may be made ashamed when they see that the parents know also how a well ordered school should be conducted; and finally also to instruct the parents how to deal with children whom one desires to teach something good, since in this land the parents themselves must teach the children, and many others would rather do it than send their children to such teachers who are infected with an inconsistent life."

This treatise was finally written at the urgent request of Sauer and Dock's friend, Dielman Kolb, under the title, "Eine einfaeltige und gruendliche abgefaszte Schulordnung, etc." It was written about 1750 but Dock modestly requested that its publication be postponed until after his death. And thus it was that the pamphlet did not come from the press until about twenty years later, in 1770, after both the elder Sauer and Dock had been called to their reward. The work was published by Christopher Sauer, Jr., son of the above-mentioned Sauer, and at one time a pupil of Dock's at Germantown.

This small pamphlet, the first work of its kind in America, seemed to be in great demand in southeastern Pennsylvania at the time, for a second edition was issued the same year. Copies of this first edition are now exceedingly rare. Samuel W. Pennypacker has one in his private library, as has also Martin G. Brumbaugh, Superintendent of the Philadelphia schools. Dr. Brumbaugh is a great admirer of the pious old schoolmaster and has a complete collection of all the works of Dock, which include in addition to the pamphlet above mentioned, a number of songs for children, and one hundred rules of conduct. Just recently these works have been translated and published by Dr. Brumbaugh. In 1861 a third edition of the Schulordnung was issued by Jacob Noldt of Ohio. A copy of this edition can be found in the private library of John F. Funk of Elkhart, Ind.

The Schulordnung deals with the schoolmasters methods of teaching and of disciplining his pupils, and answers questions like these: How he receives the children into school. How he manages children in various ways. How he treats them kindly and lovingly that they both fear and love him. How they write letters to one another. How he trains them to maintain silence. How he uses shame as an incentive to teach diligence. In answering these questions Dock shows us that, although committed to many of the rules of teaching of that day, yet he was a born teacher. In answer to the first question he says: "The child is first given a welcome by the other children, who extend their hands to him.

Then I ask him if he will be diligent and obedient. If he promises thus, he is told how to behave; and when he can say his A-B-C's and points out each letter with his index finger, he is put into the Ab."

Dock believed strongly in the efficacy of rewards as an incentive to good work. For when the child reaches the Ab stage in his educational progress his father owes him half a penny, and his mother must fry him two eggs for his diligence, and the same reward is due him with each advance. In this way the child is rewarded for his efforts and at the same time the interest and co-operation of the parents is secured. The teacher is not omitted in this system of rewards. As soon as the pupil enters the reading class the teacher owes him a present, and if he reaches the class in the required time and has been diligent he receives a note entitled, "Diligent, one pence," which however will be taken away from him if he becomes lazy or disobedient.

Self-respect is also appealed to as an incentive to good conduct and diligent study. Those who know their lessons well receive an O on the hand traced with a crayon. This is a mark of excellence and means that the pupil has failed in nothing. Those who fail more than three times are sent back to study their lessons. If a second attempt ends in failure the entire class calls out "Lazy." "Whether such a child fears the rod or not," Dock says, "I know from experience that this denunciation of the children hurts more than if I were constantly to wield and flourish the rod."

There was evidently little time for play in Dock's school. As soon as the children came in the morning they are given a chapter from the Bible to read if they belong to the reading class, or are given copies to write if they can not read. At noon they are given an hour of liberty after dinner. But "since they are usually inclined to misapply their time if one is not constantly with them, one or two of them must read a story of the Old Testament (either from Moses and the Prophets, or from Solomon's or Sirach's Poverbs) while I write copies for them. This exercise continues during the noon hour."

An enumeration of the bad habits found among the children of that day shows us that child nature and the problem of training the youth has not changed much since then. Among the most common faults which Dock found among his children were those of swearing and cursing, which expressed itself in various and many wicked words, lying, stealing, pride and quarreling.

In his correction of these faults the pious schoolmaster again shows himself a born teacher and devoted to the best moral as well as intellectual interests of the children under his charge. Such sins cannot be eradicated by corporal punishment alone. "A slap of the hand, hazel branch and birch rod are means of preventing wicked outbursts, but they cannot change the stubborn heart which holds us all in such sway since the fall, that we are all inclined more to the bad than to the good, so long as the heart is unchanged and not renewed by the Spirit of God. But while the seed of wickedness is present, it could not grow if we were convinced of its presence, and strove earnestly to remove it, not only from oursleves, but from our fellow man and from our youth. As this old evil and serpent's sting is the same in all, we all are enabled to seek earnestly the same surgeon and apply the means of recovery which He prescribes for such evil to ourselves and our youth."

The remedy for swearing is as follows. The children who are caught committing this evil, are first examined whether they understand what they are saying and it usually happens that they do not since they merely repeat ignorantly what they have heard from some older person. If they have committed the offence ignorantly they are warned against the use of such words and are told that it is against God's will, and are further told to instruct the person from whom they learned the words. If such children then promise not to commit the offence again they go free the first time, but if they persist in the bad habit they are put on the punishment seat with a yoke on their neck as a sign of punishment. On promising to be good for the future they escape with a few slaps of the hand. For later offences the punishment is increased and they must furnish surety or bondsmen. These bondsmen's business is to warn and remind the offender and prevent repetition. Dock realized, however, that these restraints could not reach the root of the evil. This he says "is the rein and bit to be put into their mouths for such offence, but the change of heart must come from a higher hand and must be sought with diligent prayer. The import of God's Word must also be explained to the offender and to the other pupils."

The religious tone of the Skippack school as of most of the schools of southeastern Pennsylvania of that day was high. The schools were all under the control of the churches and were usually held in the meeting houses. Most of Dock's pupils were of Mennonite parentage, but some came from other denominations. Hence he could not teach any of the church creeds, but this did not keep him from teaching the Bible and religious truths. The Old and New Testaments were used as a text book for the advanced reading classes and as a basis for writing lessons. The opening exercises as we saw consisted of readings from the Scriptures. The noon hour was spent in the same way. The work of the day was begun with the repetition of the Lord's Prayer. In addition Dock had his pupils write letters to each other in which questions from the Bible were asked and answered.

In all these various ways, by precept and example, the pious old schoolmaster tried to lead the minds of the youth under his charge to the truths of religion. He was devoted to the interests of those whom he served and consecrated the best part of his life, about forty years, to his profession, which he followed to the very day of his death. One evening in the year 1770 he failed to return to his home from the work of the day. His friends found him on his knees before his desk his hands lifted in prayer, dead. Thus passed away Christopher Dock the pioneer Mennonite Schoolmaster of Pennsylvania, and the first writer in this country on the art of teaching. A man whom no writer on American education now fails to mention with honor.

WHAT ABOUT THE FARM?

Herbert Groh.

This is a day of opportunities, and the young man of enterprise and ability, born and bred on the farm, quite properly enquires whether he can afford to remain where he is. In view of this it speaks volumes for the farm, that many of these thinking ones are not only remaining but are choosing to remain. It is an encouraging sign, because it is an expression of faith in the farm; an attitude which should do much to inspire farmers as a body, with a deeper respect for their calling. Only as this is brought about, can others be expected to hold it in due regard, and it is safe to say that if ever there is a movement "back to the land," it will owe its impulse less to the spoken and written tributes of agitators, than to the rise of a healthful sentiment of loyalty in the farming community itself.

It may be questioned whether, at the present moment any movement which there may be is not just so strongly away from the farm as it has ever been. Farmers everywhere are confronted with the greatest of difficulty in securing suitable help, and are often obliged to seriously restrict the thoroughness and extent of their operations. Statistics also tell of actual decreases of rural population, in the midst of enormous increases of total population, due to the growth of cities. Evidently it is true that the city is occupying an ever larger place in relation to the farm. This however, is only what is to be expected, and is no reflection whatever on the cause of agriculture. With the advent of labor-saving farm implements by the aid of which one man can now do by brains, what it required several to do by brawn, and the growth of industries to produce these and countless other manufactured articles, there has commenced a redistribution of population, which is bound to draw continually from country to town. Essentially correlated with these new conditions is an unprecedented development of business, trades and professions, which attracts much of the best element from the farms. This is not to be regarded as an unmixed evil, inasmuch as there are always those, whose inherent tastes and talents are irreconcilable with the life and work of the farm; while with the opportunity to turn their particular gifts to appropriate use, they succeed in attaining to usefulness to their fellows, and satisfaction to themselves, which for them would be impossible on the farm. Others again, by reason of their endowments, are called to positions of distinction and trust; and it is one of the chief glories of rural life that it has been able to

produce so many of the world's greatest benefactors in every sphere of duty. No one maintains for an instant that it is any reproach that these men have left the homes of their youth; for "what is the old farm fit for, if not for the rearing of men." The reproach, if any there be, is not that men leave the farm, but that so many leave. The movement to the city is greater than is justified by economic conditions and other legitimate attractions. People go not alone through force of circumstance, but by choice and preference. Only as the reasons are discovered for this preference, can remedies be suggested. Can it be that the farm after all is inferior to the city in attractions and advantages? We would be sorry to think so; and we are confident that we shall never need to subscribe to any such opinion. What then does it lack for which men crave; and if it can be shown to be worthy of our estimate, wherein do its virtues consist? Our answer to these questions must be very brief, but it will serve to open the way for thought.

Mammon is said to be king in the life of today, and men will leave all and follow the banner of material gain. If this be so, there is no occasion for surprise, that many become impatient with the slow and moderate returns of agriculture, where a man reaps only from what he has sown. The farm has never been, nor with all the application of intelligent and scientific skill, will it ever be the means of amassing extravagant wealth. It does not lend itself readily to those operations, whereby one man may realize greatly on the labors of others; nor does it succeed in indefinite extension. It does however offer a competence to well-directed effort; and who ever heard of times so hard, that farmers were reduced to the abject want which chronically prevails in close proximity to all the wealth of the city! Thousands are allured to the city in quest of bettered circumstances; but it is only the few who attain to the opulence which has attracted them thither.

If money is king, notoriety is the god at whose shrine the world does homage. Just so long therefore, as men are what they are, the farm will have an uninviting outlook for some ambitious ones.

Perhaps the most frequently voiced complaint about the farm is that regarding its drudgery, long hours and coarse work. People love to think of exchanging their manual labor, for that which requires no physical exertion; their tasks which soil, for "white-shirt" jobs; their weariness of body after a long day's hard work, for anything, just so that they might look to its close for freedom to amuse themselves away from the scene of their daily toils. They forget that the masses are grinding out their lives in factory and shop, at the most hum-drum and wearisome of work. They do not know of the vexation and worry and the exhaustion of spirit of the man at the desk, who has not even the refreshing life of the open, to fortify him for his duties. The farmer too, has occasion to apply his brains, his intelligence and ingenuity; but such effort instead of being a source of weariness to him, is the means by which he has it in his power to spare his body. Those farmers who best understand this principle are not the ones who are bemoaning the slavishness of life on the farm.

We have only space to notice one more of the conditions which have driven many from the country; namely its isolation. The city certainly can offer more in the way of social intercourse with attendant pleasures, educational and religious privileges, and contact with the current affairs of the world. Indeed it makes these so accessible that the sequel is to be found in the development of inordinate reliance upon external sources for things to make life worth the living, and the failure of inward joys to satisfy. We believe that with the present rapid spread of rural facilities for communication, the farmer will be better situated with regard to these advantages of the city, than he would be, living under the full force of their attraction.

We hope we have not unduly qualified the advantages which the city has over the farm, because we believe that the country has advantages peculiarly its own, of such a distinctly higher order, that we could well afford to yield without comment, all that might be advanced on the other side of the question. The advantages of the city may be the ones which appeal most strongly to men; but this may be because they have not learned the true values of things. They may not be attaching sufficient importance to the wholesomeness and sanity of a life of active, varied duties, plain substantial living, simple pleasures and retirement from the distractions and excitement of the social whirl. Their conception of the influence of environment surely is at fault, if they do not see that the quiet, healthy, normal life of the farm, spent among Nature's creatures and Nature's attractions is infinitely better calculated to develop in their sons and daughters the sterling qualities of pure and worthy manhood and womanhood, than is exposure to the temptations and associations of the city, and the glitter and glare of its streets. And finally, any estimate of the farm is insufficient which fails to give it the worth and dignity of a calling, which brings into play the most varied and lofty of man's faculties and powers, and which makes him a co-worker through his wielding of the forces of Nature with the Providence which feeds mankind.

In conclusion then, what about the farm? Is it wise that our educational system should be shaped to an ideal which seeks to elevate the individual by alienating him from manual pursuits? Is it right that the atmosphere of the rural school should be such as to create distorted impressions of what is worth striving after, and thus to beget a distaste for what pertains to the farm? We look for the day, when it will be the work of the schools to equip boys and girls for the life in which they live and to awaken in them an interest in the world in which they are. Only then is there hope of solution for the problems whose existence prompts the question we have asked. Then will there be farmers with vision broad enough, and spirit keen enough to cope with the disabilities under which they labor, and silence forever the pessimism of the past.

Ottawa, Can.

HISTORY OF WEATHER STATION AT DALE ENTERPRISE, VA.

L. J. Heatwole.

The village of Dale Enterprise is located in the western part of Rockingham county, and is about twenty miles from the West Virginia border. Lying within the basin of the noted Cook's Creek valley at the very point where one hundred and seventy-five years ago the first land in the section was pre-empted under the Colonial Government of Virginia, and the first settler built his cabin; the place has associated about it no little of historical as well as climatological interest.

The U. S. Geological Survey estimates locate the station in latitude 38.40 and longitude 78.45, and at an elevation of 1450 feet above sea level. Looking to the southward and eastward the country is strictly rural—the landscape presenting a pleasantly rolling aspect; but to the north- and westward the surface conditions are marked by a succession of forest-clad hills and ridges—with the steeper slopes of the Great North, and Shenandoah Mountains forming their bold contrast in the background.

Observations as respects the ordinary changes of temperature and precipitations were begun here by the present observer, L. J. Heatwole, when but a youth of 15, as early as the year 1868. No systematized method for recording data was used however until twelve years later, when with the beginning of the year 1880 reliable instruments were procured and more accurate and systematic form of records established.

On July 10, 1884 Bro. Heatwole was appointed a Voluntary Observer of the U. S. Signal Service by Gen. Hazen of Washington, D. C., and Dale Enterprise designated as a Volunteer Station in the service. At that time there were less than a half dozen similar stations in the state. These were: Variety Mills, Snowville, Marion, Summit and Birdsnest.

Instruments at this station have all been located and kept in accordance with Instructions to Voluntary Observers; and observations and reports have been rendered continuously for twenty-nine years in the name of L. J. Heatwole; who during intervals of temporary absence from home on ministerial duties, has been faithfully substituted by his wife, Mary L. Heatwole, his father, D. A. Heatwole, and later, by his two daughters, Bessie P. and Annit L. Heatwole.

Since his connection with the Weather Bureau Bro. Heatwole has accumulated quite a library on meteorological subjects, and being in daily communication with the Central Office at Washington, is now being regularly applied to by merchants and shippers of his section for weather conditions for 24 to 48 hours in advance, and occasionally is called into court to testify as to exact weather conditions on a given date in the past.

"HIGH PRESSURE" AND "LOW PRESSURE"—HOW MEASURED

L. J. Heatwole.

When the atmospheric pressure is removed, water will rise in a pump or perpendicular tube at sea level to the height of 33 feet, but on the surface of the country this pressure is reckoned at a medium of 30 feet; other fluids will rise above or below this medium under the same circumstances in proportion to their specific gravity. Mercury, under these conditions will rise only about 2½ feet, or 13½ times lower than water. Arising from this ratio comes the standard scale on the barometric tube, which for convenience is reduced to inches instead of feet.

It being known however, that the atmosphere, under its varied conditions of humidity rises and falls over a range of about 3 inches on this scale—never lower than 28 or higher than 31 on the scale. The Weather Bureau Observers, by watching these fluctuations in the **weight** of the atmosphere always notice that the **mercury falls** below 30 inches in the tube when foggy, cloudy or rainy weather is approaching, and that it rises above 30 inches when clear, fair weather is at hand. When the smoke of chimneys comes down toward the ground, the mercurial column is depressed, indicating at once that the atmosphere under such conditions has less weight than when the smoke ascends.

Of course this explodes the popular theory that the air is heaviest when there is the greater amount of moisture in it, for the very principle on which the barometer is constructed shows that the lighter a fluid is the deeper any substance of greater specific gravity will sink in it. Hence when the mercury column sinks **lowest** the air is **lightest**—it is really the mercury that is at "Low pressure" and vice versa when the air is heavy.

Dale Enterprise, Va.

STANDARD TIME—HOW ESTIMATED

L. J. Heatwole.

Standard time is established according to distance east or west from some special meridian designated. Eastern "standard" time is embraced within the belt or region of our country lying between the meridians of Boston, Mass., and Pittsburg, Pa. In this belt of country all clocks and chronometers are supposed to be set alike; hence all time in this eastern belt is really but Philadelphia local or "sun time" which corresponds with the 75th meridian.

Going west of Pittsburg we enter another belt known as Central "standard" time. This belt extends westward as far as Omaha, Neb. Here the clocks are again all alike—but one hour **slower** than Philadelphia sun time which makes them correspond with St. Louis local or "sun time" because it is on the 90th meridian.

Going west again from Omaha, we enter the next belt which is known as Mountain "standard" time where the clocks correspond with Denver local or sun time. After leaving Salt Lake City, Utah the belt known as Pacific "standard" time is entered. This requires the clocks in California, Oregon and Washington to be set three hours **slower** than those in Eastern "standard" time. In other words: when it is twelve o'clock, noon at Philadelphia, it is but nine o'clock in the morning at San Francisco. This accounts for the fact that all telegraph messages sent westward appear to reach their destination before they are sent.

That one may get a clear conception of the difference between **Standard** and **Sun** time, we have observed that Standard time makes the clocks all conform to that of each of the four special meridians: viz. 75th, 90th, 105th and 120th, while by Sun time all clocks are set respectively by the moment the sun rises or sets locally at all points.

This makes the clocks at Pittsburg thirty minutes slower than those at Philadelphia: that is, when the sun sets at Philadelphia, it is still thirty minutes high at Pittsburg and one hour high at St. Louis, two hours at Denver, and three hours high at San Francisco.

Dale Enterprise, Va.

THE FUNCTION OF BOOKS

School textbooks should be servants to teachers. They are too often their master. It is a lamentable fact that pupils and sometimes teachers are so tied to books during recitations that only a very low degree of success is attained in many schools. Teachers must realize they are traveling a beaten road; then they should face about to direct the propelling powers of the vehicle and thus lift the wheels from the ruts which have so long retarded our progress. Though the path be old, it may be one of great delight, if they pull out of the beaten track, for then they shall find new flowers, and even the old ones will present new beauties and bring new joys.

May I briefly present two pictures? The one shall be of a school in a rut, the other of a school which has pulled out of the beaten tracks.

In the first the teacher spends her evenings reading poor, though fascinating literature ; or she entertains some friend, or attends a neighborhood party, then retires at a late hour. Then she gets up late, and gets to school late, calls up her classes late. Then follows a pathetic scene—a dull teacher with a dull book before a dull class, all of which conspires to make a dull and worthless recitation.

Should she ask a proper question of some pupil who is servant to the textbook, he will turn to the book, and answer satisfactorily, of course, though only to forget the answer the next minute. And if a less tactful pupil is called upon, he will likely be prompted by his kind neighbor. Such conditions are lamentable, indeed, and mark the point at which school life becomes a positive evil..

In the second picture, we see a teacher who loves her work and is not satisfied until she has the consciousness that her pupils are making hearty, solid progress in the formation of habits and character. She rapidly, though intelligently, reviews the next day's lessons each evening. The next morning she has great physical strength and mental vigor. These, with her moral courage, are at once, though in an unconscious way, transmitted to her school. The classes are called promptly, and the scene is at once joyous! The teacher has nothing in her hand except, perhaps, a pencil—certainly not a book. The pupils are just as free-handed, each telling what he can in his own way, showing that he has used the book before recitation. Thus the teacher guides the pupil in developing mental strength and skill, rather than looking superficially for mere facts. Such conditions show the real worth of school life.

Now, fellow-teachers, the first picture represents a teacher who does not care for her school, the second one a teacher who loves her work; the first is drifting down the stream; the second is propelling the boat against the tide.

It will require some effort to break away from using books during recitations, but try it. Of course, there are exceptions, but your rule should be to stand before your class without a book. Look at your pupils and have them look at you, and soon there will be a system of wireless telegraphy—an exchange of thought and spirit—and the busy life will become the panacea of many school-room ills.—Sel.

A Dreadful Business

A minister once asked a saloon keeper if his conscience never troubled him respecting his business. The man said:

"Come inside, sir."

"It was the middle of the day," says the Morning Star, "and there were none of the usual customers about. My friend walked in. The grog-seller went behind his own bar, and leaning on it, said:

"'Reverend sir, there are times when I stand behind this bar and look at the men who fill the room; I hear their lewd songs; I see their fighting and their awful misconduct; and I often say to myself, 'If there is a picture of hell on our earth, it is in places like this.'"

NEW YEAR

We are standing on the threshold, we are in the opened door,
We are treading on the borderland we have never trod before.
Another year is opening, another year is gone,
We have passed the darkness of the night, we're in the early morn.

We have left the fields behind us o're which we scattered seed;
We have passed into the future, which none of us can read.
Then hasten to fresh labor—to thrash and reap and sow,
Then bid the new year welcome, and let the old year go.—Selected.

Young People's Bible Meeting

TOPIC FOR JAN. 3.

Value and Danger of Resolutions. Text—I Cor. 2:2.

MOTTO

"Not as I will, but as thou wilt."

THE VOICE OF SCRIPTURE

Valuable Resolutions—

1. Commendable.—Psa. 39:1.
2. Devout.—Psa. 138:1, 2.
3. Good.—Psa. 119:7, 8.
4. Firm.—Dan. 1:8.
5. Noble.—Ruth 1:10, 14, 16, 17.

Broken Resolutions—

1. Frail.—Ruth 1:10, 14, 15.
2. Vain.—Matt. 21:30.
3. Impulsive.—Matt. 26:35, 74, 75.
4. Passionate.—I Sam. 24:16, 17; 26:21.
5. Rash.—Judg. 11:30, 31.

HOW TO PREPARE

1. For the Meeting—Read Prayerfully:—Luke 24:49; Prov. 24:27; Mark 11:24; Jas. 1:5, 6.
2. To Lead Meeting—Meditate Upon:—II Tim. 2:15; Matt. 28:20; Jer. 1:7; Col. 4:6.

SUBJECT FOR TALKS OR ESSAYS

1. The Value of Resolutions.
2. Improper Resolutions.
3. Ruth and Orpha.
4. Paul's Determination.

OUR TOPIC

All resolutions made in dependence on Divine assistance are valuable. All made otherwise are dangerous. To make a right resolution, we need Divine aid, and much more to keep it. "The spirit indeed is willing, but the flesh is weak," says Jesus. Paul says, speaking of one tangled up in his own self-will and resolution, that to will may be present, but how perform that which is good is not to be found. Resolution must be linked with prayer. Otherwise it is dangerous. Strength is given to them that ask for it. Daniel was a man of prayer as well as resolution, and he was the latter because he was the former. Peter resolved to follow the Master to death, but he neglected to "watch and pray" and failed. "He that trusteth in his own heart is a fool," but he "that putteth his trust in the Lord shall be safe."

A GOOD PLAN

Benjamin Franklin has left on record a remarkable letter addressed to a friend entitled Moral Algebra, or method of deciding doubtful matters and reaching proper resolutions, in which he recommends the use, in daily life questions, of the artificial methods practiced in many accounts. We quote the important part of his letter.

"My way is to divide half a sheet of paper by a line into two columns; writing over the one **pro** and over the other **con**, then, during three or four days' consideration, I put down under the different heads short hints of the different motives, that at different times occur to me, for or against the measure. When I have thus got them all together in one view, I endeaver to estimate their respective weights, and when I find two (one on each side) that seem equal, I strike them both out. If I find a reason **pro** equal to some two reasons **con** I strike out the three. If I judge some two reasons **con** equal to some three reasons **pro**, I strike out the five; and thus proceeding I find where the balance lies; and if after a day or two of further consideration nothing new that is of importance occurs on either side, I come to a determination accordingly: and though the weight of reason cannot be taken with the precision of algebraic quantities, yet, when each is thus considered separately and comparatively, and the whole lies before me, I think I can judge better, and am less liable to take a false step; and, in fact, I have found great advantage in this kind of equation, in what may be termed moral or prudential algebra."

A plan like the above, when coupled with much prayer before an open Bible, should be a very good method for the Christian in forming correct resolutions.

THREE GOOD RESOLUTIONS

Micah 7:7.

The prophet is predicting a period which marvelously corresponds to the Christian age. For he says, "the day of the watchman and thy visitation cometh,"—the time our Lord foretold, when Jerusalem was destroyed. Then Israel was as sheep among wolves. Princes indeed did evil "with both hands earnestly." Judges like Pilate could pronounce in a breath, that the accused was innocent and yet condemn. Treachery crept into every home. Hypocrisy prevailed the land over. The Church was in the midst of uncompromising enemies. The nearest of their relatives, as fathers and sons, betrayed them to persecution and death. There was no help for them in man. So the eye of faith turned to God alone. He would not fail them. We, "upon whom the ends of the world are come," should adopt these same resolutions. Many reasons indicate the wisdom of so doing.

I. **The Resolution of Faith.**—"I will look unto the Lord."
   1. Promises encourage me.
   2. Experience teaches me.
   3. The Lord commands me.

II. **The Resolution of Patience.**—"I will wait for the God of my salvation."
   1. For His time is best.
   2. For His blessing is worth waiting for.
   3. For I shall not be disappointed.

III. **The Resolution of Hope.**—"My God will hear me."
   1. Though my cry may be feeble and faith weak.
   2. Though my request be great.
   3. Though others disdain me.

AN ILLUSTRATION

"A variety of minerals exhibit translucency only on their edges. The central mass is dark; but, holding the specimen up to the light, light is transmitted dimly through the thin edges. Marble, flint, hornstone are examples. These symbolize the man, who has been brought under the influence of Christianity that it has modified his external conduct, produced some regard for true piety, led to some outward reformation, and caused him to adopt some good resolutions. Yet the darkness of unregeneracy reigns within. Friends and possibly the man himself, mistake the rays that struggle through the edges of his character for genuine Christian experience."—Hitchcock.

THE NEW YEAR

The New Year is coming. With many people it is a time for making resolutions. Let us not be idle and self-centered dreamers, but men and women of God. Trifling dreamers dwell upon their ideals, and are possessed by them until they become discouraged. They think of what they might do if their dreams could become realities, and become disheartened as they think of the little they really can do, and are in danger of neglecting the little. The men and women of God live by resolute faith and prayer. Their prayer is, "Hold thou me up and I shall be safe." "NOT AS I WILL, BUT AS THOU WILT." They know that "all things work together" for their good, because they have the testimony of the the love of Jesus in their hearts, and that their resolves must come to fulfillment in His own good way. God asks no more of any of us than to give our all to His service. We can all do this. And it is something to be able to do all God asks. Why care we what men expect? The high resolves that are inspired in us by the injunctions and commands of our Master are not given to mock us. They are appeals of God, and "God is not mocked." Nothing is commanded which is not possible to us through grace. Every injunction of the New Testament is an inferred promise of God. The center of each exhortation is a glowing prophecy of our strength in Christ. Blessed be His name!

SEED THOUGHTS

"Man resolves and re-resolves, and dies the same."—Luther.

An irresolute is a weak man. It is the part of weakness either to make resolutions, or to make them and fail to keep them.

Saul in a passion promised fair, but David knew there was no trusting.

How short-lived are the noblest purposes when made in our own strength! Like the morning cloud and the early dew. Hos. 6:3.

We ought not to mistake every resolution to walk with God's people as a sign of true grace. Regeneration is a change of heart, not a mere momentary change of habit.

"Strong passions without a settled judgment, commonly only produce weak resolutions."—Henry.

TOPIC FOR JAN. 10.

Christian Obedience. Text—Rom. 6:16-18.

MOTTO

"Now then, whatsoever God hath said unto thee, do."

THE VOICE OF SCRIPTURE

Obedience to God is:—

1. Better than Sacrifice.—I Sam. 15:22.
2. Important.—Matt. 5:19.
3. Full of Promise.—Matt. 7:24-27; Jas. 1:22-25.
4. Evidence of True Life.—Jno. 15:14; I Jno. 2:3, 4.
5. Rewarded.—Heb. 11:8; Rev. 22:14.

Obedience to God Includes:—

1. Obeying His Voice.—Ex. 19:5; Jer. 7:23.
2. Obeying His Law.—Deut. 11:26-28.
3. Obeying Christ.—II Cor. 10:5; Rom. 1:5; 10:16; Jas. 4:17.
4. Obeying Parents and Masters.—Eph. 6:1-5; Col. 3:20-24.
5. Subjection to Higher Powers.—Rom. 13:1-7; Tit. 3:1, 2; Acts 4:19, 5:29.

SUBJECTS FOR TALKS OR ESSAYS

1. The blessings of obedience.
2. The obedience of faith.
3. The spirit of true obedience.
4. Love and obedience.
5. Abram—an example of obedience.

CHRISTIAN OBEDIENCE

Christian obedience is not a forced obedience. That would be legalism and would bring bondage. The New Testament abounds in admonitions, warnings, precepts and exhortations for the Christian; but it also clearly lays down the position in which the believer is set before ever he is called upon to listen to such things.

Now, as to the position of the Christian, as set forth in the New Testament, it is one of most complete justification and acceptance. "Justified from all things," "complete in him who is the head of all principality and power," "accepted in the beloved." God gives perfect justification and complete acceptance. To whom? To sinners. On what ground? On the ground of their accepting Christ's accomplished sacrifice. For what purpose? That they might "be to the praise of his glory" (Eph. 1:12). "By him all that believe are justified from all things" (Acts 13:39). (See also Rom. 5:1,; 6:23.)

Hence, it is clear that no warning, admonition, precept or exhortation will be unwillingly obeyed by any of God's true children. The very fact that we as Christians are being addressed by admonitions proves God's gracious recognition of our relationship. If God gives us a command, the fact of his doing so proves that he recognizes in us a principle of life and power whereby we can both hear and obey. He would not call upon one "dead in trespasses and sins" to do anything. His command to such an one is, to receive Christ as a free gift. But when one has gotten this life,—is born again, is a new creature, then, and not till then is he addressed in the language of warning and exhortation. The true child of God, then, will naturally incline to do the will of God. His language will be that of the Psalmist, "I will run the way of thy commandments, when thou shalt enlarge my heart."

OBEDIENCE THE SECRET OF HIGHER KNOWLEDGE

The apostle John says, "Hereby we do know that we know him, if we keep his commandments. He that saith he abideth in him ought himself also so to walk even as he walked" (I Jno. 2:3, 6). There is no real knowledge of God, no communion with him, without a straight-forward unconditional obedience to his will. John is here condemning that Gnostic teaching which made godliness to consist in mere intellectual enlightenment, culture and refinement. This false idea has prevailed through the entire Christian age. Separated from the true holiness of a regenerated life, John says, no enlightenment counts with God. In his teaching the apostle insists, no less than Aristotle, that in morals knowledge without practice is absolutely worthless. Mere knowledge will not do; nor will knowledge touched by sentiment do. It is possible to know and admire, and in a sort of a way love, and yet act as if we had not known. But John gives no encouragement to devotion without the Christ life. "If we say that we have fellowship with him, and walk in darkness, we lie and do not the truth" (I Jno. 1:6). There is only one way of proving to ourselves and others that we know God, and that is by loving obedience to His will.

Nothing can be more important to the understanding of the truth as contained in the Word of God than to practice it. "If any man will **do** his will, he shall **know** of the doctrine" (John 7:17). Obedience to the will of God is the great organ of true knowledge. Doing the will of God is the one condition of light. Disobedience not only brings darkness, but **is** darkness. We must practice what we preach, otherwise our vision must be dimmed, and, if the blind lead the blind, (and every one is a leader to some one) only the ditch is before both. To be doers of the will of God as well as learners is the great secret of teaching God's truth to others. Then it is that we "shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper."

The higher the products of unregenerate man's mind are exalted, and the more they are held in veneration, the more effectually do they serve to oppose the knowledge of God. Therefore, the most important phase of our Christian warfare is spoken of as "casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (II Cor. 10:5).

SEED THOUGHTS

Obedience is a voluntary and constant activity, based on well-understood and authoritative precepts.

Obedience is the pathway of blessing.

Obedience to God should be:

1. Childlike and implicit.
2. Single-minded.
3. Unconstrained.
4. Eager and hearty.
5. All round the circle of duty.
6. Pure in motive and aim.
7. Faithful and true.
8. Unfaltering and firm.

Obedience inspires confidence.

The true spirit of obedience is seen in a ready belief in the Divine Word; in the willingness to abandon home and property at the Divine call.

True obedience puts the soul and all earthly things into the hands of God, and has restored more than was abandoned.

GOD SETS A STILL SMALL VOICE

God sets a still small voice
Deep ev'ry soul within;
It guideth to the right,
And warneth us of sin.

If we that voice obey,
Clearer its tones will be;
Till all God's will for us
Clear as noonday we see.

If we that voice neglect,
Fainter will be its tone;
If still unheeded, it
Will leave us quite alone.

O grief, to be allowed
To go our own wild way;
Lord, hold Thy children back
Lest we so sadly stray!

And help us to attend
To Thy sweet voice divine
Then, in the judgment day,
Own us, good Lord, as Thine.

By Esther Wiglesworth.

TOPIC FOR JAN. 17.

How to study the Bible. Text—II Tim. 2:15; 3:14-17.

MOTTO

"Open thou mine eyes, that I may behold wondrous things out of thy law."

THE VOICE OF SCRIPTURE

Study the Bible:—

I. Why?

1. To be "thoroughly furnished."—II Tim. 3:17; Col. 3:16.
2. To learn of CHRIST.—Jno. 5:39; Luke 24:27.
3. To obtain light.—Psa. 119:130; II Cor. 4:4-6.
4. To bring conviction.—Jer. 23:29; Heb. 4:12.
4. To get faith.—Jno. 20:31; Rom. 10:17.
6. To have Spirit's full work.—Jno. 3:5; Jas. 1:18; Jno. 17:17; Eph. 5:26.

II. How?

1. Search.—Lam. 3:40; Acts 17:11.
2. Meditate.—Josh. 1:8; I Tim. 4:15.
3. Compare.—I Cor. 2:13; II Pet. 1:20,21.
4. Pray.—MOTTO; Jas. 1:5.
5. Believe.—Isa. 7:9 (l. c.); I Jno. 5:5.
6. Obey.—Jno. 7:17; Isa. 1:19.

SUBJECTS FOR TALKS OR ESSAYS

1. The relation of prayer to Bible study.
2. Best time for Bible study.
3. Pleasure of Bible study.
4. The noble Bereans.
5. Ezra—A Bible student.

THE BIBLE—ITS PURPOSE

To have a clear conception of our Bible, it is positively necessary to remember God's purpose in giving it. The Bible is God's message to a fallen creature. Its purpose is directly opposed to that of unregenerate man's books, however serious their plan, which are penned with a view to the improvement of the natural man, and are all based upon the idea, expressed or implied, that man has some good in him which can be developed or drawn out. The Bible, on the other hand, is based upon the truth that there is in natural man no good whatever, and no power or possibility of any improvement in and of himself that will count before God.

The first purpose of the Bible, then, is to show to man what his natural state in the eyes of God, really is,—that it is a state of utter ruin and corruption. This is the purpose of the law as we have it in the Old Testament Scriptures, which "was added because of transgression" (Gal. 3:19). It is evident, that God's purpose in giving the law, after the race had existed 2500 years without it, was to stop every mouth, and to bring in, as to every man, a verdict of "guilty before God" (Rom. 3:19).

The second purpose of the Bible is to show to the man who has been thus convinced of sin, God's way of salvation; to show how He deals with a ruin, which so far as human power goes, is entirely without hope. This is God's purpose in grace as we have it in the New Testament. And how complete and inclusive it is! Grace **saves, justifies, builds up, makes accepted, redeems, forgives,** gives an **inheritance,** provides a **standing,** furnishes a **throne** to which we may come boldly for **mercy** and **help** in time of need, tells us how to **live,** and cheers our hearts with a **blessed hope!**

Very much of the awful darkness among God's people is due to the failure on the part of teachers and preachers and students of the Word to grasp and to set forth this marked difference between the Bible and other books. It is absolutely necessary that we have this clear, before we undertake to study God's word. It is the point of departure in Bible study. It is not expected that the natural man can know this difference and when we point it out to him he calls it foolishness (I Cor. 2:14). But that the spiritual man should throw away this fundamental difference is to be deplored. The natural man does not regard himself as a fallen creature; neither does he look upon self-improvement as coming from Satan. On the contrary, he is fully satisfied that this is the Divinely appointed plan for humanity. It is, therefore, not strange that the natural man should abuse the Bible, as a help to his ideas; by using it as a book of instruction and "nice things" on morality, from which one can learn "how to be good" and get splendid helps for "uplifting humanity" and making the world, as the world, better.

The strangest thing of all is that this unregenerate moralist's view of the Bible, is practically the view of popular Christianity, and the falling away from the truth is going on at a fearful rate. But after all, this should not seem strange as it is in full accordance with the Bible's own predictions concerning these last days. (See II Thes. 2:3.) We have learned from observation and experience that the great majority of sermons, and most of the teaching in which the Bible is used as a textbook, entirely put away the fact that the betterment of the natural man and of the world as such, is an aim that is totally foreign to Scripture. The only thing the Bible has to offer to natural man, as such, is death. "The soul that sinneth, it shall die." And "all have sinned." It pictures off the natural man as a heap of ruins and corruption, beyond remedy on his part, and all his trying to improve that miserable condition apart from allowing Christ to take him, is directly opposed to God's plan and purpose.

There can, then, be no greater twisting of the Word of God than to use it for the betterment of that which God has judged and condemned to death. It was not given to help fallen man along in his chosen path of disobedience; but on the contrary, to show him where that path ends and how to escape it. Dear young reader, let us be very clear as to this point of departure in Bible study, for otherwise it is not possible to study the Scriptures to any profit, but to our eternal ruin.

HOW?

Have you ever said, "I would study the Bible if I only knew **how?**" It is your business and privilege to find a **how.** The **how** of Bible study largely depends upon the person. Someone has said, "The most important thing for one desiring to study the Bible is to study it **somehow;** the exact method is nothing compared with the fact that you actually do it." The fact we have mentioned in the former article, that the Bible is different from other books, makes it impossible to have many definite rules or methods suited to every individual's personal use. By studying it and having your needs supplied from it day by day you will learn by the Spirit's guidance **how.** We should never discredit the methods used by others, but dare not depend on them as a substitute for our personal study.

We append a few general principles which we trust will be helpful.

1. Have a time for Bible study. The same time every day if possible. Morning hours are the best.

2. Have a place for Bible study. Have your prophet's room and may it be as sacred to you as Bethel was to Jacob.

3. Have your own plan for Bible study. (See the introduction to the New Topical Text Book, by R. A. Torry, for helpful points.)

4. Keep constantly in mind II. under The Voice of Scripture of this lesson.

5. Have a reverent, prayerful, obedient spirit in Bible study. We here quote from A. T. Pierson. "The devout frame is the secret of clear vision: Open Thou mine eyes that I may behold wondrous things out of Thy law! Of this Temple of Truth the Builder holds the key, and only the praying soul unlocks its secret chambers. The 'Princes of this world', in their pride of worldly wisdom, stand without, while the little child, self distrustful and humbly seeking to be taught of the Spirit, goes within. Here we best 'advance on our knees'. The arrogant pretentiousness of unsanctified learning, which levels the Word of God to the human plane, and assumes that there is in it no supernatural element, is, in Bible study, a sort of blasphemy against the Holy Ghost, which has no forgiveness. Whatever else a Bible student does, let him, above all, pray; otherwise, like Elisha's servant who saw nothing, he will remain blind to the highest verities. The great clarifier for the spiritual vision is prayer; it is God's 'Eye Salve.'"

SEED THOUGHTS

Search discovers, even in much traveled ground, what is surprisingly new, pretty and profitable.

A verse prayerfully studied and lived in practical obedience is better than a continuous but surface reading of the entire Bible.

The Bible is inexhaustible in wealth.

The Bible reflects its Author's unity.

TOPIC FOR JAN. 24.

How to pray. Text— Jas. 1:5-7; 4:3; 5:13-18.

MOTTO

"I give **myself** unto prayer."

THE VOICE OF SCRIPTURE

How should we pray?

1. In Faith.—Heb. 10:22; Jas. 1:6; Mk. 11:24.
2. Constantly.—Eph. 6:18; Rom. 12:12; Luke 18:1; 21:36.
3. Boldly.—Eph. 3:12; Heb. 4:16.
4. In the name of Christ.—Jno. 16:23, 26.
5. Earnestly.—Matt. 6:7; Isa. 55:6; Jer. 29:13.
6. With Resignation.—Matt. 6:10.
7. Reverently.—Psa. 89:7; Heb. 12:28.
8. In Humility.—Psa. 10:17; Isa. 57:15.
9. And God will hear.—Jno. 14:13; 15:7; Isa. 58:9.

Examples:

1. JESUS.—The Lord's Prayer.—Matt. 6:9-13.
   For His Disciples and us.—Jno. 17.
2. Abraham.—On Behalf of Sodom.—Gen. 18:23-33.
3. Moses.—For God's Presence.—Ex. 33: 12-16.
4. Solomon.—For Wisdom.—I Kin. 3:5-9.
5. The Apostles.—For Strength.—Acts 4: 24-30.
   Stephen.—For Forgiveness of his Murderers.—Acts 7:60.

SUBJECTS FOR TALKS OR ESSAYS

1. Answered Prayers.
2. Unanswered Prayers.
3. The True Motive in Prayer.
4. Elijah on Mt. Carmel.
5. "Pray Without Ceasing."

HOW TO PRAY—Matt. 8:7.

Be Brief.—Our blessed Master, by His word and example, taught us this. Summing up Christ's recorded prayers, the average length is only six verses. His longest prayer contains twenty-six verses, and His shortest only one. Taking all the prayers we have recorded in the Bible, the average length is only seven verses, the longest being thirty-six, and the shortest one. How does this, even the longest recorded prayer in the Bible, compare with some of the long-winded effervescence we so often hear to-day? Persons who sought Christ's aid offered short petitions. Peter in the water prayed, "Lord, save me." The publican in the temple cried, "God be merciful to me a sinner." The thief on the cross exclaimed, "Lord, remember me." Be short in your public prayers.

Be Specific.—Prayer that is indefinite does not avail. On this point we give an illustration from C. H. Spurgeon's writings. "When we pray, we should make a point of praying for something distinctly. There is a kind of praying, which fails from want of precision. It is as if a regiment of soldiers should all fire off their guns anyhow; possibly somebody would be killed, but the majority of the enemy would be missed. I believe that at the battle of Waterloo, there were no arms of precision, and though the battle was won, it has been said it took as much lead to kill a man as the weight of the man's body. This is a figure of the comparative failure of indistinct, generalizing prayer. If you pray anyhow, if it be with sincerity, a measure of blessing results from it; but it will take a great deal of such praying to accomplish much. But if you plead for certain mercies definitely and distinctly, with firm unstaggering faith, you shall richly succeed."

In searching through the Bible we find prayers using expressions like this, "My son", "My daughter", "My servant", "My sight." That is the form of the request and the accompanying charge is, "Bring him to me."

Be Importunate.—The midnight prayer, "Friend, lend me three loaves," was brief, specific and importunate. And it was answered not for friendship's sake, but because of importunity. We give A. T. Pierson's comment and paraphrase on the Syrophenician woman on this point. "She was under the ban of the curse; she did not belong even to the "lost sheep of the house of Israel;' she had not a promise to take hold of. 'He answered her not a word.' Then when He did speak, He refused, and reproached her with the only apparently reproachful term He ever used. But look at the logic and wit of her importunity! She said, 'You call me a little dog, and make that a reason why I should not have the children's bread. I make that a reason why I should have it, for the little dogs under the table do get the crumbs'—the only time that the Lord Jesus was refuted and confuted out of His own mouth. Of course, He had to give her the blessing. She made His argument against it a reason for it, and it is a most remarkable case. He seems to have gone all the way from the lake of Galilee to the shores of the Mediterranean, and back, just for the sake of that woman, for there is no record of any other act performed on the way to and fro. He went to meet this woman whom He treated with silence, and then with refusal, and apparent reproach; but He gave her what she asked, and it is not irreverent to say He could not help it."

Have a Forgiving Spirit.—"When ye stand praying forgive." "For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." "Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." (See also Matt. 18:21-25; Luke 17:3, 4; 23:34.)

Help Answer Your Prayer.—A little boy after listening to his father's prayer to feed the poor, said, "Father, if you will give me the key to the granary door, I will answer that prayer myself." We heard of a slave who had prayed seven years for liberty, and received no answer. One day it occured to him to help answer his own prayer, and with his eyes fixed on the north star, he prayed with his legs, and his long prayer was answered. If we pray for the conversion of a child, a Sunday school pupil, a friend, or those who are at enmity to us, we must do what we can to bring them to Christ.

Expect an Answer.—"Without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." Our Master's word to us on this point is, "According to your faith be it unto you."

ON LEADING THE PRAYER-MEETING

The leader should strike the right keynote. If he does not someone else will strike the wrong keynote.

The leader who really leads must go in advance of those he leads, in study, preparation, vital interest, enthusiasm.

The leader will make the meeting follow his leading. He will plan to secure the cooperation of those whom he leads.

The leader should be sure he is going to end his meeting right; to lead it somewhere in particular he should not exhaust his resources at the beginning.

The leader must be led by the Holy Spirit. —John F. Cowan, in "New Life in the Old Prayer-Meeting."

SEED THOUGHTS

Self-satisfaction is a poor preparation for prayer.

Simply fine words are not acceptable in prayer. We cannot be too simple. When a child gets hungry it does not say, "Beneficient parent, impart nourishment upon thine offspring!" But, "Mother, I want to eat," does better.

Prayer is a Christian's duty and privilege.

"Let us see Thee in Thy beauty,
Blessed Master, every day;
Let us see Thee, King immortal;
Keep us ever near, we pray."

TOPIC FOR JAN. 31.

The Macedonian Cry. Text—Acts 16:9-15.

MOTTO

"I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise."

THE VOICE OF SCRIPTURE

Missionary Work.

1. The Basis of.—Jno. 3:16; Luke 2:10; Mk. 16:15.
2. The Need of.—Psa. 14:2, 3; Eph. 2:12; Rom. 10:13-15.
3. The Purpose of.—Luke 19:10; Acts 26:18.
4. Sin of Neglecting.—II Kin. 7:9; Judg. 5:23; Matt. 25:25, 26.
5. The Motive of.—Luke 16:5; II Cor. 5:14; Psa. 116:12.
6. How Help.—Isa. 6:8; II Cor. 1:11; Matt. 9:38; I Cor. 16:2.
7. Spirit of Giving to.—Acts 9:6; Col. 3:23; Mk. 14:8; II Cor. 9:7; I Chr. 29:9.
8. Reward of.—Pro. 11:25; Job 29:13; Matt. 25:23.

SUBJECTS FOR TALKS OR ESSAYS

1. The Call.
2. After the Call—What?
3. Our Mission in India.
4. Jonah—An Unwilling Missionary.

WHAT WE NEED MORE THAN MONEY OR MISSIONARIES

In regard to our one foreign mission in India, we are at present in need of almost everything. The call comes urgently for money, and we are sadly in need of missionaries; but what we want most is LIFE. Money will fill God's treasury to overflowing, and men and women will offer themselves by the hundreds, and our missionary enterprise will expand from one mission in India to a dozen or more, when the Life of Christ, the power of the Holy Ghost, possesses the Church thorougly—never till then. We hear much talk about money and a great deal about service. Brethren and sisters become enthusiastic over these subjects as the cry, "Come over and help us" sounds in their ears. We talk much about educating to the top notch young men and women for the field now open and others possibly soon to open. But the real complaint of our blessed Master is not, cannot be, concerning the witholding of our money, or of our service, or of our education, but the witholding of **ourselves.** So instead of asking us to give Him a little more money, a little more service, a little more education, He is beseeching us tenderly by the mercies of God to receive His unsearchable riches. "For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." All we need in temporal blessing, in spiritual blessing, in strength, in power, anything and everything, we have in Him who prayed for it on the cross, who became **so** poor that we might become **so** rich. How awful if we, in possession of such riches, with a Master so ready to fill us with the very fulness of Himself, neglect so great salvation. We are all guilty of it. But

few of God's children live up to their fullest riches in Christ.

Our greatest resource is in prayer. If only two brethren were concerned about our mission in India, and were pleading with God to give us what we need for it, His promise would be as unfailing to those two as they would be to a million people. In these last years hundreds, not only two, feeling the shame of the Church, are asking God to take away our reproach. And we may be assured that their prayers go up with acceptance.

We believe that we are in the condition we are in because, on the one hand, we have not asked, and on the other hand, asked amiss. As a Church we have asked for some things, and received them, that were not absolutely necessary but rather detrimental. We may be sure that we are not straightened in God, and that the hindrance is not in Him. The hindrance is in ourselves. It must be so. We have possibly been chasing too much popularity and aping after the world and the high-minded things of popular Christianity. God desires to clean us up of all vanity, and of all trust in the creature; and He seems now, to be teaching us the very elementary lesson, that we must look to Him for our **all**, and learn to be content to wait for Him. May we learn the lesson well.

THE CONDITION OF INDIA

"Oh, that God would give to His Church a heart large enough to feel the sublimity of this call! Think, Christians, on the state of the world. Dream not of the gospel as already known everywhere. Feel, oh feel, when you pray, that one-half of your brethren never heard of the Redeemer! Bone are they of your bone, flesh of your flesh, conflicting, sighing, bending to the grave, like you, but crown for their conflicts, comforter for their sighs, hope in their grave,—they see none. Think of every land where Satan has his seat, and give to them all a part in your prayer. But think especially of India. Take a little leisure and say, Of every six infants, one first sees the light there; to what instruction is it born? Of every six brides, one offers her vows there; to what affection is she destined? Of every six families, one spreads its table there; what love enters their circle? Of every six widows, one is lamentating there; what consolation will soothe her? Of every six orphan girls, one is wandering there; what charities will protect her? Of every six wounded consciences one is trembling there; what balm, what physician does it know? Of every six men that die, one is departing there; what is there before his eyes?"—Wm. Arthur, in "A Missionary Band."

STATISTICS—INDIA

From our Missionaries to India we have gathered the following statistics upon which we offer no remarks. They speak loudly for themselves.

1. There are 147 distinct languages in use in India.

2. Hindi is spoken by the largest number 7 ,000,000.

3. In 1901 the famine affected 52,000,000 people, of which about 1,000,000 died.

4. Since October 1896 more than 5,000,000 people have been carried away by the plague.

5. In 1901 there were 153,168 deaf and dumb; 354,104 blind and 97,340 lepers in India.

6. The population of India is about 293,-000,000, of which 149,000,000 are males, and 144,000,000 are females. 14,690,000, or 10 per cent of the men can read. 996,000, or 1 per cent of the women can read. 98 in 1000 men and 7 in 1000 women can read, making only 5 per cent of the total population.

7. There are 2300 castes in India. 5,000,-000 are classified as "out-castes."

"Satan could not have invented a more clever device to poison the spirits of the people."

8. Out of the 144,000,000 women, 26,000,-000 are widows.

There are:

391,147	widows	under	15	years of age.
115,285	widows	under	10	years of age.
19,487	widows	under	5	years of age.
1,064	widows	under	1	year of age.

"THERE STOOD A MAN OF MACEDONIA"

Through midnight gloom from Macedon
The cry of myriads as of one,
The voiceful silence of despair,
Is eloquent in afwul prayer,
The soul's exceeding bitter cry,
"Come o'er and help us, or we die."

How mournfully it echoes on,
For half the earth is Macedon;
These brethren to their brethren call,
And by the Love which loved them all,
And by the whole world's Life they cry,
"O ye that live, behold we die!"

By other sounds the world is won
Than that which wails from Macedon;
The road of gain is round it rolled,
Or men unto themselves are sold,
And cannot list the alien cry,
"Oh, hear and help us, lest we die!"

Yet with that cry from Macedon
The very car of Christ rolls on;
"I come: who would abide My day
In yonder wilds prepare My way
My voice is crying in their cry;
Help ye the dying, lest ye die."

Jesus, for men of Man the Son,
Yea, Thine the cry from Macedon;
Oh, by the kingdom and the power
And glory of Thine advent hour,
Wake heart and will to hear their cry;
Help us to help them, lest we die.

S. J. Stone.

SEED THOUGHTS

"A world of sinning and suffering men, each one of them my own brother, calls on me for work, work, work."—Wm. Arthur.

Christ says to every sinner, "Come;" to every child of God, "Go."

Matt. 28:18-20.—Christ's Four Alls.

"**All** power is given unto me."

"Go ye, therefore, and teach **all** nations."

"Teaching them to observe **all** things whatsoever I have commanded you."

"And, lo! I am with you **al**-way, even unto the end of the world."

All Power. All Nations. All Commands. All Times.

Rom. 1:14, 15, 16.—"I am Debtor." "I am Ready." "I am not Ashamed."

TOPICS FOR 1909

January

3. The Value and Danger of Resolutions.—I Cor. 2:2.
10. Christian Obedience.—Rom. 6:16-18.
17. How to Study the Bible.—II Tim. 2:15; 3:14-17.
24. How to Pray.—Jas. 1:5-7; 4:3; 5:13-18
31. The Macedonian Cry.—Acts 16:9-15.

February

7. Saving Faith.—Jno. 3:36; Eph. 2:8, 9.
14. Christian Growth.—Eph. 4:13-15; Rom. 6:22.
21. True Greatness.—Matt. 20:26-28; I Pet. 3:17, 18.
28. Character Study.—Abraham.

March

7. Repentance.—II Cor. 7:10-11; Luke 15: 17-19.
14. Restitution.—Lev. 6:4, 5; Luke 19:8, 9.
21. Peace.—Col. 3:15; Psa. 85:8.
28. Our Home Missions.—Rom. 1:14-16.

April

4. Risen With Christ."—Col. 3:1-4.
11. A "Lively Hope."—I Pet. 1:3-9.
18. Heaven.—Heb. 9:24; Rev. 21:10-27.
25. Character Study.—Peter.

May

2. Heart Purity.—Matt. 5:8; Acts 15:8, 9; Tit. 1:15.
9. "In The World."—Jno. 17:11.
16. "Not of the World."—Jno. 17:14-16.
23. The Christian's Guides.—Jno. 9:5; 16:13, Psa. 119:105.
30. Our Foreign Mission.—Rom. 10:13-16.

June

6. Consecration.—Acts 4:36, 37; Rom. 12: 1, 2.
13. Sin.—I Jno. 3:4; Rom. 5:8; 6:6.
20. Hearing and Heeding.—Matt. 7:24-28; Jas. 1:22.
27. Character Study.—Paul.

July

4. Loyalty to Church and State.—Rom. 12; 13:1-8.
11. The Source of Power.—I Chron. 29:12; Phil. 2:13.
18. The Christian's Sunday.—Mark 2:27; Jno. 20:26.
25. The Lord's Harvest.—Matt. 9:37, 38.

August

1. The Use of Power.—II Tim. 1:6-7; I Pet. 4:7-11.
8. Temptations.—I Cor. 10:13; I Jno. 2:16.
15. Burdens—What to do with Them.—Gal. 6:2, 5; Psa. 55:22.
22. "Lying Wonders."—II Thes. 2:1-12.
29. Character Study.—Isaac.

September

5. Christian Fellowship.—I Jno. 1; Eph. 2:6.
12. Unanswered Prayer.—Jas. 4:3; Jsa. 66: 18; Jno. 9:31.
19. The Christian Home.—Eph. 5:22-33.
26. Every Christian a Missionary.—Jno. 20:21; Acts 8:1, 4; 11:19, 21.

October

3. The 23rd Psalm.
10. True Christian Service.—Jno. 21.
17. Christian Courtesy.—I Pet. 3:8; I Cor. 13.
24. Songs that Lift.—Col. 3:16.
31. Character Study.—Cornelius.

November

7. The Lord's Prayer.—Matt. 6:9-13.
14. The Christian Idea of Temperance.—Gal. 5:22, 23.
21. Thankfulness.—Eph. 5:20; Psa. 103:1-5.
28. Ways of Supporting our Missionaries.—Phil. 2:4; I Cor. 9:7-14.

December

5. Our Gifts.—Jas. 1:17; Jno. 3:16; Luke 11:13.
12. Menno Simons.—Heb. 11:25.
19. A Backward Glance.—Eccl. 3:15.
26. Christ Our Savior.—Luke 2:10-14, 25-32.

OUR SUNDAY SCHOOL

INTRODUCTORY

Believing the Sunday school to be one of the greatest agencies for the moral and spiritual uplift of humanity, some space in each issue will be devoted to its interest. That the methods used have been and are defective will not be denied by any one conversant with the work of the Sunday school. The results obtained are indeed surprising considered from the standpoint of methods employed. These results finally commanded the attention of some of the leading religious and educational leaders of the world. They soon recognized its value as a spiritual and educational force. Its methods were studied, with the result that today the Sunday school is passing through a period of transition. Its scope is enlarged, methods are revised, and organization perfected. The result is a world-wide Sunday school movement, in which the Sunday school workers are being united into one body, standing for righteousness, with one great purpose in view, the salvation of souls. We believe in the "Greater" Sunday school in the full sense of the word. Greater in power, greater in scope, greater in efficiency, in teaching, equipment and organization. We purpose to confine ourselves primarily to the discussion of methods. No exposition of the lessons will be attempted, as that is done in some of the other publications. Problems confronting our Sunday schools will be considered. To make this page as helpful and interesting for our workers, and as productive of good as possible is our aim. We need your assistance and prayers in this work.

INDICATIONS WHICH INDICATE

The following are culled from the Report of the General Secretary of the International Sunday School Association. This report was read before the Twelfth International Sunday School Convention held at Louisville, Kentucky in June, 1908. It covers a period of three years, and comprises the territory of North America and the West Indies. It is an authoritative survey of the general conditions of the Protestant Sunday school work in North America.—Ed.

The following indications of interest are gathered from the field through our correspondence and from our statistical reports:

About 20,000 Primary Departments report separate rooms.

Our 9,258 Teacher's Meetings is an advance of about 1200 over former reports.

The phenomenal three years' work in Mexico is attended by results most gratifying to the local committee.

The total Sunday school enrollment of North America is nearly 1,000,000 larger than it was three years ago.

Over 49,000 Sunday Schol Conventions have been held in North America during the past three years, attended by probably over three million different people.

No department of the work has shown so great advance as the Teacher's Training. Probably no less than 8,000 are now engaged in studying Teacher's Training Courses.

About fourteen new Sunday schools a day for each day in the year is the net gain we report since our last Convention. This means 15,000 schools more than we reported at the last Convention.

The Home Department shows a gain of 50 per cent in the number of departments and about 40 per cent in enrollment. We now have considerable over half a million enrolled in this department.

An encouraging feature of our statistics is that 903,028 conversions and additions to the church are reported by forty-six Associations.

SEEING FOR HERSELF

A simply dressed but extremely neat little woman appeared in a Sunday school room one pleasant Sunday afternoon. She looked like just the woman for a class of young girls, and the moment the superintendent saw her, he hoped that he had found in her a new teacher. At the close of the opening exercises he went up to her, and after the customary greeting said:

"Are you particularly interested in Sunday school work?"

"Yes, I am, as every mother of children should be."

"You have children, then?"

"Four, and that is why I am here this afternoon. We have just moved to this town, and I am looking for a Sunday school in which to place my children. My children are a few miles out in the country, staying over Sunday with their grandparents, but I thought I would visit the school myself and see what it is like. I like to see for myself just what kind of environment my children are to be in when they are away from me. It seems to me that every mother should know everything about even so good an environment as a Sunday school is apt to be. It will be impossible for me to attend Sunday school myself, as I do all my own work and my husband will be out all the week, and Sunday will be his only day at home. But I mean to come now and then and see for myself how things are going, and to show my children how interested I am in the school and their teachers. I believe in parents visiting the Sunday school as often as possible, if they cannot become regular attendants."

Wise mother! Every mother is wise who sees for herself just the environment in which her children are placed when they are way from her. We cannot be too wise regarding all the educational influences by which our children are surrounded, and occasional visits to the Sunday school the children attend may give the mother new ideas regarding the religious instruction she is giving the children in her home.—Mother's Magazine.

A PERVADING RELIGIOUS SPIRIT

It is easy to allow an essentially secular atmosphere to prevail, to make too much of externals, to think that the best school is that in which there is the finest music, the largest audience. A Sunday school is not merely an educational institution. It is a church service quite as much as the morning worship. It is the teaching service of the church, whereas the morning service is the preaching service. And its object is precisely the same—to establish righteousness in the lives of those present.

A prevailing religious spirit is the first and fundamental concern. Every Sabbath when he is on his way to the school room, the superintendent should say to himself: "I shall soon be standing in the center of a vital effort to build up symmetrical manhood and womanhood. Today may witness a turning in many lives. Am I right with God myself? Have I been so cleansed that God can use me? Is it my one aim to do all I can to help pupils advance in wisdom and stature, and in favor with God and men?"

If he can answer these questions in the affirmative, his teachers and scholars will feel his earnest consecration powerfully and at once. From him will radiate spiritual influences that will fill all departments with blessing. And not only on the Sabbath is this consecration felt. In the social gatherings, in the boys' clubs and the girls' circles, even in the business meetings, his presence and bearing will have a distinct spiritual meaning.

A school with such a presiding officer will have a fourfold object: to purify the heart, to redeem the body, to enlighten the mind, and to render the social nature attractive. Everything will tend toward these. The opening exercises, the music, the teaching of the lesson, the concluding words, will be a harmonious whole. The first great commandment—to love the Lord God with all the heart, soul, mind and strength—will spell Religion for every member of the school. The second great commandment—to love one's neighbor as one's self—will spell Ethics. And these two, Religion and Ethics, make up the "whole man" in Christ's likeness.—Executive.

The Element of Expectancy

A superintendent adopted this plan for holding interest in the responsive readings. He would ask every scholar and every class to be ready any moment to read a verse of the lesson. Then he would at once call upon some teacher or scholar to read the first verse. Next he would call upon a class etc. This plan worked admirably, and very few of the pupils failed to be ready at a moment's notice.

Current Events

Paper From Cornstalks

The Government Forest Service and the Bureau of Plant Industry have been making experiments to find a substitute for wood-pulp in paper-making. Dr. Bristol, the Government chemist, who has been making the experiments, has demonstrated that good paper can be made from cornstalks.

Dr. Bristol and his associates are not yet ready to say that paper can be made cheaper from cornstalks than from wood. Not until the new paper can be marketed as cheap as the wood-pulp paper will it become a commercial product. But the continuation of the experiments indicate that the scientists hope to make the process cheap.

It is reported that a sugar planter in the Island of Trinidad is making paper from sugar-cane stalks, and claims to have made paper worth $24 per ton by a process so cheap that it will pay to raise cane for paper alone and make sugar as a by-product. Many prominent makers and users of paper do not believe that they can succeed. However, if they do succeed it will increase the income for the corn growers and cane planters, and will save the fast disappearing forests of spruce, hemlock and poplar.

The price of paper, especially that used by the daily press is rising because of the decrease in the supply of wood-pulp. If the price should continue to rise the price of newspapers and periodicals to which we have been accustomed at such low prices will become more expensive unless a substitute is found for pulp. The consumption of wood-pulp is on the increase. In 1907, 301,484 more cords of wood were cut for making paper than in the previous year, in spite of the increased import of 186,500 cords at more than $6 per ton duty. Some other material must soon be found. If these experiments prove a success it will be of a great economic and social importance.

Teaching of Agriculture

Numerous methods of instruction in agriculture are in vogue. One method may be successful in one region, another method in another, but whatever the method the next generation will know more about tilling the soil profitably than any number of men have yet known. A new and thorough method is being tried in four counties of Mississippi.

The county school superintendent has been appointed an agent of the United States Department of Agriculture. The boys of the country public schools are organized into a club to try their ability to farm successfully. Every member of the club must prepare from one-fourth to one-half an acre of land on his father's farm, plant it to cotton or corn, cultivate and harvest it. His father furnishes the plot, the team and the implements; the boy does the work; the teacher assists in organizing the club and in superintending the field work under the county superintendent. The United States Department of Agriculture furnishes the seed and instructions for the work; the boy's name is published in the county paper and enrolled in the United States Department of Agriculture; a monthly official letter is sent him, and merchants and business men are asked to offer premiums for the best results. By this method every one has a direct interest in the boy—the county superintendent of schools, the teacher, the other boys, their parents, the public, the newspapers, the agricultural college, and the United States Department of Agriculture. These will serve to stimulate an interest in his work and give him an aspiration to excel. Eleven hundred boys are dong work of this kind. The total cost to the county, excepting the premiums, is less than fifty dollars.

The Battle Against Consumption

The resolutions and reports of the International Congress on Tuberculosis that was held in Washington would probably not be very interesting reading. But some of the recommendations and advice given are important as they come from the highest authority.

1. That health authorities should be notified of and should register every case of tuberculosis.

2. That all means should be used to prevent contagion from man to man, which is the most important source of the disease.

3. That all means should be used to prevent contagion from bovine tuberculosis and that the possibility of the propagation of this to man be recognized.

4. That the public and all Governments be urged to establish hospitals, sanatoria, and camps.

5. That well-considered factory laws, child-labor laws, laws regarding women's work, etc., be insisted on.

6. That instruction in school and personal hygiene be given in all schools.

7. That colleges require for entrance and for graduation studies in hygiene and sanitation.

If these recommendations were universally followed there would be no more cases of consumption within a generation than there are now cases of small-pox.

Wasting Our Resources

During the month of December an important conference of Governors and Federal Representatives was held in Washington to consider and map out a legislative program to prevent the waste of our natural resources.

That the ruthless destruction of forests, the heedless neglect of waterways, the reckless disposition of the public lands and the wild waste of mineral resources ought to be discontinued is admitted by everyone who is not financially interested in their destruction, neglect and waste.

This conference will make the question of the conservation of our resources a live and important issue. During the past summer facts and statistics regarding these resources were gathered. The inventory shows the extent of the standing forests of this country ,the rate at which the forests are being cut down, and the much slower rate at which reforestration is being accomplished. It shows the annual loss from forest fires. It points out that from one-third to one-half of the timber cut is wasted by careless handling in the sawmills. The results of this waste are shown in the drying up of the streams, in making fertile valleys sterile, and in decreasing the rainfall. It points out many other instances of waste and carelessness in preserving our natural resources.

This tendency towards extravagance and waste finds expression not only in the use of our natural resources, but in numerous other things. The American people are known as great wasters. This lavishness is due probably to the fact that we as a nation never have felt any serious want, always having an abundance.

Old Manuscripts Discovered

A leading Russian paper announces that there have been unearthed in Damascus a magnificent collection of manuscripts containing 3,116 pages, in which much new light is thrown upon the life of Christ. The text deals with the life of Christ as understood in the early centuries of the Christian Era. The translations of the newly found works are now under way and it is asserted that a sensation will follow the publication of the translated text. The Christian world always welcomes any discoveries that throw new light on the understanding of the Bible. Whatever the nature of this "sensation" may be, we are confident that if it does not corroborate the Bible, it will not detract from the Word. The Bible has thus far withstood all the attacks against it and it will withstand all the onslaughts of the future.

A New Disease of the Eye

According to observers, there is a new eye complaint developing in New York City, which for want of a better name is called "picturitis," says the New York "Sun." It is a result of the popularity of moving picture entertainments.

Thousands of men, women and children now patronize the moving picture show, which offers half an hour's entertainment for a nickel. Some visit two to three different shows in an evening, thus spending practically an hour or an hour and a half in a darkened room looking intently at the jumping, rapidly shifting pictures on the screen.

The light on these pictures is uneven, and frequently sharp flashes of light fall on the retina. The effect on the eye is the same as watching steadily nearby scenery from the window of a rapidly moving express train or automobile, which is known to be very trying on the eye, because of the

rapid changes on muscular accomodation demanded.

One physician, speaking of this, says, "The rapid rate at which moving pictures jiggle before the eyes, coupled with the fact that the light must necessarily be less than that of daylight and the nearness of the pictures to the spectator, produce a condition even worse for the eye than speeding at a seventy-five mile clip in a car."

This incident confirms the truth, that any violation of the laws upon which our physical well-being is based will bring in its train suffering and limitations. This truth is applicable also in spiritual life.

Judge Gary Visits the Bowery Mission

As a result of a recent visit paid to the Bowery Mission, New York, by former Judge E. H. Gary, head of the Steel Trust, that mission is several thousand dollars richer . Also, as a further result, a movement may be instituted to bring about the passage of a law to provide for the transportation of deserving indigent Americans to places in the West where positions may be offered them.

Judge Gary in company with a number of other influential persons viewed the "bread line," which forms at midnight. From one to three o'clock men to the number of about 1500 are given hot coffee and ham sandwiches nightly. The majority of these men are unable to earn a living because they cannot secure any work. A law that would make it possible for men to be transported at public expense to points where labor is needed, by the Federal Government, would be desirable. During the past year the Bowery Mission was instrumental in sending 2000 men West. Their transportation charges were paid by ranchmen and others who sent for them, the money to be deducted from their wages. Of the 2000 there were but 12 desertions.

The Budget of New York City

The New York City budget as prepared for 1909 reaches the grand total of $156,000,000, the biggest budget for a city administration in the history of our country.

During the preparation of the budget it was shown by public exhibits that much of the city's money was wasted and misapplied. It was shown that the city paid at the rate of $2.21 each for small wall hooks, put up, which can be bought for a little over five cents each and put up in a few minutes. It took two workmen, at $8.00 per day, thirty one days to put up 165 of these hooks. Other expenses might be illustrated in the same way. It is estimated that the city could be run for $20,000,000 less, with the same efficiency, if economy were practised. While this may be a great economic waste we must also consider that New York has conditions that no other city can equal. The population of New York is made up of a large number of nationalities. There is one public school in which the children. speak twenty-nine languages. It is the "Gateway to America" for the immigrant.. In spite of all this New York is the only city in the world where a boy may begin his education in the kindergarden and go on through school until he receives a college degree, all at the public expense. The public should know of the benefits received as well as the shortcomings. It is essential in any case to know both the good and evil, in order to judge fairly.

Body of Noted Explorer Reported Found

On July 11, 1897, a balloon, containing Prof. S. A. Andree, a Swedish explorer, left Danes Island, Spitzbergen, in search of the North Pole. He has never returned. Numerous messages dropped from the balloon, were found, marking his progress northward. It is now thought that his body has been found on the coast of Labrador. Twice before it was announced that his body had been found, but there seems to be a more complete assurance now. Many efforts have been made to find the Pole. An expedition is in search of it at this time. It undoubtedly will be the object of search for years to come. People are willing to give of their means, time, and even their life to an object of this kind, while many enterprises of practical value, and benefit to humanity, are neglected or entirely forgotten

President Roosevelt on World Wide Peace

It seems that nearly all the great Powers in the world are virtually pursuing the same policy for maintaining the peace of the world. That is, to have an army and navy of such proportions and strength that the other nations will be afraid to engage in any contest.

President Roosevelt in his last annual message to Congress made a number of recommendations that, if properly acted upon by Congress will greatly improve some of our present conditions. Among other things he suggests the building of four new battleships, and other additions to the navy. He urges that a plan be adopted for organizing the large body of volunteers behind the regular army, when war comes. He deplores the fact that the great body of our citizens shoot less and less as time goes on. "To meet this," he says, "we should encourage rifle practice among school boys, and indeed among all classes, as well as in the miiitary service, by every means in our power. Thus and not otherwise, may we be able to assist in maintaining the peace of the world."

Lord Roberts on World Wide Peace

There seems to be a rivalry among the leading powers of the world to have the largest army and navy. Their ideas of universal peace seem to be based on the assumption that it is to be founded upon the principle of fear rather than love. Recently Field Marshal Lord Roberts expressed the conviction in the House of Lords that the lack of a military force sufficient to make hopeless the attempt of an invasion would, in all probability, be the cause of the loss of Great Britain's supremacy at sea. He pointed out the comparative ease with which Germany could land an army on the shores of England.. Under the present conditions England could be forced, he said, to submit to the most humiliating demands. His resolution to the effect that "the defense of the islands necessitates the immediate attention of the government to make provisions for such a strong and efficient army that the most formidable foreign nation will hesitate before making an attempt at landing," was adopted by a vote of 74 to 32. If there is such a thing possible as having universal peace it must be based upon the principle of love.

Our Periodicals Going Dry

It is certainly encouraging to learn that forty out of sixty of the leading weekly and monthly publications of the United States refuse to insert any advertisements pertaining to the liquor interests at any price. They desire to serve the best interests of the home and will not allow any advertising that will be á detriment to the home. One of the leading magazines, during the last year refused an income of $200,000 that might have been secured for advertising liquor, and $20,000 for cigarette advertisements. When the prominent journals have the stamina to take a stand against these evils there is hope that some of the others will fall in line. With the press arrayed against this traffic there is hope of finally ridding the country of this curse.

New Banker's Rule Regarding Counterfeits

The Secret Service of the United States after lengthy negotiations with the clearing house and banking associations throughout the country, has obtained almost unanimous action regarding the marking of counterfeit money handed to the receiving tellers. Nearly all these institutions have adopted rules requiring the tellers hereafter to stamp "counterfeit" on all specimens of bad money they receive. This will put it beyond the power of the owners of the counterfeit money to pass it on unsuspecting persons after they have failed to dispose of the coin or notes at the bank.

London's Unemployed

The problem of the unemployed and poverty-stricken is a serious one in many large cities. Especially is this true during a prolonged industrial depression. The struggle for existence is continually gong on, but only occasionally do the poor and unemployed of a city make a public demonstration to plead for their cause. London experienced such a demonstration recently when thousands of its unemployed, carrying a large banner bearing the words, "Work or Revolution: the Government must Decide," marched through the fashionable districts of the city. This was the first of a series of similar demonstrations. Speaking of this demonstration one of the leaders said "We are going to let the West End know that the East End does not intend to starve."

Miscellaneous

New Rule Affecting Fourth Class Postmasters

During the month of December, 1908, an executive order went into effect making fourth class postmasters in the states east of the Mississippi and north of the Ohio River to the Atlantic seaboard subject to the merit rule. These number about fifteen thousand. Heretofore these officials were appointed at the request of congressmen. Thus many men because of political influence were appointed who were unqualified for the position, and many congressmen were able to hold their position through the influence of these appointees. Many political spoilsmen are protesting against the order, threatening to defeat the order by voting against the increased appropriation which is necessary to cover the cost of examinations that must be held. All the fourth class postmasters of the United States will be appointed on the merit system as soon as the Civil Service Commission can handle the appointments. Those holding office now need not take the examination.

Not a Living Wage.

It is stated that out of every one hundred working women of all classes in Germany, thirty-eight would be unable to live on their earnings, which are from five dollars to twenty-one dollars per month. Men's pay is about a little over one-third higher. In France, the average factory wage is from fifty to seventy-five cents a day for women and girls. In trades where men and women are employed indiscriminately, doing the same work, the man averages one dollar and seven cents per day, and the woman fifty cents a day. As a woman can barely keep alive in Paris on forty cents a day, it is easy to see how small a chance she has of ever securing a competence through her daily labors. The minimum of female factory workers is found in country places where they are paid five cents and get two meals a day. These facts are collated from a book on women's work and pay recently prepared by the French Ministry of Labor.

Armenians Massacred

A body of Kurds under the leadership of Satan Khan, a Turkish official who had been sent to Dilman to protect the inhabitants against the excesses of the Persian irregulars, and restore order, turned traitor, pillaging and burning a number of Armenian villages, killing and mutilating men, women and children. The Shah of Persia is experiencing a revolution in his kingdom. He has sent a special envoy to Russia ostensibly to present condolences upon the death of the Grand Duke Alexis, but it is reported that the real object is to seek support against the revolutionists.

Book Review

Among the vast number of publications in existence, there is probably none, the Bible excepted, that has a wider circulation than the Almanac. It is found in nearly every home. From childhood we have been familiar with it, as holding a prominent place in the family literature. And yet there are comparatively few persons who understand all its contents. For the purpose of explaining the contents of the Almanac and to give some interesting facts about the heavens and heavenly bodies, the book, "Key to the Almanac and the Sidereal Heavens," was written by L. J. Heatwole, who is one of the few Almanac calculators of America.

The Author in a simple and interesting style sets forth those facts about the Almanac and the Heavens, with which we should be familiar. In the Preface the Author states the purpose he had in mind while writing the book. "That the subject matter presented in this book might become the more interesting and profitable, the author has purposely refrained from presenting the dry and more technical details connected with the study of the stars. His aim being to bring forward the more interesting and practical points only, such as are of special benefit to the casual reader."

A brief history of the Science of Astronomy and the origin and history of the Almanac are given, showing the reason for the prevalence of so much superstition among the people. "That the reader may more readily understand the original meaning and intent of" the seventy or more fixed and movable festival days, a brief definition of each is given.

Among a number of interesting subjects treated such as the sun, planets, moon, stars, eclipses, comets, etc., the one of greatest interest to the average reader is to know how the weather conditions are forcast. A number of chapters are devoted to this subject, explaining the methods used, and giving the "infallible principles" and "universal laws" upon which the calculations are based.

The book contains 240 pages and is illustrated with more than 80 cuts. Bound in cloth. Price, $1.00.

American Farm Products for 1908.

The farm value of all farm products of 1908 reaches the most extraordinary total in the Nation's history—$7,778,000,000, according to the annual report of James Wilson, secretary of agriculture, which was made public recently. This is about four times the value of the products of the mines, including mineral oils and precious metals. The farmer contributes 87 per cent of the raw materials used in those manufacturing industries which depend mostly or considerably upon agricultural materials, and these industries use 42 per cent of all materials used in all industries.

The gain in value of farm products in 1908 over 1907 is $290,000,000 and would have been much larger had not the prices of cotton and hay been low. The value of products in 1899, the census year, being taken at 100, the value for 1903 stands at 125; for 1904, 131; for 1905, at 134; for 1906, at 143; for 1907, at 159, and for 1908, at 165. During the last 10 years the wealth production on the farms of this country has exceeded the fabulous sum of $60,000,000,000.

Corn the Greatest Crop

Greatest of all crops is Indian corn, whose production this year is 2,643,000,000 bushels. The value of this corn is $1,615,000,000. This wealth, grown out of the soil in four months of rain, sunshine, and some drouth, is enough to cancel the interest-bearing debt of the United States and to pay for the Panama canal and 50 battleships. This crop is worth this year nearly as much as the great crops of cotton, hay and wheat combined. Compared with the averages of the preceding five years the quality is 2 per cent higher and the value 43 per cent higher.

The greatest hay crop in history has been gathered this year, 68,000,000 tons, or 2 per cent above the average of the preceding five years. Its price is $2 per ton less than it was a year ago, but still the farm value of the crop is $621,000,000, or 6 per cent above the five-year average.

Wheat is 1½ per cent above the five-year average in production and 23 per cent above in total value. The 660,000,000 bushels of this crop are estimated to be worth $620,000,000 to the farmers, or $66,000,000 more than the most valuable wheat crop heretofore produced.

Although the oat crop suffered from drouth, the value is $321,000,000 for 789,000,000 bushels, or 10 per cent above the five-year average value and 9 per cent below the average product.

Although the farmer gets hardly 20 cents a pound for his butter, between 3 and 4 cents a quart for his milk and about 1½ cents for each egg, yet the value of the farm products of the dairy cow is getting close to $800,000,000 and the value of the eggs and poultry produced on the farm is worth as much as the cotton crop, seed included, or the hay crop, or the wheat crop.

Value of Animals Slaughtered

The aggregate value of animals sold and slaughtered and of animal products at the farm amounts to about three-eights of the value of all farm products, estimated upon the census basis, and is getting nearer and nearer to $3,000,000,000.

The exports of agricultural products in the fiscal year 1908 were valued at $1,017,000,000, an amount greater than for any year except 1907, the reduction of $37,000,000 under that year being chiefly due to the falling off in value of cotton exports.

The secretary says that the magnificent figures of the farmer's contribution to the exports of this country and to the favorable balance of trade are maintained in spite of this country's immense growth in population and the extraordinary immigration of non-agricultural people, and also in spite of the diminishing fraction of the population that is engaged in agriculture; and that no analysis could more strongly indicate the progressive efficiency of the farmer's labor and capital and of the telling effects of the agricultural sciences.

The secretary concludes his review for

1908 with these words: "The farmer had many reasons for his Thanksgiving in 1908, as he did in recent years. He has reaped as well as sowed. He has obtained more of the means with which to improve his farm, to increase his capital, to become a more generous consumer of the goods of other producers, and to add to the things that count for a better living and a more pleasant life."

The First Sunday Train

The first railroad train to run regularly on Sunday in this country followed the establishing of the pioneer milk store in New York City. Edward H. Mott, who wrote the history of the Erie Railroad, tells the story of the way that train came to be run, in a recent issue of the New York Sun. He says:

"Thaddeus Selleck started that store at 193 Reade Street in the spring of 1842 for the sale of Orange county milk, the completion of the New York and Erie Railroad as far as Goshen having made it possible for the farmers of that region to send their milk to New York by train and boat.

"The railroad then extended only from Goshen to Piermont, on the Hudson River, and its connection with New York was by boat. There was no train or boat on Sunday. In fact, there was only one passenger train each way on week days, and a freight train ran every other day.

"The milk arrived at New York in good time and always in good condition, but Selleck's customers demanded fresh milk on Monday morning as well as other days, and that demand could not be supplied unless there was a train to bring milk to him on Sunday. Selleck began in the spring of 1843 efforts to induce the railroad company to put on a Sunday train for milk, the milk traffic having become the most important item of transportation on the new line.

"The railroad management wouldn't listen to the proposition then, because of the opposition to it that arose, particularly from the ministers and their congregations. The opposition was so great that church members who were milk shippers were threatened with dismissal from their church communion if they should ship milk on Sunday trains.

"The discussion continued from the spring of 1843 until August of that year. The New York consumers of Orange county milk had begun what would now be called a boycott against it because they could not get fresh milk on Monday morning. This boycott became so serious that the railroad company was losing the most profitable part of its traffic.

Therefore, while not announcing it officially, the company notified its two conductors, Capt. Ayers and Hank Stewart that after the first Sunday in August they must take turns in running the train that carried the milk every Sunday morning until further notice. The railroad had then been extended to Middletown, nine miles beyond Goshen, and the milk shipping territory was much enlarged.

"On no railroad in the country had any Sunday train been regularly run up to that time. The church people not only of Orange county but of New York also denounced this one as too awful to contemplate, and one worthy Goshen divine declared from the pulpit that 'the curse of God would surely fall upon all concerned in it or who patronized it.'

"It looked very much at the start as if such prophecies were to be fulfilled, for on the very first trip of that original Sunday train the locomotive was thrown from the track near Sloatsburg by a misplaced plank at a highway crossing and it plunged into the pond at the side of the track dragging with it the two cars carrying the milk. No lives were lost, but the locomotive and the cars lay sunk in the pond twenty-four hours before they could be removed—and the first Sunday shipment of milk never reached its destination.

"But the railroad company would not accept this mishap as a judgment on it for running a Sunday train, and persisted in the innovation. A great many Orange county farmers who could not at first reconcile their religious convictions with doing business on Sunday refused to ship their milk on this train for some time, but as they saw a good thing passing along without getting their share of it, and as Selleck after a while notified these farmers that if they couldn't ship their milk on Sunday they need not ship any on any other day of the week, they compromised with their consciences in some way and became Sunday shippers, just like their worldly minded neighbors.

"Promptly they were cut off from communion with their churches, but as familiarity with the Sunday train gradually seemed to take its course off opposition to it relaxed and it at last ceased to offend even the church element. In time all the excommunicated farmers were taken back into the fold."—Erie Railroad Employes' Magazine.

Results of Forest Fires in West Virginia

The unprecedented destruction this season by forest fires in West Virginia has called the attention of the people as never before to the necessity of better protection to woods and watersheds," says Hugh Maxwell, chairman of the West Virginia conservation commission. The relationship between denuded mountains and floods is better understood than formerly and the problem of a future timber supply has ceased to be a question for academic discussion.

"Every one of the 55 counties has had one or more fires, some being small and spreading through a few wood lots only, others covering more than 50,000 acres. The areas burned aggregated 1,700,000 acres, approximately one-fifth of the wooded area of the State. Timber burned amounted to more than 943,500,000 feet, board measure, about three per cent of the entire estimated standing timber, large and small, or two-thirds of the output of all the sawmills of West Virginia in 1907.

"Money losses were heavy. The value of timber burned was $2,903,500. There were losses in manufactured lumber, tanbark, building and other improvements amounting to $490,175. This year there was an unusually heavy damage to undergrowth and soil, and this has been placed at one dollar an acre for every acre burned, making a loss f $1,703,850 in the State. Those losses total up to $5,097,825. The reported expenditures by the State and individuals for fire fighting form an interesting contrast to the loss of more than $5,000,000. The amount which county treasuries and companies are reported to have spent to suppress fires was only $646; individuals and companies are reported to have spent about $89,000.

"The injury to the soil from fire was much more severe this season in West Virginia than ever before, not alone because the burned area was larger than in any former year, but also for the reason that excessive dryness exposed the humus to a greater depth. Ground fires have been unusual heretofore in this State, but this season they were common and widespread. Two human lives were lost in the fires.

"The mountain people fought fires in the past, when they fought at all, by raking the leaves and sticks from a fire lane two or three feet wide and back firing. That method failed this year. Fires crossed the lanes, burning the humus beneath the surface, and then started up on the farther side. The fires burned so deeply in the humus that an unusual phenomenon was presented when a snow fall came early in November. The snow apparently extinguished the fires, but it went away quickly under the influence of a strong, dry wind, and the fires came up and out of the ground and were soon spreading again.

"I saw an interesting example of this. In the morning the snow in the woods was two inches deep, and no fire was to be seen. Before sunset the snow was all gone and the leaves were burning.

"Large tracts of land on the high mountains were denuded of soil down to the rocks. Over much of the area where the Pottsville Conglomerate is the surface formation there never was much mineral soil. Beds of moss, lichen, leaves and decaying wood formed a covering for the rocks which gave anchorage to the roots of the forest trees. Over extensive tracts soils of that kind were absolutely destroyed."

Indian Boycott Against England.

India for a number of years has been restless under British rule. Her dissatisfaction is becoming more evident and England is experiencing difficulty in retaining her prestige among her people. England recently passed a new anti-sedition law which gives the officials more authority in suppressing any attempts of rebellion. India struck back at England by inaugurating a boycott as a retaliatory measure.

The boycott, more feared by English merchants than anything else appeared in a number of towns and will be pushed with vigor. The boycott of 1906 cost England millions of dollars, and bankrupted a score of the biggest merchants in the empire. The authorities are deporting not only leaders of the seditionary movement but many peaceful home rule advocates, the English idea being to crush out the last hope of Indian autonomy.

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THE LAND OF CONTENT

I set out for the Land of Content,
  By the gay crowded pleasure-highway,
With laughter and jesting I went
  With the mirth-loving throng for a day;
  Then I knew I had wandered astray,
For I met returned pilgrims, belated,
Who said, "We are weary and sated,
  But we found not the Land of Content."

I returned to the steep path of fame,
  I said, "It is over yon height—
This land with the beautiful name—
  Ambition will lend me its light."
  But I paused in my journey ere night,
For the way grew so lonely and troubled;
I said—my anxiety doubled—
  "This is not the road to Content."

Then I joined the great rabble and throng
  That frequents the moneyed world's mart;
But the greed and the grasping and wrong,
  Left me only one wish—to depart.
  And sickened, and saddened at heart,
I hurried away from the gateway,
For my soul and my spirit said straightway,
  "This is not the road to Content."

Then weary in body and brain,
  An overgrown path I detected,
And I said, "I will hide with my pain
  In this by-way, unused and neglected."
  Lo! it lead to the realm God selected,
To crown with his best gifts of beauty,
And through the dark pathway of duty
  I came to the Land of Content.

—Selected.

SELECT READING

BEAUTIFUL HANDS

Such beautiful, beautiful hands!
They are neither white nor small,
And you, I know, would scarcely think
That they were fair at all.
I've looked on hands whose form and hue
A sculptor's dream might be;
Yet these aged, wrinkled hands
More beautiful to me.

Such beautiful, beautiful hands!
Though heart were weary and sad,
Those patient hands kept toiling on,
That children might be glad.
I almost weep, as looking back
To childhood's distant day,
I think how those hands rested not,
While mine were at their play.

Such beautiful, beautiful hands!
They're growing feeble now,
For time and pain have left their work
On hand, and heart, and brow.
Alas! alas! the wearing time,
And the sad, sad day to me,
When 'neath the daisies, out of sight,
Those hands will folded be.

But, oh, beyond this shadowy damp,
Where all is bright and fair,
I know full well these dear old hands
Will palms of victory bear;
Where crystal streams thro' endless years
Flow over golden sands,
And when the old grow young again
I'll clasp my mother's hands.
—Anonymous.

MAKING THE BEST OF THINGS

Some people are thrown off their balance the moment anything goes wrong with them. They do not seem to have the ability to overcome impediments and to do their work in spite of annoyances.

Anybody can work when everything goes smoothly, when there is nothing to trouble him; but a man must be made of the right kind of stuff who can rise above the things which annoy, harass, and handicap the weak, and do his work in spite of them. Indeed, this is the test of greatness.

As a matter of fact, the greatest achievements in all time have been accomplished by men and women who have been handicapped, annoyed, persecuted, misunderstood, criticised; but they have been great enough to rise above all these things and to do their work in spite of them.

Few people are large enough to rise above their aches and pains and disappointments. The majority are always talking about them, projecting their dark shadows into your atmosphere, cutting off your sunshine with their clouds. Their ailments and their hard luck and misfortunes seem to be the biggest things about them. You never meet them but they thrust them into your presence.

The man who is not big enough to rise above the things that trouble him, who cannot overtop his aches and pains, annoyances and disappointments, so that they are of little consequence in comparison with his great life aim, will never amount to much.

There is an unwritten law for people who are thoroughbred—the real gentleman and the real lady—which compels them to keep their troubles, their ailments, their sorrows, their worries, their losses to themselves. There is a fine discipline in it. It mellows the character and sweetens the life; but when these things are not borne heroically, they mar the character and leave their ugly traces in the face; their hideous forms appear in the manner and disfigure the whole life.

Learn to consume your own smoke. If you have misfortunes, pains, diseases, losses, keep them to yourself. Bury them. Those who know you have them will love you and admire you infinitely more for this suppression. A stout heart and persistent cheerfulness will be more than a match for all your troubles.—Success.

CHARACTER; WHAT IT IS AND HOW OBTAINED

Character, in the Greek, is from a word which signifies to engrave, to cut into furrows. So it means that which is engraved or cut on anything to mark it. In life, it is, therefore, that which is distinctive in any individual. Or, to put it more simply, it is that which experiences cut or furrow into the life. A baby has no character; its life is like a piece of white paper with nothing yet written upon it, or like a smooth marble tablet, on which the sculptor has yet cut nothing. Character is formed as the years go on. It is the writing, the song, or the story put upon the paper. It is the engraving, the sculpturing which the marble receives under the chisel. Character is what a man is when he has lived his earthly years. In the Christian it is the likenses of Christ carved upon his soul, the marks of the Lord Jesus scarred upon his life.

Innocence is not character.

Heart culture develops character.

Glory is the shadow of character.

The lower our humility the higher our character.

Culture is not character, but character is culture.

The dreams of youth become the walls of character.

It is much better to make a life than to make a living.

There is no fault in our character that the grace of God cannot cure.

Character is of more consequence than achievement; what a man is than what he does.

Garfield said, "I must develop a noble character since I must live with myself forever."

Nothing reveals the character of a man more than the way in which he meets difficulties.

People who boast that they never did any harm are generally those who haven't done much good.

Good luck is the willing handmaid of upright, energetic character and conscientious observance of duty.

Character is what we are, reputation is what men think we are, notoriety is the noise we make for lack of either.

We prepare ourselves for sudden deeds by the reiterated choice of good or evil that gradually determines character.

Every man ought carefully to follow out his peculiar character, provided it is only peculiar, and not vicious.—Cicero.

It's not where you are, but what you are that determines the worth of your experience.—Woman's Home Companion.

PRACTICAL TESTS

Napoleon I., riding in advance of his army, came to a river which must be bridged without delay, and said to his engineer: "Tell me the breadth of this river." "Sire, I cannot," was the reply, "the instruments are with the army ten miles away."

"Measure the breadth of this stream instantly." "Sire, be reasonable."

"Ascertain at once the width of this river, or you shall be deposed from your office."

The engineer quickly faced the stream and, standing erect, pulled the front-piece of his helmet down until the edge of it just touched the opposite bank. Then making his heel a pivot on which to turn, he whirled rapidly until his helmet-front touched the bank on which he stood. Marking this spot he paced the distance and turned to the emperor saying, "This is the breadth of the stream approximately." The emperor was pleased and the engineer was promoted.

If that engineer had not learned to make a practical application of the rules he had studied he could not have stood that severe test. The emergency was great and required prompt action and there were no books or instruments at hand. His only hope was to make practical application of the theories he had learned, and that too with nothing but his body and his helmet-front. This he could do, and was therefore master of the situation. He understood the principle that the radii of a circle must be equal; and making his heel the centre, and the distance from it to where his cap-front touched the other bank one radius, he could easily find another radius on ground on which he could pace. There was something practical in his education. He had learned just how to apply the rules he had learned.

Right here is where hundreds fail. Too many learn rules and theories by heart, and overlook their practical application to matters of life. Emergencies often come which will test our ability to apply what we have learned. Not standing this test, we fail utterly. Boys, in all your studies learn to look for the facts upon which your theories are based. This habit of study will make you master of any situation, whether it be measuring rivers or handling men.—Sel.

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THE SUNDAY SCHOOL AROUND THE WORLD

Edgar Allen Forbes.

The methods in brief are these:

First, the workers are thoroughly organized with the International Committee as the hub of the wheel. The headquarters are in Chicago, for most of the leaders and the large contributors are Americans. There is also a centre of organization in the countries where many Sunday schools have been established, and in Great Britain, China, and Japan. Mr. Marion Lawrence, as the General Secretary, exercises throughout the world the responsibilities of the captain of a ship, together with the vigilance of the lookout in the "crow's nest" on the forward mast. The general direction of the movement is entrusted to him and a small executive committee, since it is not possible for the world-wide committee to confer except at the international conventions, held every four years.

Second, the leaders have arranged that the same Sunday school lesson shall be studied all over the world. Thus, if one's sense of hearing had no limitations, he might hear the "Golden Text" recited every Sunday from dawn to dark, in all manner of languages. The details of this part of the work are handled by a sub-committee made up principally of biblical scholars—an American section and a British section. Theirs is a ticklish task, for national tastes and denominational differences and individual preferences must always be kept in mind. The routine follows a prescribed course—a certain number of lessons from the Old Testament and from the New, covering the entire Bible in six years, with temperance and other special lessons at regular intervals. The selection of the topics, the readings, and the lessons must be made at least two years in advance, in order that the writers of commentaries and "lesson helps" may have time for their editorial work, and that the publishers may issue their "quarterlies" and leaflets in all the languages that Sunday school children speak. When it is stated that the lessons for India alone must be translated into at least forty languages and dialects, the magnitude of this task will be apparent.

The American section of this lesson committee formerly did all the work and shouldered the entire responsibility, but the cooperation of the British workers has begun to lighten the burden. One of the members of the committee explained recently that the lessons are the work of fifteen men—twelve from the United States and three from Canada—representing nine different denominations and holding fifteen different points of view on details. Usually some patient, good-natured member undertakes the first rough draft of a year's lessons, and a copy is sent to all the members. Eventually the committee meets for discussion with a long list of suggested changes from every man. When the committee finally agrees on the year's course, it is submitted to Sunday school leaders throughout the world, and nearly every one of them shows how he would have done the work differently. In three sessions of the committee, covering forty-eight lessons, it was found necessary to modify thirty-one topics, change thirty-three "Golden Texts," and to cut out six lessons altogether.

The Schools Around the World

If the general secretary and a series of his successors were to start on a systematic visitation of the Sunday schools of the United States, spending one Sunday with each school now in existence, it would keep them on the march until the year 4816 A. D. The teachers and officers who work in these schools without pay would make a line 568 miles long (allowing two feet for each person) and the line of scholars would just about reach from New York to San Francisco. There are more children in the Sunday schools of the United States than in all the rest of the world combined. Pennsylvania leads the states of the Union in enrolment, for one-fourth of the entire population goes to Sunday school. Two other states—New York and Ohio—have more than a million names on their books. Of the entire population of the United States—including adults and infants—about one in seven study the international lessons in the Protestant schools every Sunday. Of the 10,000,000 Negroes in the country, about one in ten goes to Sunday school. There are also small schools among the Chinese, Japanese, Indians, and other foreign elements. There are about 50 Sunday schools in Alaska, 125 in Porto Rico, and 150 in Hawaii. Canada has about 10,000; the West Indies has more than 2,000; Mexico, 425; Central America, 230; South America, 350.

Europe of course comes next, Great Britain having about 46,000 schools out of a total of about 75,000. The "father of the Sunday school"—Robert Raikes, Gloucester—gave the movement its inspiration. The British Sunday School Union has a publishing department at Ludgate Hill, London, that issues about twenty million copies of publications of all kinds in a single year. In one of the poorest districts of London is one of the most remarkable Sunday schools in the world—a department of the Rye Lane Baptist Church. The pupils in this school support a missionary in China and another in India; they also pay the salary of a native preacher in each of these countries and the expenses of educating an orphan girl in India; they have a bed in a Chinese Hospital and school for girls in the same empire. In addition to these specific charities, the school contributes about $400 a year through the regular church missionary societies and they make a Christmas contribution of boxes of clothing and toys for the Far East every year.

Germany has about 8,000 schools, with a million scholars, but little Finland is third with 7,600. Sweden is fourth, with 4,450 schools. The wife of a British consul organized the first in 1833, at Stockholm, but it did not survive. Eighteen years later, an inspector for the poor invited a number of the poorest children to his home on Christmas eve to eat porridge and milk, and this was the beginning of the first permanent Sunday school.

Holland has about 2,000 schools, Switzerland nearly as many, and France has 1,200. There is one in the little town of Nemours where Henry III. signed, in 1579, the edict that took away the religious liberty of the Huguenots. Denmark has more than a thousand schools within its own borders, a few in the Faroe Islands, and one or two in Greenland and Iceland. Norway has 325 Sunday schools, while Italy and Russia have each about 350. A granddaughter of Garibaldi is one of the teachers in Rome, where the last world's convention was held. On one of the committees at that gathering were two professors in the Uuiversity of Naples, one in the University of Pisa, and a long list of statesmen and professional men.

Portugal, Bulgaria, Greece and European Turkey have each a little handful of schools, chiefly connected with the Protestant missions. There have been two Sunday schools in Athens for about fifty years, one of which was mobbed in 1861.

Two Thousand Schools in Asia

In Asia, the home of more than half of the human race, the Sunday school is distinctly a missionary product and is overwhelmingly American. Japan has by far the largest number—about a thousand. They were compactly organized last year by Mr. Frank L. Brown, of Brooklyn, and Judge Watanabe

of the Tokio Court of Appeals is the association's president.

Turkey has about 500 schools, with a large working force. There are about 200 missionaries and 1,100 native evangelists there, and all of them are mainly at work for the children. The Sunday schools are picturesque gatherings, with the classes grouped on the floor about their teachers in the fashion that the Orient has followed for centuries. On the one side are the men and boys in red fezes; on the other the women in bright-colored dresses. One of these schools was organized by a native girl at Mopsuestia, once the home of the famous Theodore of Mopsuestia, the friend of the more renowned Chrysostom. An American minister visited it not long ago and, as he was leaving, a little girl gave him a bundle of copper coins amounting to about seventy cents. She explained that she had heard of the miserable lot of the child-widows of India and wanted to help them. In Palestine, where there are few American missionaries, there are also few important Sunday schools, but there are small beginnings in many of the little villages where Jesus of Nazareth established the faith that now dominates the world. Here the parables of the lesson are often studied on the very spot where they were first pronounced.

Britain's Indian province—with an extent of about 2,000 miles in two directions, and with nearly one-fifth of the world's population speaking 185 languages and dialects—has less than 200 Sunday schools. Yet there are a hundred million children in India; it is said that of every four children born in the British Empire, three look into the face of an Indian mother. The Sunday school movement is well organized and has for its president the distinguished Lieutenant-Governor of Bengal, Sir Andrew Fraser—who has also been active in the work of the Young Men's Christian Association.

The Chinese empire has more than a hundred schools, linked together by a central organization with a traveling secretary. In Peking there are more than a thousand scholars in one school, and in Fuchow is one half so large.

Korea has about 45,000 scholars in its 600 Sunday schools. There are several schools in Seoul with a membership of 500, and at Ping Yang one of a thousand members. And these are in a land where the first trolley-cars were blamed for a drought and indignantly smashed. The God of Rain, they said, looked down on the streets of Seoul and saw the cars moving. Thinking they were boats passing through streets flooded with water, the god turned off the supply!

It is interesting to note the fact that the Fiji Islands—which have for so long been popularly associated with cannibalism—have nearly 1,500 Sunday schools, with a total membership of 45,000. There are 7,400 schools in Australasia and 210 in scattered islands in various parts of the world.

Sunday School Children in Africa

Altogether "the Dark Continent" has more than 4,000 Sunday schools throughout its wide extent of territory; and there are about 170,000 members. Egypt is dotted with them, for the United Presbyterians of the United States have been doing a remarkable work.

Here in North Africa, with its millions of Mohammedans, there are more than 1,500 Arab and Jewish children under the teaching of the North African Mission. During the worst of the summer the workers go away to recuperate their strength, but I have seen a number of them here and there. In Tunis I found a kindly man who has spent twenty years at work for Jewish children (who are practically Arabs). His home is in plain view of ancient Carthage, but just outside his yard were Arabs living in straw huts that an American farmer would not use for cattle. Some idea of the qualifications for children's work here may be gleaned from the fact that I heard him converse at different times in English, French, German, Italian, Jewish and Arabic.

Perhaps it ought to be explained that the work of the Mohammedan children is more than a proselyting movement. These Arabs are a fine race of people, yet even their children are reeking with moral corruption. It struck me as singular that the French—who are strong on social equality—have separate schools for European children, and I made a number of inquiries for the reason. In every case I was told that the Europeans here cannot afford to allow their children to go to school with Arab boys. Hence it is that the Sunday school in North Africa is a factor of economic value.

(The end)

A MAN WHO GAVE HIMSELF

A man of affairs, who handles a business of millions every year, making money for his stockholders and the same time carrying on a large constructive work of inestimable value to the community in which he lives, told this true story. Of course a writer of fiction might improve it, but this has the merit of not being fiction. It is an experience out of life that makes us think well of our kind and helps us to believe in generosity, in self-sacrifice, and in the goodness of men—in spite of tales of graft and of exposures of corruption and of the arraying of class against class.

This is the story in the words of the man who told it, and with a suggestion of our own about something he did not speak of; and if anyone who reads it knows another story like it, these columns await that story.

"He wasn't one of the brand of heroes that do spectacular things to the blare of brass bands or the cheering of onlookers or amid the stimulus of physical excitement. But you can judge for yourself.

"I was educated at a little freshwater college. Among the men there one of the most interesting was a farm-hand, a great, big, brawny, slow chap who had made up his mind years before that he'd get out of the day-laborer class. So he'd saved and scrimped for years upon years, had gone to the local minister and plodded doggedly along under his coaching, and finally with a few hundred hard saved dollars had taken the entrance examinations at this college and been admitted. I never saw a man possessed with a more stubborn resolve to lift himself up a peg or two. He knew his limitations and didn't aim too high, but he was determined to get along to be, say, a lawyer in some country town; and the path seemed open before him, though his mental slowness and lack of early advantages meant that it would take him twice as long as it would a clever youngster.

"It happened that his room-mate was the son of a country doctor, his very antithesis, clever and quick, easily the head of his class, who had been brought up in substantial comfort, with no thought on the boy's part where the money came from.

"The two became fast friends. The doctor's son used to help the other with his studies and the ex-farm-hand looked up to his superior quickness with a sort of awed admiration which was pathetic to see.

"One day, just about the end of the first year, the doctor's son received a letter from home. His father had died suddenly and his mother had succumbed to the shock a few hours later. It presently turned out that the father had had nothing except a good income from practice; so the boy was left high and dry. He had long talks about it with his chum, of course, and told him that it was evidently all up so far as his career was concerned: he had not the stamina which would enable him to earn his own living while going through college, and he accepted the event as meaning that he would be sidetracked, perhaps as a teacher in some out of the way country place. Shortly, he had to return home to settle up some family affairs.

"A few days later he received a letter from his room-mate, which ran something like this:

"'Dear Jack: I've been thinking things over. There's no possible question that you'll get more out of a college course than I could. You'll surely make a mark in the world. I can never be more than a fourth-rate lawyer. Economically considered, therefore, to educate me and leave you out is reckless extravagance.

"'I enclose a check for the amount I've saved, which was to give me my course. This will see you through, with strict economy.

"'Of course, I know you won't want to do this; but I've thought it all out, and it's the plain common sense of the situation. Moreover, I shall disappear by the time you receive this and nobody will know where I am. So you couldn't return the check anyhow.

"'Good-bye and good luck.'"

The speaker stopped. There was a huskiness in his voice which made the listener look up quickly.

"You must excuse me," said he, rising from his chair and walking up and down. "The truth is, I can't tell that story without having the tears come to my eyes."

"Did the doctor's son take his college course?" he was asked.

"He did. And he's doing very well today—very well."

"And he never saw his friend again?"

"Never."

The man who listened had by this time a

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CHRISTIAN LIFE

RESULTS FROM LABOR

Every cause has its effect or result.

Every act of man, however insignificant, will have its effect. It is natural for us to expect results from some cause or act. Were none to follow would be unnatural. It is the appointed course of things. We are taught from childhood to look for results from our efforts. Friends expect to see them. No one takes up any line of work unless he anticipates some returns from his labors. The man in the factory, the merchant, the banker, the farmer, the lawyer, the physician, the preacher, the missionary—all are laboring for results. It is right to count upon some legitimate return for our labor. It is usually the person who fails to realize or see any definite returns for his effort who becomes discouraged and despondent. Results seem to be necessary for the renewing of courage and confidence.

These returns may be of two kinds, either material or immaterial. Man as a rule is least satisfied with the immaterial. We measure a man's success by the size of the material returns of his labors, by dollars and cents. We are laying stress upon the most temporary and perishable results. God estimates a man's success by the amount of immaterial results obtained. Those returns that count for character and righteousness.

However we cannot entirely discard the material results and expect only immaterial. Men have tried this and come to grief. The Bible in no uncertain language teaches that we may look for both, but that the most permanent and valuable are the immaterial ones. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

Probably in no line of work is there such danger of erring in our estimate of an individual's success as in Christian work. Even the Christian worker himself is more apt to place a wrong estimate upon his success than he would in any other work. This is due to the fact of our inherent tendency to judge by definite visible results, which may not be so evident in Christian work. It is tenfold more difficult to arouse enthusiasm, and interest in a missionary enterprise that has no convert after a number of years of faithful toil, than to gain support for one that has hundreds of converts to show as the result of a few years' work. According to God's estimate the former may have done the most successful work, only He has not yet seen fit to give the increase. The seed in the former field takes longer to germinate and become fruitful, but when it does begin to bear fruit it will likely be more prolific, yield a more abundant harvest. The results may have been abundant but immaterial. It is too often true that we underestimate our brother's work simply because our eyes are too dimmed to behold the more permanent results of his labors.

We sometimes become impatient because of an apparent lack of results. In our eagerness to see returns we run ahead of God, preventing Him from giving the increase. Our faith wavers, we become discouraged, and sometimes forsake the work at the moment when the balance was just on the point of swinging in our favor, when a little more effort, a little more perseverance would have resulted in producing abundant results. Eternity alone will fully reveal to us the fact that those labors we considered unfruitful and discontinued, would have marked the greatest successes of our life had we but persisted a moment longer.

The Christian worker has a right to expect some visible results from his labor, and will see some if he labors faithfully. His prime motive should not be to work for visible results as that savors after selfishness. But the prime motive should be to do the will of God. If our labor then does not yield the tangible returns others think it ought, we have the consciousness that we are doing God's bidding, and have the confidence that He will not allow His word to return unto Him void, but will some time give the increase, and we can rejoice even though others count us a failure that some one will enter our labor and reap what we have sown. If we do our best while sowing, we can rest assured that God will take care of the seed and in His own way and time produce the ripened grain. If we sow in that spirit we can see some visible external results from our labors, and will be constantly but unconsciously obtaining results that will count for righteousness.

SMALL SINS

I ask you to clear your minds of the notion that anything is small which offers to you the alternative of being done in a right way or in a wrong; and to recognize this as a fact—"Sand is weighty," trifles are of supreme importance. My point is this, that the accumulated pressure upon a man of a multitude of trivial faults makes up a tremendous aggregate that weighs upon him with awful ponderousness.

Let me remind you, to begin with, that, properly speaking, the words "great" and "small" should not be applied in reference to things about which "right" and "wrong" are the proper words to employ. Or, to put it into plainer language, it is as absurd to talk about the "size" of a sin, as it is to take the superficial area of a picture as a test of its greatness. The magnitude of a transgression does not depend on the greatness of the act which transgresses—according to human standards—but on the intensity with which the sinful element is working in it. For acts make crimes, but motives make sins. If you take a bit of prussic acid, and bruise it down, every little microscopic fragment will have the poisonous principle in it; and it is very irrelevant to ask whether it is as big as a mountain or small as a grain of dust, it is poison all the same.

So to talk about magnitude in regard to sins is rather to introduce a foreign consideration. But still, recognizing that there is a reality in the distinction that people make between great sins and small ones, though it is a superficial distinction, let us deal with it now. I say, then, that small sins, by reason of their numerousness, have a terrible accumulative power. They are like the green flies on our rose bushes, or the microbes that our medical friends talk so much about nowadays. Like them, their power of mischief does not in the least degree depend on their magnitude, and, like them they have a tremendous capacity of reproduction. It would be easier to find a man that had not done any one sin than to find a man that had only done it once. And it would be easier to find a man that had done no evil than a man who had not been obliged to make the second edition of his sin an enlarged one.

For this is the present Nemesis of all evil, that it requires repetition, partly to still conscience, partly to satisfy excited tastes and desires; so that the second dose has to be stronger than the first in order to produce an equivalent effect; and so on, ad infinitum.

And then remember that all our doings, however insignificant they may be, have a strange affinity with one another, so that you will find that to go wrong in one direction almost inevitably leads to a whole series of consequential transgressions of one sort or another.

You remember the old story about the soldier that was smuggled into a fortress concealed in a hay cart, and opened the gates of a virgin citadel to his allies outside. Every evil thing, great or small, that we admit into our lives, still more into our hearts, is charged with the same errand as he had: "Set wide the door when you are inside, and let us all come in after you." "He taketh with him seven other spirits worse than himself, and they dwell there." And so our little transgressions open the door for great ones, and every sin makes us more accessible to the assaults of every other.

So let me remind you how here, in these little unnumbered acts of trivial transgression which scarcely produce any effect on conscience or on memory, but make up so

large a portion of our lives, lies one of the most powerful instruments for making us what we are. If we indulge in slight acts of transgressions, be sure of this, that we shall pass from them to far greater ones. For one man that leaps or falls all at once into sin which the world calls gross, there are a thousand that slide into it. The storm only blows down the trees whose hearts have been eaten out and their roots loosened. And when you see a man having a reputation for wisdom and honor all at once come crashing down and disclosing his baseness, be sure that he began with small deflections from the path of right. The evil works underground; and if we yield to little temptations, when great ones come we shall fall their victims.—Selected.

PHILOSOPHICAL LITTLE TOMMY

Did you ever hear about him? Grandma once knew just such a little philosopher, and he was the biggest little philosopher I ever knew. I do not think he ever cried; I never saw him cry. If his little sister found her tulips all rooted up by her pet puppy, and cried and cried—as little girls will—Tommy was sure to come around the corner whistling, and say: "What makes you cry? Can you cry a tulip? Do you think that every sob makes a root or a blossom? Here! let's try to right them."

So he picks up the poor flowers, puts their roots into the ground again, whistling all the time, and makes the bed look smooth and fresh, and takes her off to hunt hens' nests in the barn. Neither did he do any differently in his own troubles. One day his great kite snapped the string and flew far out of sight. Tommy stood still a moment, and then turned around to come home, whistling a merry tune.

"Why, Tommy," said I, "are you not sorry to lose that knife?"

"Yes, but what's the use? I can't take more than a minute to feel bad. 'Sorry' will not bring the kite back, and I want to make another."

Just so when he broke his leg.

"Poor Tommy!" cried his sister, "you can't play any mo-ore!"

"I'm not poor either. You cry for me; I don't have to do it for myself, and I'll have more time to whistle. Besides, when I get well I shall beat every boy in school on the multiplication table, for I say it over and over again till it makes me sleepy every time my leg aches."

If many people were more like Tommy they would have fewer troubles and would throw more sunshine into this world. We must cry, sometimes, but try and be as brave as possible.—Christian Work.

Still More Miraculous

"In choosing his men," said the Sunday school superintendent, "Gideon did not select those who laid aside their arms and threw themselves down to drink; he took those who watched with one eye and drank with the other."—Selected.

WRESTLING WITH THE UNSEEN FORCES

Before the Welsh revival had spent its first strength, the central figure in that great awakening withdrew himself from the public ministry and secluded himself. All efforts to induce Evan Roberts to come forth from his privacy have been in vain. He regards himself as called to a higher work than that of preaching, and has given himself to the ministry of intercession.

Writing concerning the evangelist, Rev. F. B. Meyer says that in regard to matters of less importance he may at times seem uninterested. "But talk to that man about God. Ask him a question and enter into the secrets of his soul, and he is as if his whole nature begins to flame up with holy ardor and with devotion towards God. I never saw a man who reminds me more of the old prophets than he does now. I know that sometimes he is so deeply weighted with a sense of the conflict in the world against sin that he will say to those who love him most, and who are near to him, 'Come and pray with me. The fight is heavy at Shanghai, or in Chicago. I feel as if you and I must throw ourselves into that fight and overcome the evil one.' And so, although Evan Roberts kneels and prays on English soil, his soul is in the midst of the battle bravely, strenuously fighting the good fight of faith upon some far away battle-ground."

Evan Roberts has not only chosen the better part in sitting at the feet of Jesus, but he is fighting the greatest battle in the interests of the kingdom. Lord, teach us to pray.—Sel.

IN DEVOTIONAL FRAME

A clean heart is the first requisite to a devotional spirit. A man whose thoughts are base and whose life is evil cannot be in a worshipful frame.

Nearness to Christ is another requisite. A consciousness of the Saviour's presence lifts up the spirit and awakens adoration. When Christ is enthroned all spiritual aptitudes take their right place.

The Spirit's witness is the one inspiring requisite To be in close communion with God is devotion, and there is no true devotion without it. The Spirit helpeth our infirmities.

To be in living touch with God is the sweetest experience mortals ever know. It awakens gratitude, love, praise and benevolence. As Christ was, so His followers aspire to be.

It is thus that the downward bent of unregenerate life is arrested and the upward tendency established. It is sin that weighs humanity down. Get rid of that, and the soul will mount upward as on wings.

Then will follow watchfulness and prayer. These must not be separated. No man can consistently pray, "Lead us not into temptation," who does not himself set a guard.

Next in order is the appropriation of helpful thoughts. Read the Bible and the best literature. Crowd out bad broodings. How can any one expect worldly or wicked thoughts to recede, giving place to pure and holy feelings, whilst giving loose reins to fancy and allowing the imagination to play with corrupt things?

No! turn to the best. Resist evil inclinations. Be vigilant in mental exercises, self-denying in act and rigorously diligent in finding and appropriating whatsoever is pure, honest, lovely and of good report.

There is no way of excluding the unworthy from our mental processes except by making practical use of the worthy. An intellect busy with high ideals is not likely to amplify the vain and vicious.

God has given us minds for constant use. He may not have great use for our learning, but He has no use whatever for our ignorance. We must keep informed if we would serve Him well, and must know the best things if we would serve Him right.

Here is the regime for progressive spirituality:

1. Be diligent students of the Word, and keep posted as to the best methods of work.

2. Be frequent applicants at the throne, and never offer a prayer that you can yourself answer.

3. Be a faithful worshiper or a tireless worker. Go to your knees only as a preparation for being on your feet.—Michigan Christian Advocate.

EMERGENCY MAKES THE MAN

To be driven to your wit's end is a blessing. To be forced by circumstances and surroundings to prayer, develops and brings out the dormant powers of men. The rougher the sea the better the sailor. The more knowledge and experience you get. Poverty has helped many a man to solve the hardest problems of life. Institutions born out of necessity are a blessing to the world.

The church of God was born out of an absolute need and necessity. Never wait for anything to "turn up" as the old saying goes, , but go at it in Jesus' name and "turn up" something. Faith in God is force. It contains creative and generative power. It impels, compels, and dispels. The darker the hour, the harder the trial, the fiercer the battle, the greater and more extensive the opposition, the wilder the storm, the more angry the billows, the more you're hunted and watched and threatened by wicked men and devils, the greater your speed, the stronger your faith, the more intense your love and the deeper your joy and happiness. These things make the man. When you know not what to do, or which way to go, closed in on every side, you understand that faith must take hold of God, and God must take hold of you or inevitable ruin must soon engulf you, and your hopes, and joys forever crushed. Do not murmur nor complain, for it robs you of the blessedness and the rich experience you would have. Hold still in the hottest fire. Calmly wait and you will be deeply and powerfully innoculated with divine power. The inner life will be a magnificent glow of the deepest abiding of the Holy Ghost, the great revealer of Jesus Christ. Wise men, driven by emergency to act, act wisely.—Sel.

MISSIONS

WHEN STUDY MISSIONS?

(The writer acknowledges the suggestions of an experienced Sunday school worker.)

The time for securing an education is next in importance to the kind of an education secured. It is not our aim to prove the importance of a knowledge of missions, but, rather, that in youth is the time to study the subjects that ought to be considered when a Christian decides his or her life-work. The writer has but one aim in view, and that is, this is pre-eminently the time to study missions.

First, the missionaries that will fill the ranks in the near future are now in their "teens," and there are enough boys and girls in the Sunday school from whom, beyond doubt, God will choose the needed number, provided they have the necessary knowledge and interest. "There are about 14,000,000 boys and girls in the Sunday schools today, and we are told that it would require only 40,000 more missionaries, than those already on the field, to send the Gospel to every part of the world. That would be one out of every 350. Now it is evident that the men and women involved in responsibilities here at home cannot go. They have families depending upon them; they have various duties that cannot be left; and even if they were able to leave, the boards would not take them because they are past the best time for learning a foreign language.

Here in the Sunday schools with boys and girls who have not yet decided what their lives are to stand for, who have not chosen their life-calling, who, as yet, have no responsibility to keep them—here are the missionaries. And it is also self evident that the boys and girls who are in the Sunday school have the best environment for making missionaries. To be sure, the boy on the street may be the one whom God calls, but it is more probable that those who are in training are the ones who will hear God's call to go. Therefore the Sunday school should give the missionary training, becouse the missionaries to be are there.

Then we know, too, that this is a time of beginnings for the child; and the beginning is always the most critical time in the history of an individual. We recognize this in preparing the soil for the crops, and in the care exercised in nurturing and cultivating the tender plant of corn. The Government recognizes the importance of proper care during the growth of the child, in the child-labor law, which is passed for his protection. The compulsory school law is another evidence of the value the Government attaches to proper training during this time of beginnings.

The writer is personally acquainted with a Christian who today is the means of bringing many souls to confess Jesus as their Savior, but he now says, "If only I could begin my life again! There is so much time lost that can never be recalled." In his case it was entirely a matter of acquiring the proper information at the proper time. It is impossible to measure the loss the kingdom suffers because of improper care in the time of beginnings.

Why should not the growing child, who is soon to choose his life-work, have the advantage of the largest possible vision to aid in this choosing? The child is dependent upon what it hears and sees for its notion of Christianity. The danger, therefore, is that the child will get the same notion of Christianity that many today have, that mission work, or winning souls to Christ, is a side issue and not the very essence and issue of the Christ-life.

Except by the knowledge of experiences in mission fields, most young people in the country never learn of the power of the Gospel. They never learn of what God can do for a lost sinner. Especially is this true in the country, where men and women live moral lives. A large part of the Good Tidings has grown to mean very little more than theory to many a young person because they do not see so much change in the conduct of those who "join church." The knowledge of God's power through His servants in the time when they were choosing their life-work has made it possible for the Spirit to lead in the choice of that work. Most of the men and women who today are the leaders in bringing the Gospel to the lost world, and setting the highest ideals of sacrifice for the cause, made their decision before they had reached maturity, and, as a result of some knowledge of the lost world or God's transforming power in the sinner.

In the third place, during the period of a child's growth is God's best time to make missionaries. Very rarely does an individual make the decision for a life work without premeditation. Something leads up to the decision. Most of the ministers with whom the writer has consulted, had convictions along this special phase of Christian work in which they are spending the most serious part of their lives, while they were growing. Why should this not be true of the missionary, if he knew more of the working of the Kingdom? "Analysis reveals five steps that enter into the making of a missionary. The first is knowledge; the second is interest that deepens into genuine love; the third is an awakening sense of personal responsibility; the fourth is God's special call to the soul, and the fifth is, "I will."

In the first place we notice the child is ready to learn and is not very particular what he learns. Very rarely does he narrow his interest to a certain particular subject. There may be a growing conviction for a certain life-work, but interest in other subjects is not lessened until later in life. The child remembers early impressions in a way he can never again receive. Besides, he then has a curious mind that longs to see and be satisfied.

The next then is, will the subject of missions appeal to him? There are a great many men and women in the world that believe in missions, but they do not care. Having a knowledge of a condition and caring whether it be changed, may be quite different. Shall we then rob the child of the privilege of reading real experiences of missionaries during the years of greatest interest? Put a modern missionary book into the hands of a boy in the teens and he will read it with passionate interest. Boys and girls are interested in anything that has action and since this phase of the kingdom is often so sadly wanting in the home congregation, why not read the material from another field when it is in abundance?

Our boys and girls are interested in men and women that do things. Attainment in spiritual life appeals to the boy only, as this life is expressed in doing things. It seems to be the most natural thing that simply goodness in the absence of activity is not appreciated by the boy. Is it not God's plan to make missionaries when the subject appeals to them most?

But we do not have the missionary yet. Being interested enough to pray and give occasionally, and then when one of their own household decides to go to the mission field their hearts would be broken. They are not missionaries. In the early teens the boy does not have the feeling of responsibility. He is care-free. He does not enter into the burden of his parents, but between twelve and sixteen there is an unfolding in his life, new realization. He begins to know the meaning of life. Sorrow has been his lot and sin has left its mark; disappointment has brought with it a burdened heart and he longs for companionship. A friend in whom he can confide is his satisfying portion. His life deepens as he seeks sympathy in the experience of his friend. It is now not so much the hero in him of whom he has read but he begins to find already some of these experiences are his. It is now a growing experience that it is not only a desire to help when the need is suggested to him, but he feels the personal responsibility. But still we do not have the missionary. With all these changes there comes a new sense of God. The little child will love Him if his training has been of the right kind, but, he does not love Him as he will later in life. A child loves his parents because they are the source of comfort and protection, and loving care. His attitude toward his Heavenly Father is determined by the same principle. In their study of God in nature, science and many other ways in which the great subject of God is presented in our present day system of schools, He comes to them in an overpowering way, but, how shall the child respond? He sees a new meaning in the cross, in the teaching of our Lord. The whole world presents a new vision to him. Can we afford to drop this great oppor-

tunity in the cause of Christ, when everlasting impressions may be made upon the tender mind? It is no wonder that missionaries are scarce and funds are low when we remember how little the blood of Jesus Christ and the spread of His kingdom can play in formulating our ideas during the years of education. "The world is dying for a little bit of love." But the child's attention is rarely called to this fact, except from a moral point of view.

Since Christian activity is of greater importance than secular duties. Why not allow at least equal advantages in choosing that for which the child is adapted and called of God?

SACRIFICES FOR CHRIST'S SAKE

J. S. Shoemaker.

"Whosoever will lose his life for my sake, the same shall save it" (Lu. 9:24).

Our lives (in the sense which Christ here speaks of it) is that for which we are living; the life of the worldling, is the gratification of the carnal desires, such as indulging the fleshly desires, appetites and passions; the life of the Christian is to deny the self-life, make sacrifices for the good of others, with a desire to glorify God in all things. Great was the sacrifice made on the part of our blessed Master for the salvation of the lost, wherefore God gave Him a name that is above every name.

The Apostles and early Christians were willing to lose the self-life, placing everything upon the altar of consecration, in order to carry the Gospel of salvation to the lost in the various parts of Palestine, Asia Minor, Europe and many other parts of the world. Great have been the results in the way of christianizing the world through their instrumentality. In proportion as we lose the self-life we find ourselves filled with the spirit of sacrifice and selfdenial, which manifests itself in a true missionary spirit.

Individually all men are seemingly desirous to be happy, but the great majority are prompted to seek happiness through selfish motives; real happiness is enjoyed only as one makes sacrifices for the good of others, this has been demonstrated in the lives of our missionaries and others who like Paul have counted all things as loss for the excellency of the knowledge of Christ Jesus our Lord.

If our eyes were permitted to behold the countless multitudes which live in the Eastern and Western Hemispheres, and we could see the awful condition of depravity, immorality, superstition, scepticism, idolatry, and other forms of degradation that exists both in the heathen and civilized countries, with but here and there a laborer thrusting in the Gospel sickle, our hearts would condemn us because we are so slow to deny ourselves of some of the comforts of life, and the means in our possession, for the moral and religious uplift of those who so much need our sympathy and help.

We praise God for the spirit of sacrifice manifested on the part of many of our people, both old and young, who have been constrained by the true missionary spirit to say no to the self-life, and have been willing to lose all self interests for the sake of carrying the Gospel into the villages, cities, hospitals and jails, both in home and foreign lands, resulting in the saving of their own lives and the lives of many others.

The church as a whole needs to be filled with the spirit of self-denial, if she would enjoy rich spiritual blessings; the Lord can not bless us either as individuals or as a church, only to the degree that we are willing to sacrifice our lives and means for the extension of Christ's cause. This truth has been wondrously demonstrated in the history of our beloved church since she has become interested in evangelistic, mission and charitable work, dating back but a comparatively short time, during which time mission stations have been founded in a number of the principal cities in America, besides the flourishing stations founded at Dhamtari, C. P., India; institutions have also been founded for the support of orphans, for the care and comfort of the aged and afflicted, and still there is abundant room for expansion along these various lines of missionary and charitable work. Hundreds have been led into the kingdom and made to rejoice in the Master's service through the spirit of sacrifice made practical in the Church and her institutions.

This spirit so nobly manifested in the extension of Christ's cause through the various lines of mission and charitable work has meant much in the way of affording opportunities for usefulness, and spiritual development of our young people, resulting in the bringing upon both individual workers and the church great spiritual blessings.

The Macedonian call is coming to us from various quarters, but the Church and her agencies are not in a position to meet many of these calls, because of a lack of funds to carry on the work so much needed. Reader it may not be your mission to go into the harvest field as a reaper to gather in the sheaves, but it may be your mission to give liberally of your means to support the work both in the home and the foreign field. If we are willing to sacrifice time, talents and means we shall share in the reapers' reward both in time and eternity.

Freeport, Ill.

PRACTICAL WAYS FOR REACHING THE UNSAVED

A. M. Eash.

Introduction

It is the business of the missionary to win souls for Jesus Christ and any who come short of doing that are failing in the performance of their highest duty. Then, too, he must win all he possibly can. "He that winneth souls is wise" and "they that turn many to righteousness **shall shine** as the stars for ever and ever." Although this is the aim of all true mission work the methods employed in attaining to it are many and varied. The aim never changes while methods often do. Methods should always be the means to a desired end and never be followed for the sake of having the methods.

Any method of Christian work that brings people to Jesus Christ is legitimate and no man has a right to criticise it simply because he himself has failed to work it succesfully. Likewise no man should become married to his methods and think they are the only ones.

In the selection and use of his tools, a wise farmer always considers the season, the nature and condition of the soil, the nature of the crop, etc. In like manner a mission work, in order to be successful, must consider the character and environments of those he works with in determining what methods to use in winning them for Christ and the church.

In conclusion to this introduction, there is one request of you who may feel inclined to criticise any of the methods to be discussed and that is, regardless of what country churches have done in the past and many missions are doing at present, consider carefully and prayerfully the character and environments of those the missions work with before making your criticism. They are not new to Christian workers even though they have not been generally employd in our Mennonite missions. Likewise they are not the only ones but are all that the space of this article permits to be discussed.

The Mothers' Meeting

At present there are gathered in our sitting room about a dozen women in a Mothers' Meeting. This is an exceptionally small attendance, there usually being about twenty present. They meet at the mission one afternoon every week and spend several hours together. The usual order of services is as follows: Several songs, Scripture reading, prayer, a Bible talk or a talk on subjects relative to home-making and housekeeping, and then an hour spent in sewing garments for themselves or family. To these meetings come some mothers who attend the regular services and others who do not; some who send their children to Sunday school and others who do not; some from homes of plenty and others from homes of want and hunger; some who are living Christian lives and others who are servants of sin. The results of such meetings can readily be seen. Some have sent their children to Sunday school, others have come to the services themselves, money has been raised and clothing made for worthy poor, and—best of all—some have accepted Christ and are now happy in His service. The Mothers' Meetings can be made an important factor in bringing people into the kingdom.

Men's Reading Room

A man living in sin is often a terror to those around him, but a woman in the devil's power is the height of sinfulness. Many a man is living in sin and drunkenness today because the one whose duty it is to stand by and encourage him is rather making home miserable and almost untenable. In stance after instance could be cited where, because of a dirty and filthy home and a woman with an unbridled temper, the husband

spends his evenings away from home and, for want of a better place, makes the saloon his rendezvous. It is to him the quietest, most peaceful place he can find. He meets there his friends and parts with his money and manhood.

The mission needs a reading room for men, open every week-day evening, with plenty of good, wholesome reading matter, under the care of a man who can intelligently discuss with and advise the men on all questions of interest. A reading room, properly equipped and conducted would prove one of the most formidable agencies in combating the saloon.

The Home Department

The Sunday school hour is the one particular time of the week set apart for the study of God's word. There are a great many men and women who, because of poverty, work, sickness, families, and other reasons, cannot attend at that hour. Our experience has proved that a great many of these are glad for the privilege of studying the Bible if it is taken to them. We have also learned that, after some of these have become interested in Bible study, these hindrances were only imaginary and they started to attend the services. The Home Department has proved its usefulness in our community. It is a regular department of the Sunday school, different from the regular school only in this that the lesson helps are taken to the homes, the lessons are studied there and each member visited regularly. Our Home Department at present numbers over forty members and has resulted in this, that some of the members have started to Sunday school, attend the preaching services, some have accepted Jesus Christ, and are living Christian lives.

Special Services

It often happens that, after people have become interested in some of these phases of work just discussed, it is still a problem to get them started to the regular preaching services. To one who is not accustomed to church-going such a step is somewhat humiliating, and something special is needed to get them started. Nothing will do this better than a special service particularly for them. These services may consist of special singing, missionary program, special day exercises—anything that is of a striking and inviting nature. Let it be understood, however, that these services must not be for entertainment's sake, and care must be exercised so that nothing is said or done that does not point men and women to Jesus Christ. In a special Christmas exercise held at this place recently, when only members of the Sunday school, with their parents, members of the Mothers' Meeting, Home Department and Sewing School were admitted, over four hundred people were present. Many were present in a Sunday evening service for the first time and became deeply interested. We expect many of these to become regular attendants and Christian men and women.

Conclusion

In conclusion, let this warning be given. Not a single one of the above or any other method should be instituted for the sake of the method; but every one of them, if conducted rightly, will open an entrance into people's hearts for the Gospel, and can only be used rightly when the aim is to lead men and women to a saving knowledge of Jesus Christ and His precious blood, and when the missionary is conscious of the definite leading of the Holy Spirit in the work he is doing. It is then, and then only, that he has the satisfaction of knowing that his efforts are being blessed and souls are being born into the kingdom.

Chicago, Ill.

A VISIT TO THE MENNONITE MISSION IN INDIA

P. A. Yoder.

Many of the readers of the Visitor are doubtless already aware of the fact that the American Mennonite and Amish Mennonite churches support a mission in the heart of India. The writer and wife, after visiting the Brethren mission at Bulsar, of which we wrote in a previous communication, continued their journey through India via Delhi, Agra, Cawnpore, Lucknow, Benares and Madras to Tuticorin, whence we recrossed the channel to Colombo, Ceylon. To reach Dhamtari is a rather lengthy and inconvenient side-trip from the usual route of tourist travel in India. From Calcutta it is about a day's journey upon the train into the interior, changing trains at Raipur.

The rainy season having ended some time before and the sun having returned until it was not far from vertically overhead it was exceedingly bright and hot. However, in the thick-walled bungalow of the mission it proved to be quite comfortable, especially when the "ponka" was in operation. The "ponka" is a big fan suspended from the ceiling, generally over the dining table. When by means of a rope the ponka is pulled by the "ponkawalla," a native boy outside, it sets up a pleasant breeze.

Besides this mission station at Dhamtari, there are in this vicinity two branches of the mission at Balodgahan and at Rudri, and a leper hospital. This district is so far removed from where business or pleasure usually takes the European travelers that but for the mission it would be very rare that the inhabitants would see any white people or get any knowledge of the culture and civilization of the western world. To find these mission posts which these and other churches have established in these remote regions is like reaching oases on the barren deserts of ignorance and superstition. To visit these Christian workers in the field of work where they endure the oppression of the tropical sun and actively battle against this dense ignorance and superstition, one is impressed with the sacrifices it must mean to the missionaries to leave comfortable homes in a temperate climate, surrounded by the best of mod civilization, for years of work in such a place. At the same time one can appreciate to an extent the enthusiasm that so great and fertile a field of work arouses and the gratification that success in it affords the soul that longs to see the betterment of all classes and races of humanity.

This mission is directing its activities along several lines. They have an orphanage and school for girls at Dhamtari and like institutions for boys at Rudri. At the latter place they also have classes for the blind and the deaf-mutes. At each place several substantial buildings have been erected for housing the children, for school rooms, for workshops and for residences for the missionaries. The instruction is in part along industrial lines, so that the pupils after leaving the orphanages can at once go out as self-supporting citizens and as leaders in their communities. At Dhamtari a considerable area is used for vegetable gardening and at Rudri a good-sized farm affords them a chance to train the boys in agriculture. By means of this farm and another much larger one more recently purchased at Balodgahan, this mission will doubtless in the future exert a great influence for better agriculture in the community. At each of these three places they dispense medicine to the sick and suffering. Near Dhamtari they also support a leper asylum where the unfortunate victims of this awful disease may pass the remaining days of their life without many of the hardships that are usually their lot.

The Blind Class at Work
By permission of Missionary Visitor.

The school, medical and industrial work opens the way very effectively for the main work of the mission, which is evangelical. The work seems well organized and many native Christians help in spreading the Gospel in the surrounding villages. There seems to be a very good feeling among the villagers toward the missionaries.

Part of the holdings of this mission lie along a large government forest reserve, and wild beasts are not at all uncommon. About a year before the time of our visit a panther carried a calf away from the stable at Balodgahan. Two weeks before our visit and again a day before, a tiger sprang out of the jungle near there and dragged an ox away from the cart to which it was hitched in the road. It thus came about that an incident came into the writer's visit which was not in the original program, viz., participating in a tiger hunt. It was all a hunt, however, and no catch.

In our visit to these foreign stations we had opportunity to see a little more of the homes and the home-life of the natives as we took a walk through one of the villages. It is wonderful how, in the building of their habitations, the various races and nationalities adjust themselves to the conditions prevailing and the material at hand. In the Philippines almost everything is built of bamboo and palm leaves. Here in India they cobble up houses out of mud and straw and put on a straw roof. One of the missionaries showed me some holes in the ground, explaining that from each hole, this or that young couple had taken their house. With an outlay of $2 for material they can build a very satisfactory house. The native families are quite contented with a single small room, with walls scarcely high enough for one to stand erect and with a single hole besides the door to serve as a window.

One or two earthen or iron cooking pots and a few frying pans constitute the kitchen utensils. On one side of the room is a semicircular, elongated embankment of clay about six inches high which serves as cook-stove. The pot or pan is set on top of this embankment and a few burning ends of sticks underneath furnish the necessary heat. No chairs or tables are needed. In dry weather the bed is usually outside and consists of a rude, low frame upon which a wide tape is woven to take the place of springs. The other important article of household equipment is the millstone to grind their grain. Each day the women sit to this stone and laboriously grind out the daily requirements of rice, millet or a legume similar to a pea. These few grains and some vegetables when they can get them constitute almost exclusively the diet of the common people. The wages of unskilled labor were variously quoted at 4 to 8 annas (8 to 16 cents) a day. (I think 4 cents per day is good wages for unskilled labor at Dhamtari.—I. R. D.).

At our visit to the leper asylum an incident occurred that well illustrates how money is valued by these natives. One poor fellow was in the last stages of the disease. His hands and feet were quite eaten away and the stubs of his limbs and great spots on his body were running sores. His suffering was intense and he realized that he had only a few days at most to live. He called in Mr. Kauffman who accompanied me, and, explaining that he had some wealth, viz., 30 rupees ($10), he indicated what disposition he wished made of it after he was gone. Ten rupees was to go to the mission, ten rupees for extra food as luxuries for the other inmates, and ten rupees for charitable work outside.

In the evening at Rudri we went out to see the mission boys at their devotional exercises. They are housed together, from eight to twelve in a room. Each room has its leader. At the devotionals each roomful of children sat in a group in front and vigorously sang such songs as they preferred, quite regardless of what the other groups were singing. The medley of songs as we listened to them was to me somewhat amusing, but to the boys it was all in good earnest.

School in Session at Rudri
By permission of Missionary Visitor.

In conclusion we may say that there seems to be a bright future before these missions. They have already won their way into the hearts of the people, who, seeing their good intentions towards the natives and their unselfish work of charity, feel inclined to trust them. Those engaged at the mission, though all relatively young individuals and families, seem to have, like also those we met at Bulsar, their hearts in the work and to conduct it thoughtfully and systematically. They all have our hearty good wishes in their far-away field of labor. —The Missionary Visitor.

"WHOSOEVER WILL LOSE HIS LIFE FOR MY SAKE SHALL FIND IT"

M .C. Lapp.

There is many a life spent for Christ, yet if we were to ask the question, "Are you willing to spend your life for Jesus and for the salvation of the lost?" how few would be willing to do it.

There are many who in a quiet way go about among their friends, taking advantage of every opportunity that presents itself to help them get into the right relationship with their Lord and Savior. These friends may not be conscious of the influence that is bringing them to the Lord, and they may yield to the Spirit's call during the preaching of the Gospel, yet after all if they knew what was the cause that prompted them to give their hearts to the Lord at this time, they would find that someone had been spending their life for them, this one may have been some saintly mother who had been spending many hours on her face before the Lord. Was that somebody you?

Not only those who are giving all their time to city mission work or in a foreign field or teaching and preaching the Gospel, are losing their lives for Christ's sake, and are going to be rewarded. They who are willing to deny themselves of many of the pleasures and comforts of this life for the sake of others shall be rewarded also for they also are winners of souls.

We do not understand that losing our lives means making sacrifices to become prominent in this world, for that would be robbing God of the honor which belongs to Him. On the other hand, if we are afraid to make any sacrifices or deny ourselves for fear we may be shunned by some of those who pretend to be our friends, we shall lose the blessing, because we fear man rather than God.

If we as God's children were willing to lose our lives for Christ's sake, as the Hindus are for their gods, there would be more of us whose lives would be saved. But instead of practicing selfdenial, we are so apt to practice self gratification, thinking we can win our friends in that way, and the result is, loss of influence, which means loss of life, as far as this world is concerned. Is that somebody you?

A life which we believe was spent for Jesus, and for the salvation of souls, was that of Brother Jacob Burkhard. When a young man in Nebraska he never considered the giving up of pleasure as being a sacrifice. While many others on hot summer Sundays, after the morning church and Sunday school services would be enjoying a social time in the cool shade, he was making a thirty mile drive to attend to his duties in a mission Sunday school. He was losing his life. Many incidents in his life come to our minds as we think of those days. We find him the same in India. His greatest pleasure seemed to be to deny himself for the good of others. At last his natural life was given, now he is dead, but his life continues to speak. Let us not count anything too precious to give up for Jesus.

"For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it" (Matt. 16:25).

"Somebody did a golden deed,
Proving himself a friend in need;
Somebody sang a cheerful song,
Brightening the skies the whole day long.
Somebody filled the day with light,
Constantly chased away the night.
Somebody's work bore joy and peace,
Surely his life shall never cease,
Was that somebody you?"

NOTES

Canada and Missions

Twenty secretaries and district superintendents of Missionary Boards took active part in a national missionary policy during the past few months. They are moving toward a policy which contemplates the evangelization of the world in this generation of their part of the world. This is the first national movement of its kind and the future will declare the success of the policy. Perhaps the most impressive feature of the seven weeks campaign was the fact that most of the speaking at all the meetings was done by laymen. "These men left their business for periods of from one to six weeks each and at their own expense."

One definite result from this movement is that one-fourth of the church-members of Canada have promised to increase their gifts by one-third, $1,544,000 anually.

Effect of Studying Christian Missions

I know no study better calculated to enlarge the understanding and to enkindle a nobler enthusiasm than that of Christian missions. To apprehend the plan of God in human history; to learn the diversified conditions of the nations, their religious aspirations and faith, and their one invariable need of God in Christ; to trace the movements of Providence in relation to the aggressive life of the Church; to search the secret springs of the modern missionary enterprise, which is the glory of our age; to mark its successes and failures and the causes of each; to come into admiration of and sympathy with the faith, the heroism, the self-sacrificing love with which the work of missions has been carried on in every branch of the Christian church, there can surely nothing be better fitted to broaden, purify, and ennoble the Christian youth than the study of this movement of God among men.—Bishop Andrews.

A Life That Pays

What one can do for the cause, is more largely determined by the sacrifice he is willing to make than by anything else. Bishop Warne tells of an invalid who raised over $16,000.00 in seventeen years. During these years of suffering she has not been in a sitting position nor had her head off her pillow. She has supported native workers and aided missionaries on the field. If all the Christian world, "so-called," would assume such a spirit of self-sacrifice, there would be results, both at home and abroad, that God alone could measure.

The $16,000.00 have been raised by making book-marks and selling them. This invalid has attended to all the correspondence of this large business. In her own words: "I have sent book-marks to every state in the Union, as well as to Mexico, Canada, England, Scotland, Italy, Sweden, Austria, India, Malaysia, Madeira, Turkey, Africa, South America, Australia, New Zealand, Hawaii, China and Japan.

Missionary Statistics

In the January number of the Missionary Review is a table of statistics that gives the figures for the principal missionary societies of the world, their fields of labor, comparative totals in missionary income, workers, converts, schools and scholars. Several things of special notice in this table are: Two hundred years ago there was one missionary society in the Christian Churches. In the next one hundred years or up to 1800 there were four more organized. During the next fifty years, or from 1800 to 1850, there were 30 organizations added. During the next fifty years to 1900 there were 20 added but during the last 8 years none were added. While this table may not give us a record of all of the smaller missionary societies we know of only a very few of the smaller Christian sects that do not have an organization for the particular purpose of directing missionary activity. From the above we can safely say the past 200 years have been the age of Christian organization. Can we find anything since the advent of Christ when the Christian church was better prepared, organically, for the last strenuous effort to bring the good tidings to all the world. This table also shows the number of Protestant ministers in the United States 141,000 and there are less than 6,000 American missionaries, "The increase in Protest-church members at home was 290,000 or about one and one-half per cent., while abroad in American missions over 87,000 communicants were added or about twelve per cent. The total number of native church members added last year in all fields by all denominations was 164,674, or over 450 a day and an average of more than eight converts for each missionary on the field."

It is also of interest to notice that the gifts of 1908 have had considerable increase over 1907. A number of other facts might be gathered from a careful study of this table

Again and again reports come from China reminding us of the wonderful opportunities for Christian effort among these people. The Missionary review gives a few figures on the subject of

Chinese Churches Nearing Self Support

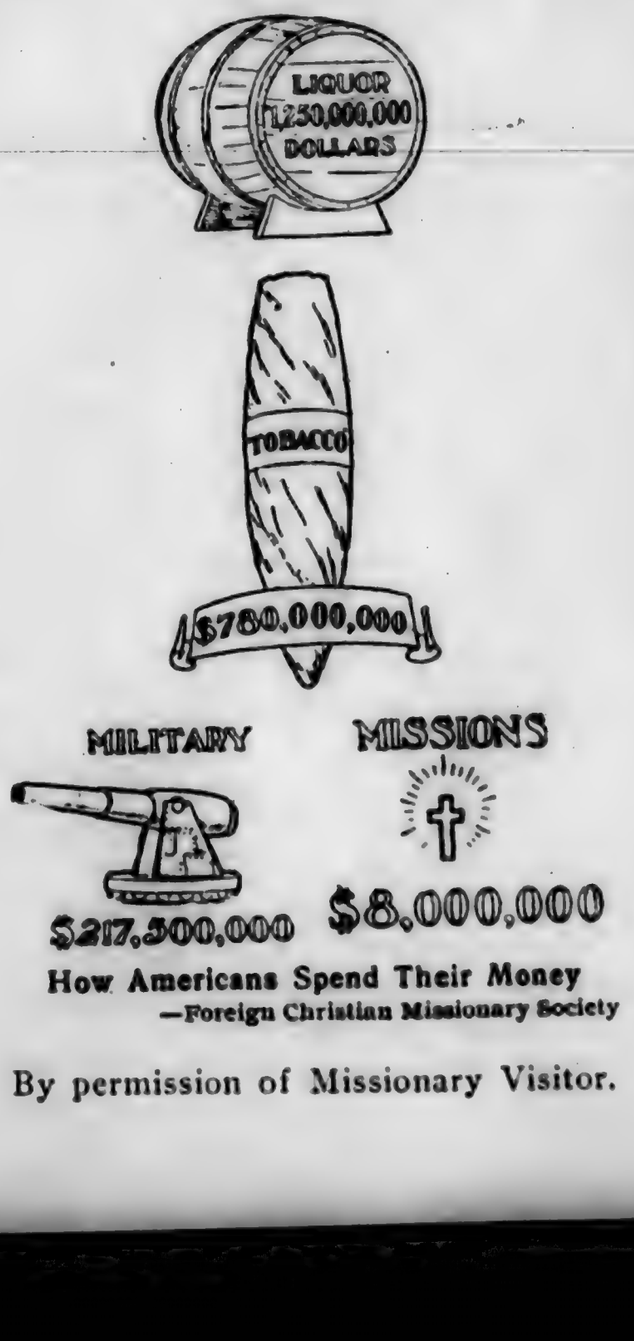
Taking the mission at Swatow as representative, there are now 3,000 communicants connected with it. Of the 75 stations, a number are in the charge of fully ordained native ministers, who are members of the Presbytery, and are supported by their own people. Arrangements have been made by which 14 groups of stations have liberty to call their own ministers, on the understanding that these workers will be supported by local contributions. Taking the remaining stations with these, the Chinese Church provides about eighty per cent. of the ministers, preachers and teachers. It will be seen, therefore, that tho the mission maintains the European missionaries, helps in building churches, and bears a share of the general expenses, the local working staff depends much more upon the church there than upon the church at home."

Missionaries in general have always considered the Mohammedans among the difficult subjects of missionary effort; and yet, the Methodists in India have been successful in reaching a number of followers of this prophet. They have not made any special effort to reach the Moslem in India; yet, conversions have been continuous for a half century. "In one district it was found that out of two hundred converts, forty-seven had been followers of the prophet of Arabia."

Any attempt to lead an individual into a deeper realization of missionary responsibility that does not begin with the individual drawing closer to Christ as the highest ideal, is vain. A permanent work in the heart must be deeper than Christian emotion or even Christian conduct. It must include the yielding of spirit to the Spirit in true association. It is sad to know that so much of the work of mercy is no deeper than a momentary impulse in response to an appeal from a dying missionary or a starving heathen.

A hundred years ago the number of Foreign Missionary Societies was six, now it is 449; then there was not one unmarried lady missionary, now they number 3,403. Then there were no ordained native missionaries; now there are 4,053: and there are 1,317,684 church members in the heathen world.—"Christ and Missions."

The essential tendency of life is toward happiness.....Optimism is the only true condition for a reasonable man.—Philips Brooks.



How Americans Spend Their Money
—Foreign Christian Missionary Society

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Bible Study

A FEW THOUGHTS

We need more time to study the Bible.

When we need time for some things we take time to do them.

Studying the Word is to many people a new kind of study. It will become easier and more interesting when more familiar with it.

Is the cover of your Bible nearly worn out? Is the inside of the book equally well worn? Keep up the balance of wear, and there will be a good balance of power on your part.

If we have favorite passages and favorite books we should be careful not to slight some of the rest. There may be some of the patriarchs and prophets whom we would learn to love if we had an introduction to them. The Holy Spirit will give us the introduction since He is acquainted with us and them.

The hard problems and difficult passages will wait for another investigation. Lay them aside for a season, we may find the key to unlock their mysteries.

God did not make the Word too difficult. Men have lost the power to understand. I Cor. 2.

There is one theme that underlies all Scripture; that is Redemption. Look for Redemption. "Jesus" is the Word. From Genesis to Revelation He is the figure around which the Word is clustered, so that the Word reveals to us the completeness of Christ in His saving grace. Look for Christ.

THREE POINTS ON BIBLE INTERPRETATION

No two persons will look at every passage of Scripture alike, because of viewing it from two different points of view in some respects. Both may be right, and it may be possible also for both to be wrong.

The first fact to be ascertained is the correct rendering of the Scripture, the clear understanding of the text, the different rendering of a word may cause a misinterpretation of the text. To understand just what the Scripture says is extremely essential. How many things does the parable of the sower teach (Matt. 13)? What did Jesus say in the parable?

The second point is, the correct spiritual interpretation. Jesus used the parable of the sower and gave the spiritual meaning of it. Some things He explained and some things were not explained. In order to find the spiritual meaning of a passage of scripture it will be necessary to interpret the Word by the Word. The Bible is its own interpreter. For us to interpret the "Son" and the different meaning of the "hundred, sixty and thirty fold" would lead to differences, because Jesus gave no interpretation.

The third rule is the applications which we may make of the Scriptures. In applications, the principle which underlies the passage is made to apply to certain other scriptures. This parable does not interpret the one of a similar nature, Matt. 13, nor does the other interpret this. There are some similar principles and from these may be drawn similar lessons, and may be applied in many different ways. Sowing seed may be applied to influence, teaching school, heredity, or any other means of imparting an influence which may develop and affect the lives of others.

Note these three points in all Scripture study.

THE DEVOTIONAL STUDY

There is no greater inspiration to Christian life than the daily reading and meditation on the Word of God. Those who are so busy with the cares of life that they can not spend an hour for reading and study, may find a few moments to read a few verses and carry the thought of it with them wherever they go.

The suggestions given in the Study in this issue are intended only as suggestions to guide the thought in harmony with the purpose of the author of the epistle. Whatever book is studied, it should always be studied with the object of knowing the mind of the writer.

The needs of the one who reads will also determine what will be gathered from the reading. The doubter will look for evidence to convince him. The one who is tempted will read to find an example of one who was tempted and how he overcame. The persecuted will read for sympathy and comfort. The hopeful believer looks for further revelations of the promises of the Father. The minister looks for new things which may be food for the sheep and lambs of the flock. The young Christian scarcely knows what to look for nor where to find what is best suited to his growth and development, and is eager to gain any kind of knowledge of the Word.

In reading the Word in some regular way and prayerfully looking for something which will enrich the mind there will always be either some new truth or a new thought suggested which will be a help to one's life. In nearly every Christian's room there is a Bible lying in a convenient place so that a few passages of Scripture may be read before committing the body and soul into God's keeping for the night, and again before the cares of the day are begun. The Word and prayer afford the light and life which will keep one in the right way and give power to serve the Lord. In these seasons of devotion the mind is peculiarly fitted to receive light from the Lord. The very spirit of our approach to God in prayer, worshiping Him "in spirit and in truth" is also the spirit in which we come in touch with the Holy Spirit who shall lead us and guide us into all truth. When we talk to God is it not well to let God also speak to us? When we pray and our requests are made to the Lord He may help us to see in His Word the very truth that we need. Reading and praying are peculiarly adapted to each other. Praying helps the reading and reading helps the prayer. The time of devotion should, if possible, have both.

The mind that is to be developed spiritually and the soul that shall grow and take upon itself the image of Christ must have the right kind of food and direction. In this literary age there is so much to be read and so many classes of reading matter that the Word itself is apt to be neglected. Is not the Bible the basis of all the good literature of the day? We may be reading the expounded Word in our study or reading, but that can not be a substitute for the Word itself. We love the ministers and apostles of the Lord and love their words, but we love the Lord Himself more. "Let the words of Christ dwell in you richly in all wisdom." This is an age when we need to **know the Word.** We may know much about the Word, but knowing the Word and having it in our minds is the best for us. Read and pray, pray and read.

ONCE A WEEK STUDY

Study in Genesis
FIFTH WEEK

Atonement and Eternal Life.—Gen. 3:21-24

I. Atonement for the sin of Adam and Eve, v. 21.

1. God made a covering for their sin, Gen. 3:7; Psa. 32,:1,2.

Sin has the effect of uncovering; first, the soul, exposing it to the fierce judgment of God. "The soul that sinneth it shall die." Ezek. 18:4,20. Second, it disrobes the spirit, since the body also must die, Rom. 8:10; II Cor. 5:2-4.

2. God made atonement for their souls, Lev. 17:11. God made the atonement. The covering was God's doing. It was not an invention of man. Therefore the atonement was effectual, and man was permitted to live, and did "not surely die." **Grace** is very apparent in this act of God.

3. Atonement by blood, Heb. 9:15-22.

The skins of animals could not be procured without shedding blood. Sin was atoned for as the penalty required. The wages of sin is death. Rom. 6:23; Gen. 2:17.

4. Atonement by a representative, Gen. 3:15; Jno. 3:14,15; Isa. 53.

The first sacrifice for sin was offered by God. It was represented by the man and woman who had brought death upon themselves. In the sacrifice they died for their sin and satisfied the law. The sacrifice became a means of life to them. The second Adam is a "quickening spirit." The benefits of

the sacrifice were bestowed upon man.

II. The Eternal Life.—Vs. 22-24.

1. Under the authority of God to bestow, v. 22.

a. Forbidden to those who know good and evil and who do evil, v. 22; 3:5-7.

b. Not in this life nor in this world, Gen. 3:16-19,33. To have prolonged life or permitted it to be prolonged would have meant eternal suffering and toil since man was already under the curse.

c. It is postponed, v. 23. Present existence depends upon toil by tilling soil. Man can never, in this world, rise above his own element. He is constantly reminded of his humble origin and his fearful future.

d. It is guarded, v. 24. "No man cometh to the Father but by me." There is no other way. All other access is prohibited by the "flaming sword" of God's messengers. May it not be the Word of God? The Word points out only one way and shows the failures of those who have tried other ways.

Suggestions for study. The clothing of self-righteousness, Gen. 3:7; with V. 21. God's will, and His efforts to save man. The nature of sacrifices for sin. The meaning and methods of atonement with blood. Reconciliation with God. Life for life. Putting on Christ. God-like-ness. The knowledge of sin. Man's desire for salvation. Man's human efforts for salvation—the heathen and their religions. Saved by hope. Present and future salvation. God's guardian angels. The tree of life.

Reading—Rom. 5.

SIXTH WEEK

The First Sons and Their Sacrifices.—Gen. 4:1-7

I. The first sons of man, v. 1,2.

1. Born of flesh, John 3:6; 1:13,14; Gen. 3:15; Heb. 2:16. Adam is God's son, Luke 3:38; Gen. 5:1; 5:3. Cain was the first son of man, the first of the "woman's seed."

2. Born in hope, v. 1. The promise made concerning her seed seemed to have been in Eve's thought when she said, "I have gotten a man from the Lord" (Jehovah).

Note.—There is a striking illustration of human hopes and expectations in contrast to the mind and purpose of God in the names of the two sons. The name "Cain" has in it the thought of "a fixity" and "Abel" that of "vanity." The first human judgment was evidently wrong. "God looketh on the heart."

3. Partakers of the curse of their parents, v. 2. They labored for their living.

II. The First Offerings, vs. 3,4.

1. Of their own; of their living, vs. 3,4; Ex. 30:11-16.

2. Offered unto the Lord—Jehovah. They worshiped the God of their father.

3. They offered sacrifices, Gen. 3:21. The origin of the worship of Jehovah is not mentioned, but from simple and easy deductions we may infer that God commanded animal sacrifices to be offered up by Adam to make atonement for his sin. Cain and Abel were evidently perpetuating the form of worship already established.

4. A special sacrifice required, vs. 3-5.

a. Cain's offering rejected, v. 5.

(a) The nature of it, v. 3; Lev. 2:1-16; Num. 15:1-11. The offering of meal, oil and wine was permitted under the law, but all were to be offered on the altar where the daily sacrifices were offered, hence in connection with the offerings of blood; or, in connection with and part of the offerings of slain animals. Cain's offering was good in itself but was not good alone, since there was no blood for atonement.

b. Abel's offering accepted, v. 4.

(b) Firstlings and the fat, Lev. 3:16, 17; 7:23; Lev. 17:10-16. The fact that Abel had respect unto the Lord's commandments —Heb. 11:4—resulted in the Lord having respect unto him and his offering.

III. The Rejected Son, v. 5-7.

1. Angry with God, v. 5.

a. Anger revealed to men.

2. Anger known to God, v. 6.

a. Unreasonable.

3. God merciful.

a. An opportunity to repent ("If thou doest well").

b. Amendment possible ("If not well").

c. The sinner's hope. ("At the door").

d. The sinner's deliverance. ("Rule over him").

Note.—This verse is very difficult to understand. It is evident that the passage was rather obscure to the various translators and if understood by some, it was not possible to render it distinctly in the English language and conform to a literal translation of the Hebrew. The best rendering known to the writer is that given in an explanation by R. A. Torrey as follows: "And if thou doest not well, a sin offering lieth at the door." Then, changing to an idea given by "Jamieson, Faussett and Brown," "and unto thee shall be his desire and thou shalt rule over him," referring to the ascendency of the elder over the younger, which seemed at this time to have been reversed since Abel was accepted and Cain rejected. By means of the sin offering at his very door, Cain might again regain his honor and peace.

Suggestions for Study—The sins of men. Their nature. Heredity. The world's hope of deliverance. God's shepherd family. The Good Shepherd. The Lamb of God. Serving the Lord in faith. Good motives vs. obedience. The convenience of our sin-offering. The long suffering of God.

SEVENTH WEEK

The First Murderer.—Gen. 4:9-24

I. Cain's Treachery, v. 8.

1. Talked with his brother, ("told" his brother, Am. Rev.) What was said or told must be understood. Perhaps, "Let us go into the field"—J. P. Smyth.

2. His motive unknown to his brother and his friends.

II. The Murder, v. 8-10.

1. Unprovoked.

2. Hated God, vs. 5, 6.

3. Avenging himself on the innocent.

4. Shedding first human blood, v. 10.

5. Before God, v. 9.

a. Must answer to God.

b. Is untrue.

c. Denies his responsibility.

d. Makes no confession, v. 10.

III. The Outcast, vs. 11-14.

1. Meeting his just reward, vs. 11, 2.

2. Reaping what he sowed. Cursed from the earth which had received the blood of his brother. Cain saved from death. His family became extinct. Noah was a descendant of Seth.

a. Sowed blood—reaped blood, vs 14, 23.

b. Robbed a home—had no home, v. 12.

c. Abused the fruit of the earth—had none further, v. 12.

d. Showed no pity, received none, v. 13.

e. Turned his face from the Lord, vs. 5, 6, 4.

f. Sorrow only for his own misery, v. 14.

IV. The Mercy of the Lord, v. 15.

1. Delighteth not in the death of the wicked, v. 15; Ezek. 33:11.

2. Longsuffering—sparing Cain's life and forbidding his death, 1i Pet. 3:9.

V. The Separation of the Wicked and the Righteous, v. 16.

1. The wicked separate themselves from the just, v. 16. I Jno. 2:19; Matt. 25:46. There is a separation of the just and unjust. Men shall separate the righteous from their company or separate themselves from the righteous. Luke 6:22; II Cor. 6:14-18.

VI. The generation of the ungodly. V. 17.

1. Children of the flesh. Jno. 1:13; 3:6; Psa. 5:1-5; Rom. 5:12; Jas. 1:15. Sin can conceive only sin.

2. Of the world. V. 17; Heb. 11:10. The children of the flesh seek only earthly possessions and treasures. Their city is of the earth—Babylon.—Rev. 17:3-5. The city of the righteous is Jerusalem—the heavenly city, the woman of Light. Rev. 12:1; Gal. 4:26; Rev. 21:2.

3. Worldly employments.

1. Builder of cities. V. 17.

2. Herders of cattle. V. 20.

3. Makers of music. V. 21.

4. Workers in metal. V. 22.

4. Sinful affiliations—Polygamy. V. 19. In God's plan, but one wife is all that is required. In every instance where the righteous had more than one wife there has been some special purpose of God or some complication or failure on the part of men. Adam had but one wife; Jerusalem is the one Bride of Christ.

5. Murderers. V. 23.

6. Shall be visited with God's vengeance. V. 24.

Note. The "giants" or Rephaim on the earth in the day of Noah were of the sons of men. Some authorities speak of them as "violent men." Destroyers of life. Gen. 6:3, 4, 11, 12. There was a generation of murderers on the earth. It was this generation that God blotted out with the waters of the

flood. The generations of the ungodly shall perish. The ungodly shall not stand in the judgment.

Suggestions for Study.—Cain and Judas. The fruits of hatred. Loving the brethren. Deceitfulness of sin. The nearness of salvation. God's mercy to the sinner. The fruitlessness of sin. The attitude of sin towards God. The fear of sinners. The pleasures of sinners. How sin is perpetuated. The end of the wicked.

EIGHTH WEEK

The Generations of the Righteous.—Gen. 5.

I. The Book of the Generation. VI.

1. The record of the Righteous. Rev. 20:12, 15.

Cain was rejected and Abel was dead. A new generation begins in Seth.

II. The Parentage. V. 1, 2.

1. Adam and Eve.

2. A generation of faith. ch. 3:15.

3. A righteous generation. V. 1. Bearing the image of the Creator. It would be indeed dishonorable to reckon the origin of those who shall be and are already the Sons of God by faith to be anything less glorious than the creation of God whose image and nature we bear within us. Holiness is not a developed quality; it is attained only by faith—a spiritual gift and condition.

4. A generation of man. V. 2. Adam, means man.

III. The Offspring. V. 3. 4.

1. A Son. V. 3. A beautiful figure of the relation of the Savior to God. The only begotten of the Father is the Son.

2. Bearing image of Father, Heb. 1:3. 1:3.

3. The hope of his parents. Gen. 3:15. Seth,—"Appointed."

Note.—The three sons of Adam represent the three fold nature of Christ's ministry for men.

Cain—is Christ the sin bearer and outcast.

Abel—is Christ the accepted offering and sacrifice for sin.

Seth—is Christ the first fruits of the eternal life,—the first of a never-ending generation.

4. A perpetuating race. V. 4. He begat sons and daughters.

IV. The nature of the generations. Vs. 5-32.

1. They were subject to death. V. 5.

2. They lived as God commanded. Gen. 1:28.

3. They understood the faith and had fellowship with God; taught faith in God and prophesied. V. 24; Heb. 11:5; Jude 14.

4. They labored in tilling the soil. V. 29.

5. They knew of the curse for sin. V. 29.

6. They hoped for the Deliverer. V. 29.

It is remarkable that so much time and so interesting a period of sacred history should be passed over with such a brief discription. But it is possible for us to gather from it all that is necessary to know—that those people trusted in God, knew of sin and hoped for the Savior, even prophecying of Him. The prophecy of Enoch also shows that the sinners were warned and God's judgments were declared against them.

Suggestions for Study.—The new book of Life. The names of the righteous recorded. God's family of sons and daughters. Living near to God and having long life. Having a name to live and being dead—(names of Cain's sons and those of Seth's sons). Fellowship of God. Resurrection. Godly father and a blessed son—Enoch and Methuselah. The spiritual benefits of toil. Noah the comforter of the age.

The Book of Beginnings opens to us the four thoughts in this months study as follows.

The first sacrifice. The first sons. The first murder. The first of the family of faith. The student should become familiar with the details of these chapters—they are few, but very important. Give each chapter a name that will recall the contents of the chapter at once. Review all of the chapters, mentally or orally very frequently. Pray God to open the eyes of the understanding so that more of the truths may become apparent.

DEVOTIONAL STUDY

JOHN

On account of the similarity between Genesis and the Gospel of John and because the Gospel itself is such a splendid basis for one's faith in Jesus, the Savior, this book has been selected for this study. Let it be with prayer and faith, that it may strengthen the heart, enlighten the mind and convert souls.

Key text to the book. John 20:21.

Chapter I. Name.—The True Light. Key verse, 9. Best verse, 29 Select a chapter name, key verse and best verse or verses and mark them to recall to your memory the thought of the chapter.

I. **Introduction.**—Jesus the eternal Life and Light. Vs. 1-5. The Savior whom we worship and trust for our salvation was (1) eternal, (2) with God, (3) the very God Himself. Vs. 1, 2.

The declaration of John the beloved, who had been for three years in the presence of, and in fellowship with Christ, that He was the Creator of all things can not be doubted. It is only another manifestation of the "All Power" which is in Him.

It is the darkness of man's mind and his lustful life which does not respond to the searching, life-giving light of Christ's Word and Spirit. The light comes to us only because we need it.

II. **The Witness of the Light.**—God's witnesses are all "sent." He was only a witness and not the light. Vs. 6-14.

The honor of the witness is in his mission. Our testimony should always be for the honor of Christ.

The Power of the Light.—Enlightening every man. A Gospel for all.

The World and the Worldly.—(1) Know not the Light. (2) Reject the Light. In this the folly of the human heart is revealed.

The Authority of the Light.—The Light may be received with the privilege of being acknowledged as a child of God. Those who receive the Son receive God. V. 1; Jno. 14: 9, 10. Acknowledging Christ as light and life, believing on Him as sent of God, is the will of God—such are "Born of God." The flesh does not believe in Him. The will of man is contrary to Him.

The Convenience of the Light.—God's witness to us is in a way that we may understand. He was made flesh so that we might both see and understand. He dwelt among us to give us a sufficient opportunity to know Him. The simplicity and glory of the truth were both revealed.—Simplicity to give us faith in and glory to inspire our worship to Christ, the Word, our God.

The Honor of the Light. V. 15.—The excellency of the light was such that the witness could only speak of it. The rays of its coming excelled beyond contradiction the prophetic glory of John.

The fulness of it. Vs. 16, 17.—The word abounds in grace. Grace for the past ages and our past sins. Grace for present needs, and grace for all future requirements. Sin abounded unto death but grace doth much more abound.

The heavenliness of it. V. 18.—Can we behold the glory of Christ's earthly life, His wonderful nature and gracious Spirit and not realize that we are standing face to face with one who was in the bosom of God and in human form revealed to us the most exalted of all beings—our God, Jehovah?

III. **John's Witness to the Jews.** Vs. 19-28. The three coming ones whom the Jews expected. Christ, Elias, that prophet. The marginal references indicate the prophecies to which the Jews referred. That man who was greatest of all the prophets humbly said, "I am the voice of one crying in the wilderness."—I am nothing but a sound in an uninhabited place. Such humility is indeed honored by the Lord who exalted him, saying, There is none greater outside of the kingdom. John testified, "Look for the coming one."

IV. John's Testimony Concerning Christ. Vs. 29-34.

1. The Lamb of God. the sin bearer. V. 29.

2. He is to come. Vs. 30, 31.

3. Unknown, but specially revealed. Vs. 31, 32.

4. The manner of the revelation. V. 33.

5. The certainty of the witness.

That John had baptized Jesus before this is evident since all the details of this record are offered to us in the past. The two-fold mission of Christ is also declared. Taking away sin, and baptizing with the Holy Spirit. It is our privilege to enjoy some of the blessedness of Christ's work which John the Baptist could only tell us of.

V. **John's Testimony to his own Disciples.** V. 35.—Another touch is added to the humility of John the Baptist when he points his own disciples to Christ, knowing that his personal honor will be lessened by the greater glory of Christ. The conviction of John that Jesus is the Christ was overpowering. All human ambitions fade away in the presence of the eternal One.

VI. **The Testimony of the Disciples, John and Andrew.** Vs. 36-42. Notice the details of this first meeting with Jesus. The author of this epistle speaks of the evidence of his

first Master, the Baptist, and for our edification and confirmation of our faith begins the story of his own personal observations of Christ, the Savior's life.

Two things underly the connections and power of our testimony. (1) The conviction that Jesus is the Christ; (2) Our joy in salvation.

Those whom we bring to Christ by our testimony become an added power in service for Christ.

VII. **Christ Reveals Himself to Men.** Vs. 43-51. Jesus proved his mission to men by going to them and calling them. The mission of the church is the same. Men do not have much confidence in a religion that does not seek them out to save them.

Like Philip ,we too shall find by our acquaintance with the Lord, that He is all that the scriptures have foretold of Him. The humility of His birth and life cannot detract from His glory and power.

The Christ of Nazareth was beyond mortal comprehension, in grace, and power, and, what shall be the exceedingly greater glory of the Christ from heaven. Our glimpses into the partial revelation of the wonders of Christ's being inspire us to wait with anxious hope the coming glory.

Chapter 2

Chapter name. "Marriage at Cana." Key verse, 11. Best verse, 10.

I. **The Marriage.** Vs. 1-11. Shortly after the beginning of his ministry Jesus went to the marriage supper at Cana. He went as a guest and was there with his mother. The congenial spirit of Jesus was no doubt delighted with the presence of His friends. The wedding may have suggested to Him another and grander one, where many of His friends would be guests but He Himself would be the bridegroom. There would be no lack of anything at that feast—and no worse or best wine. Jesus can supply all that we lack here in this life and give us the fulness of His glory in the world to come. Men will give the best they have, but it is the believer's privilege to have the best that God has. Do we look upon this miracle as a matter of idle interest or do we make it a matter of inspiration to our faith?

II. **A Short Stay at Capernaum.**—Around Capernaum, the great city of the north cluster some of the greatest of Christ's miracles. But the prophet had little honor in his own country. Our familiarity and constant association with the word may cause us to be less attentive to it but will not lessen our responsibility to accept it. Capernaum's proud and unconcerned attitude was her ruin. She was "thrust down to hell."

III. **The Father's House.**—The temple was the embodiment of all the departments of the tabernacle of Moses with extra rooms and furnishings for those who ministered in the priest's office. Heb. 8:5; 9:23; Ex. 25:40. Jesus could say, "I was glad when they said unto me, Let us go into the house of the Lord" (Psa. 122:1. The mysteries of that house were familiar to Him. The formalities and unrighteous practices were all apparent to Him. The worship was lost sight of and the motives of those who were there was that of gain. When the earthly treasures were gone out of the house, those who came in could worship the Lord with a pure heart. Our bodies cannot be the true house of the Lord when the heart is set on the treasures of the earth.

The authority of the Lord for all that He said and did was proven by His resurrection from the dead. God would not raise up an imposter, a false prophet, a sinner. If He raised from the dead it is evident that He is more than any man, He is divine, and has authority over God's house and over us.

All that Jesus did and said resulted in inspiring faith in those who saw and heard him. These things can not but give us greater encouragement in our testimony for the Lord.

PRINCIPLES OF BIBLE STUDY

Geo. D. Watson

A great many people have asked me to tell them my method of Bible study, and how it is I find such an amount of Biblical apprehension. I cannot tell anyone my method, for I am not aware that I have any method or plan of Bible study. I simply read, pray, meditate, search into and compare Scripture with Scripture, and things open up to my mind in a sort of intuitive way, but I have no secret method which I am able to teach others, the fact is, each one must study the Bible for himself, and God knows how to open up His truth to each mind in a way that never can be duplicated exactly, or made known to others, and still there are some general principles which we can all follow, and which I have found helpful in finding many of the precious treasures of Bible knowledge.

1. Let us trace every truth in the Bible back to the writings of Moses. The five books of Moses contain the roots of everything in the Scriptures, and we may say that most all things in the Bible have their roots in the book of Genesis. The promised seed of the woman, the fruit of sin, the various types, as Noah and the flood, Nimrod and Babel or Babylon, and Abraham, down to the death of Joseph, these pages contain the germs of all the doctrine and all the prophetic types. The man that does not anchor his faith in the absolute inspiration of the Book of Genesis, will never make a true Bible student, or a perfect Christian. So learn to trace everything you find in Scripture back to its origin in the Books of Moses. As for instance, the harpers standing over the glassy sea in the glorified age, has its germ truth in Miriam and her choir, playing their timbels on the shore of the Red Sea, in holy triumphs over Pharaoh.

2. Find out the parallel cases in the Bible of men and actions and incidents. There is always some character in the Old Testament or some typical event or character that foretells some other event or character that is to come. Ahithophel was David's private counselor, and lifted up his heel against David in the rebellion of Absalom, and corresponds with Judas lifting his heel against Jesus. Daniel and St. John are companion characters, and agree with each other in several points as to life and prophesy. It strengthens our grasp on Scripture facts, to group together people or things which are alike, and belong as it were to the same species. As the rainbow after the flood, and the rainbow around the throne at the opening of the kingdom age. The offering of Isaac, and the offering up of Jesus. These parallels can be found in almost any number, and greatly help Bible study.

3. Be on the lookout for the climax in all Bible matters, for everything in Scripture works to a climax. As a sample, take Prov. 3:13-15. The merchandise of understanding and wisdom is better than silver, or fine gold, or precious rubies, or even all the desires of the heart. Notice how the value increases from silver to the countless desires of the human heart. We can hardly open the Bible without finding the principle of climax in it, as in the days of creation, there is a climax from the creation of matter to that of Adam and Eve, and at the marriage in Cana the best wine came last. Everything that God does is in the form of a climax, and we must look out to find the climax.

4. Always search for the sacred numbers which interline the Bible everywhere. There are many sacred numbers from two to fifty, but especially will we find so frequently the numbers 2, 3, 5, 7, 12, 40, 50. The Israelites had two crossings, the Red Sea and the Jordan. The temple had two veils, and God spoke to Abraham, and to Solomon and many others "the second time." The Israelites were to go out of Egypt three day's journey, Jonah was three days in the whale, Jesus three days in the grave, the sheet which Peter saw on the house top was let down three times, and so of scores of other instances. The number 7 is literally interblended everywhere in the Scripture. And as you read the Bible, just keep your eye open to find these various numbers.

5. Distinguish between the various dispensations, and in order to understand a type, or a prophecy, find what age it belongs to and then what age it points forward to. Distinguish between the twelve tribes of Israel as God's earthly elect, and the true church of regenerated souls which comprise a heavenly elect. Discern between those Scriptures which belong to the First coming of Christ, and the Church age, and those Scriptures which belong to the Second coming of Christ and the Kingdom age. For lack of this discernment people are constantly misapplying the words of Scripture. As for instance, the 37th Psalm is the perfectly humble and gentle spirit for the true servant of God in this world, but the military spirit and the judgment authority for the saints in Psalm 49 to "execute vengeance" belongs to the judgment period, and the Second coming of Christ.

6. Try to find the outer meaning of Scripture, and then the inward spiritual application of it, as for instance, the composition of the incense, and then the spiritual significane in prayer and thanksgiving. All Scripture has more than one fulfillment, and it is for us to trace out the various applicatoins of Scripture to the outward life of the Jew in many passages and the inward life of the Christian.

(Continued on page 54)

EDITORIAL PAGE

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THE SPIRIT OF SERVICE:—Never before this, our day, was there such plain and undutiable evidence of the Spirit of Service. Our time has its errors and evils, but hardly at any period of the world's history was there such a manifestation of the Spirit of Christ in the thoughts and deeds of men. There is much in the world that Christian men and women deplore and censure, much that is far from being Christ-like. But never has the spirit of Christ's teaching been so interwoven in the habits and thoughts of men as now. He stood for all good and spiritual things, and these He brought down to the level of our understanding and practice. He taught the beauty of sacrifice in His own life and death. Men, more and more, are beginning to understand the vital principle, that in order to be Christ-like one must freely give of one's self and substance to others. This spirit is manifested in the ever increasing number of Conferences and gatherings held for the consideration of social, scientific, charitable, philanthropic, missionary, etc., problems. No longer may selfishness contaminate our water supply. No longer may greed poison the food supply of an unsuspecting public. No longer are dependent children neglected. No longer is the child criminal put into prison among the depraved, but special homes are prepared for him. Our penal institutions are being reformed. Charity is watchful and well-nigh universal. Christian Churches are beginning to realize that their work is with mankind. Any disaster or misfortune calls forth instant help. All these evidences indicate that the question "Am I my brother's keeper?" is a personal one and admits of but one answer. Evil is still enthroned in many places, but the light is spreading.

The above is the summary of an editorial that appeared in a daily paper. That there are evidences of a more humane spirit among civilized people cannot be well refuted. It is a source of joy to note that man is becoming more considerate for the welfare of his fellowman. This growing movement toward better things, expressive of the Christ-spirit, as it may be, is no conclusive evidence that people in like proportion are accepting Christ as their personal Savior. In this great movement for helping humanity we are in grave danger of confusing "doing right" with "being right." An individual out of sympathy, love, or even a selfish motive may be actuated to do good and right deeds. Men may liberally support, charities, missions, and be benefactors to humanity in numerous ways and not be right with God. Man may even practice some of the sacred ordinances taught in the Bible and not have Christ enthroned in the heart. All of these as far as man can see are good and right. But all our doing right without being right does not count for righteousness. The one great essential is that we are right with God. Then good and right deeds will follow as naturally as the fruit follows the perfect blossom.

The good deeds of the righteous and the unrighteous man may be compared to the two buildings spoken of in Scripture. As far as man could see there was no difference in the buildings, but the one crumbled because the foundation was not right. The good deeds of the unrighteous man will not avail in the final day because they were not the result of a right life. They are of wood, stubble, silver and gold. There was probably never a time when greater care and watchfulness had to be exercised to avoid the deception of substituting "doing right" for "being right" than now. Let us be sure that all our good deeds spring from a pure and righteous life, and they will be doubly blessed.

"UNCONSCIOUS HYPOCRITES":—All men have sometime been deceived. It is a sad picture to see a man who is being deceived. But sadder still, and more helpless is the man who deceives himself—and is not aware of it. To be dishonest with one's self brings with it fearful results. "Whoever is dishonest with himself corrupts the faculties through which alone he can guide himself to any worthy end." The individual who knowingly commits sin has already a knowledge of good and evil—and there is a possi bility for him who has this knowledge of right to decide in favor of it. But he who lacks this knowledge has not this advantage. One of the most fatal processes in the destruction of the moral will is the practice of insincerity with one's self. To make our intellect a slave of our desires, to regard true what we desire to have true, is one of the greatest calamities that can befall us. This process of self deception is a gradual one and such that its real nature is not revealed to us.

One of the processes is the juggling of words. The habit we have of misnaming the things intimately related to us, the calling of a thing by the name of a harmless, but similar thing. It is so easy to call a sin a mistake or error, or greed and avarice, "business tact."

Another process of self deception has its beginning in the desire for something that may be slightly wrong. As the desire increases the scruple seems less worthy of attention. The desire has its own way, then we question whether it was wrong after all. We then assume ourselves to be in the right and by a similar process we let ourselves down from one plane to another.

Thus by similar methods we may be led into self-deception. Those processes allowed to go on unhindered will produce what may be termed an "unconscious hypocrite." "The

worst kind of a hypocrite is not the one who tries to appear to others to be what he is not, but the one who deceives himself concerning himself." He is in a sad condition. He can not be convinced that he needs help. To try and impress a remedy on him, will convince him that you are a meddler and "persecutor of virtue." Strange as it may seem many of these "unconscious hypocrites" make such an impression of sincerity that they become leaders of men. It is difficult to determine whether a man is conscious of being an impostor of whether he is self deceived. In view of this possibility of ours to destroy our moral and spiritual insight, at the same time believing it to be uncorrupted, should cause us to take an occasional bearing of our life to see whether we are strictly honest with ourselves in all things. If we are not we are deceiving our self. If we can commit sin and be comfortable we are on the road of self-deception. Downright honesty with ourselves is the only way to prevent self-deception or becoming an "unconscious hypocrite."

ADVERTISING CRIME:—The thoughtful reader of a daily newspaper will be impressed with the prominence given to the narration of crime. Murders, burglaries, social scandals, etc., are introduced by large striking headlines, followed by a minute description of the crime. Matters that are of more vital importance that affect our real living are given a less prominent position or even entirely discarded. This fact clearly indicates the nature of the reading matter the public craves. It is to the financial interest of the daily paper to cater after the desires of the public. Otherwise it will not be a popular paper and will soon pass out of existence.

Not only in the daily press do we see this evil, but in other mediums of advertising. The vicious bill boards that do much to mar the beauty of our towns and cities, with their sensational advertising of some theatrical performance are a deadly moral poison to the youths of our land. These posters displaying the commission of some crime may make the first impression that will cause the first step to be taken into a life of crime. The vile and base moving picture shows are a source of moral pollution and vice. Through these three mediums perhaps more than any others, the public mind is poisoned, and many of our criminals are made. It teaches and stimulates the commission of crime.

One of the reasons the committing of crime appeals to many is due to the fact that it has in it the element of chance. This element of chance seems to be inherent in the human race. In some nations it is developed more than in others, but in all of us it appears in a lesser or stronger degree. The person inclined toward crime, in reading the detailed account of some crime, in which either the success or failure of the criminal is recorded, will naturally come to the conclusion he has a chance of doing equally as well or even better. Thus the chance he sees for doing a similar crime may lead or lure him on to make the attempt. These minute published accounts instead of suppressing crime, as claimed by some serve as a text book on crime from which the criminally inclined may take lessons daily. What we need is to give less prominence to records of crime, omit the detailed accounts of same and give more prominence to those things that really affect our living and serve to make us better men and women.

We believe that publicity of crime is a factor in preventing crime. Men for fear of exposure have been restrained from committing wrong. But publicity of crime does not necessitate the narration of all the details connected with it.

We are very much pleased with the reception given to the first issue of the Christian Monitor. It has been very favorably received. An indication that our readers are well pleased and believe it to be supplying a long felt need. No effort shall be spared in attempting to improve each succeeding number, to make it more fully meet the needs of our ever increasing constituency. We are pleased with the number of subscriptions received thus far. There are yet thousands of persons who should be subscribers to this paper, and we are confident that hundreds would subscribe if they were spoken to in person. An examination of our mailing list brings to light the interesting fact that in many of the communities where our people are the most numerous we have the least subscribers in proportion to the number of people. This condition may be due to neglecting to subscribe or for a lack of information regarding the publication and nature of the Christian Monitor. We are also informed that many of our people did not learn of our special introductory offer until too late to take advantage of it. Because of these conditions and for the purpose of getting this periodical into many more homes we have decided to make a special club offer. For a club of ten or more subscribers sent in at the same time we will give the paper one year for 75 cents. Any one sending a club of ten paid subscriptions will receive the paper free for one year, or if already a subscriber, may have the subscription extended.

For a club of from five to nine subscribers, 85 cents each.

Single subscriptions, or in numbers less than five, $1.00. This club offer will be good for a limited time only.

Take advantage of this offer while it is open. By so doing you are enabled not only to save on the subscription price, but also on postage and money orders. Speak to your neighbor and friend, secure his subscription, and make this month a campaign for the increase of the circulation of the Christian Monitor.

Help us to double our subscription list. Do personal work in behalf of the Christian Monitor and you will have the satisfaction of knowing that you have done a good deed.

Notice.—We are correcting our mailing list, which contains the mailing list of the Mission Worker, and the names of the subscribers for the Christian Monitor. A number in subscribing for the Christian Monitor failed to state that it was a renewal, and as a consequence their names appear twice on the list. This explains why a number of our readers received two papers. We frequently find the same name, one having the initials affixed and the other the Christian name, under the same address. In many cases we are unable to tell whether it is the same or different persons. For the same reason some may also receive notice of the expiration of their subscription who have subscribed for the Christian Monitor. Any readers receiving two papers, or a paper and notice, will do us a favor by informing us so we can make the correction and give proper credit.

Educational

EDUCATION IN WORK

Not all education is gotten in school, much may be gotten in work. Whenever we exercise our minds in getting and using information we are being educated and some young people may be able to do this to better advantage while engaged in some occupation than while held closely to working with books. It all depends whether we use our minds in connection with our work.

Any occupation brings one in contact with men and things. It is simply a question whether we are wide awake enough to learn and practice enough to use our knowledge. Education is a question of attitude rather than of opportunity. If we are curious to know the truth and eager to act wisely then some day we will wake up and find that we are in a measure educated.

The boy on the farm who will not be satisfied until he understands the composition of soil, the use of fertilizers, the breeding of good stock, the mechanism of implements, etc., and uses this knowledge to improve his work, is not only making a living, but improving his life.

The girl in the kitchen who will understand how soda acts on sour milk or vinegar, what yeast is and how it works, where all the spices come from, what heat does to foods under different conditions, what foods are needed to build up our bodies, etc., and improves her work accordingly is not a drudge but a student.

So in any other occupation, there is much to learn and think about which is just as educative as to study a book, and to use this knowledge is better training than to recite a lesson. Some will learn while they work, others are too lazy or stupid and as a consequence remain ignorant and helpless.

We hope to be able in this department to help those engaged in the various useful occupations, to use their work for their own culture. We are having articles on Agriculture, Domestic Science, Mechanics, Business, Teaching, etc., and we will always have our question column open for any who want some special information.

LIFE OF HELEN KELLER

Anna Christophel

Among all the persons who are handicapped in life perhaps the most unfortunate is one who is deprived of sight, hearing and speech. To be denied all that is beautiful to the sight, all that is gained by the sense of hearing, such as the hum of the out door world and the music of the human voice, is to be denied much of that which makes life worth living. But in spite of all these deficiencies there are those who surmount the difficulties and ascend to heights that are apparently inaccessable. Among these unfortunate we will perhaps find no better example than the life of Helen Keller.

During her childhood she lived in a tiny house consisting of a large square room and a small one. It was completely covered with vines, climbing roses, and honeysuckles. From the garden it looked like an arbor. The little porch was hidden by a screen of yellow roses and Southern Smilax. Thus the little home in Tuscumbia, Alabama, became a favorite haunt of humming birds and bees.

While she was still in her infancy she showed many signs of an eager, self asserting disposition. When six months old she could speak a few words, and could walk the day she was a year old. These happy days did not last long. One brief spring, musical with the song of robin and mocking bird, one summer rich in fruit and roses, one autumn of gold and crimson sped by and left their gifts at the feet of an eager, delighted child. Then in the dreary month of February came the illness which closed her eyes and ears and plunged her into the unconsciousness of a new born babe. But during the nineteen months of her life she caught glimpses of broad green fields, a luminous sky, trees and flowers, which the darkness that followed could not wholly blot out.

When Helen Keller was five years old she learned to fold and put away the clean clothes when they were brought from the laundry and she could distinguish her own from the rest. She knew by the way her mother and aunt dressed, when they were going out and she usually begged to go along with them.

In those days a little colored girl, Martha Washington, their servant's daughter, was her constant companion. One of their favorite sports was to hunt the guinea fowls nest in the tall grass. She could not tell little Martha when she wanted to go egg hunting but she would double her hands and put them on the ground then Martha understood. When a nest was found Helen made emphatic signs that she, herself, must carry them, for Martha might fall and break them.

One afternoon these two children, one with fuzzy black hair resembling corkscrews, the other with long golden curls, were seated on the veranda, busily engaged in cutting out paper dolls; but they soon wearied of this amusement and after cutting up their shoe strings and clipping all the leaves off the honey suckles that were within their reach Helen drew her attention to Martha's corkscrews and cut them off. Martha then thinking it her turn she seized the scissors and cut off one of Helen's pretty curls and would have cut all of them, but for her mother's timely interference.

Perhaps the saddest period of her life was when she realized that she was different from other people and as the desire to express herself grew her few signs became less and less adequate and her failures to make herself understood were invariably followed by out bursts of passion. She generally broke down in tears and physical exhaustion. If her mother happened to be near she would creep into her arms too miserable, even to remember the cause of the tempest. After awhile the need of some means of communication became so urgent that these outbursts occurred daily, sometimes hourly. Her parents were deeply grieved and perplexed. She was taken to an eminent oculist in Baltimore but all medical aid seemed fruitless. Her father however, learned there of the Perkins Institution in Boston—the scene of Dr. Howe's great labors for the blind. He wrote to the director of the institution and asked him if he had a teacher competent to begin his child's education. He soon received a letter with the comforting assurance that a teacher, Miss Sullivan, had been found.

One day after Miss Sullivan had arrived Helen was playing with her new doll, her teacher slowly spelled into her hand the word doll and then placed a large rag doll into her hand and spelled doll into her hand again, in order to show her that the word applied to both. She soon learned to spell such words as pin, hat, cup, but her teacher had been there several weeks before she understood that everything had a name. One day they walked to the well house and as some one was drawing water Miss Sullivan placed Helen's hand under the spout, as the cool stream gushed over one hand she spelled into the other the word water. Then she knew that the spelled word meant the cool something that was flowing over her hand. This somehow revealed the mystery of language to her for it was the first time that she really connected the object with the word. That word gave her light, hope, joy, it set her soul free. She was now very eager to learn. It was her teacher's genius, her quick sympathy, her loving tact which made the first years of her education so beautiful.

One important event was her visit to Boston with her teacher and mother. During this trip she sat quietly beside Miss Sullivan listening eagerly to all that she told her of what she saw from the car window. When they arrived at the Perkins Institution, Boston, Helen at once began to make friends with the blind children. It greatly delighted her to find that they knew the manual alphabet. It was such a joy to talk with other children in her own language.

In 1890 when she was ten years old she learned to speak. She had learned the story of a deaf and blind girl in Norway who had actually been taught to speak and now she was on fire with eagerness to learn it herself. She would not rest satisfied until her teacher took her for advice and instruction to Miss Sarah Fuller, principal of the Horace Mann school. Miss Fuller gave her eleven lessons in which she learned the elements of speech. Her method was to pass Helen's hand lightly over her own face and let her feel the position of her tongue and lips when she made a sound.

Miss Sullivan and Miss Fuller could un-

derstand her after some time but most people could not. Had it not been for Miss Sullivan's untiring perseverance and devotion perhaps she never could have learned it. The thought that she could soon speak to her little sisters and loved ones at home spurred her on until she had accomplished her task.

During the year 1893 Miss Sullivan with Miss Keller took a trip to Washington during the inauguration of President Cleveland and visited Niagara Falls and the World's Fair. In October of this year Miss Keller read the histories of Greece, Rome and the United States. She also had a French grammar in raised print which she studied without the aid of a teacher for some time. As Helen Keller and Miss Sullivan were visiting in Hulton, Pa., they met Mr. Irons, a good Latin scholar who taught the girl Latin grammar and helped her in arithmetic. In the first she was interested but the latter she found troublesome and uninteresting.

In October, 1894 arrangement was made for her to go to the Wright Humason School for the deaf, in New York City, where the highest advantages in vocal culture and training in lip reading were given. In the two years at this school she studied Arithmetic, Physical Geography, French and German. In the spring she sailed on the Hudson River and wandered about on its green banks. Among the places she visited were West Point, Tarrytown, the home of Washington Irving, where she walked through Sleepy Hollow.

The next year she entered the Radcliff College, the College for young women at Harvard University. The instructors had had no experience in teaching any but normal students and her only means of conversing with them was by reading their lips. Miss Sullivan attended class with her and interpreted the instructions given. She could not take notes in class but wrote them afterwards on the typewriter, in her study. Her examinations and studies were some times extremely difficult as she went through college but she has the joy of knowing that she has surmounted them all. Thus at the age of twenty-eight she graduated from college and has accomplished what many others, who are not hampered with these hindrances have not.

Reading and study is however not her only source of pleasure for they are many and varied. When she was quite a small girl she learned to row and swim. One of her favorite amusements is sailing. In the summer of 1901 she visited Nova Scotia and made her acquaintance with the ocean. After spending a few days in Evangeline's country she and her teacher went to Halifax where they remained a greater part of the summer.

She has many dog friends, huge mastiffs, soft eyed spaniels and wood wise setters. These seem to understand her limitations and always keep close beside her when she is alone. If there are children around, nothing pleases her more than a frolic with them. She has met and made friends with great men and women, such as Rev. Philips Brooks, Edward Everett Hale and Mrs. William Thaw.

Museums and art stores are also sources of pleasure and inspiration to her. This will perhaps seems strange to many that the hand unaided by sight can feel action, sentiment, and beauty in cold marble; as her finger tips trace line and curve they discover the thought and emotion which the artist has portrayed. She can feel in the faces of gods and heroes, hate, courage, love just as she can living faces she is permitted to touch.

Her circle of friends have made the story of her life. In many ways have they turned her limitations into beautiful privileges and enabled her to walk serene and happy in the shadow cast by her deprivation.

Goshen, Ind.

THE CONSOLIDATION OF RURAL SCHOOLS

A. M. Hess.

It seems to be a debatable question as to whether the city or the rural community is the better place in which to rear a family of children. Each has very important advantages over the other, advantages which should be afforded to all children. And on the other hand each has disadvantages from which we should spare our children as much as possible. The problem then becomes, how to secure the advantages and avoid the disadvantages of each.

To state the matter more definitely, I think that the rural home has decided advantages over the city home, and that the city school has even more evident advantages over the rural school. The rural home with its simple, natural, and healthy life, near the soil, and surrounded by Nature with her marvelous charms and works, is removed from the strained, unnatural life of the city with its evil temptations and bad influences. It is not surprising that the rural community has always produced a large percentage of the world's great leaders in state, in private enterprise, in thought, art and religion.

The advantages of the city school over the ordinary country school are numerous and are important. They include the advantages of better teaching, more flexible grading, the high school, and better equipment. In the typical rural community we find a one room school, with too many grades for the teacher and too few for the pupils; a teacher with preparation and qualifications proportionate to his salary which averages about thirty dollars per month, but in some communities is as low as twenty or twenty-five dollars. There is generally no library or equipment in this school and probably there will not be enough of pupils to make a good working school.

That this difference between city and country schools is more prevalent than the necessity for it is evident from the fact that there are some rural communities where school advantages compare favorably with those of the city. In these communities the little one room school has been closed and its children are being transported, at public expense, to a centralized school, where all the children of the township are brought together and organized into a graded school. This movement has been going on for about two decades, but, although much has been done along this line, so much remains to be done that we may say that the movement has only just begun.

This movement has been in part a result of a change of conditions in rural communities. One of these conditions is a marked decrease in the rural population. At the beginning of the nineteenth century ninety-six per cent of our population was in the country; at the end of the century less than seventy per cent. In a rural school which I taught in 1901 and 1902 there were enrolled less than thirty pupils. In 1860 there were enrolled there over one hundred pupils and the school was divided into two rooms. Since then the school children have decreased in numbers in that community and the one room of the school building is no longer in use. In this community there are several old dwelling houses which are no longer occupied. This case is typical. Any number of similar cases of depopulation could be cited.

In many places the schools have dwindled down to just a few pupils. In the state of New York there are eleven thousand school districts. Two thirds of them have less than seven pupils. In Iowa there are thirteen thousand school districts. Over nine thousand of them have less than twenty pupils, and over two thousand five hundred of them have less than ten pupils. Such facts might be quoted indefinitely. Hence in a great many communities the consolidation of schools means a saving in expense as well as improvement in the efficiency of the school.

In Lagrange county, Indiana, in 1903-04 thirty-eight schools were abandoned. This reduced the number of teachers needed by thirty-one, and resulted in a saving of $10651.60 in salaries and of $2260 in fuel and repairs. Twenty nine hacks were used for transporting the pupils. Four hundred and twenty-eight pupils were transported. The cost of transporting was $6176.86. Thus in addition to increasing the efficiency of the schools there was a net saving of $6734.74 in the cost of maintainance.

But the improvement in the efficiency of the schools is of more importance than the saving in expenses. It is of so much more importance that consolidation is justified in many places where it results in increased expenses.

We may note first the tendency to improve the teaching force of the schools. In the rural school where there are only a few pupils, school trustees are more likely to think that a very cheap teacher will be good enough, because there is less work to be done and because there are few persons to pay for the benefits received. In teaching, as in some other things, for the lowest price you generally get an inferior article. If these schools were consolidated, so that fewer teachers could do the teaching and could do it better, better salaries could be paid and better teachers secured.

Another advantage, and probably the greatest advantage, of consolidation, is that the schools can be graded. In the rural school where one teacher teaches all classes and all grades, he cannot organize his school into as many grades as the highest interest and welfare of his pupils require, because he will not have time to hear all the classes, nor would he have pupils enough to make good working classes in as many grades and classes as he ought to have. In a well organized elementary school each of the eight grades should be divided into two or three classes, so that the work can be very nearly suited to the abilities of the pupils, and so that promotions can be made without too great transitions, thus avoiding the "lock-step" tendency of the graded school.

In the ordinary rural school the teacher cannot easily maintain the ordinary eight grades with classes corresponding to each. In reading he will probably have five or six classes, and in most of the other studies he will probably have only two, three or four classes. Evidently the work in any class cannot be carefully adjusted to the ability and needs of all the pupils, unless the class consist of one or two pupils, as frequently happens in these schools.

The grading of the consolidated school gives the pupil more incentive to work and adds competition and interest to his work by giving him frequent opportunity for promotion. The larger number of pupils in the consolidated school add interest and enthusiasm to its work. It is more difficult for a teacher to keep up interest in a class of one, two or three pupils than in a class of eight or ten.

In a school which is properly graded one teacher can teach to good advantage a room of thirty or forty pupils. In such a school with classes of from eight to twelve pupils there will be opportunity for co-operation and competition among pupils, which, though frequently questioned as an incentive in school, it seems to me can be used as a valuable aid in the school room if wisely controlled by the teacher.

The larger numbers of the consolidated school give incentive and zest to play. Games and lively exercise should be fostered among school children during recess periods. In a small rural school with six or seven pupils ranging in age from six to sixteen years there will usually not be much enthusiasm in either work or play and the school day is likely to be all dull, monotonous and wearisome.

The consolidation of rural schools facilitates the lengthing of the course of study so as to give rural children the advantages of a high school. Where the elementary schools are well organized and well taught a high school will likely be well patronized. And where elementary pupils are being tansported it will add little to the expenses to transport the high school pupils with them. This last is one of the most important advantages of the new system. It seems to me that the rural high school has a special function. Many of the best young men of the country go to the city for their vocation because life on the farm is dull and uninteresting to them. The rural school ought to awaken the minds of its pupils to the charm and poetry and natuarl beauty of farm life. It ought also to make them more efficient farmers. In addition to their emperical knowledge of farming they should know something of the principles underlying the science of the farm. Methods of farming and gardening should be improved. Luther Burbank is showing the unlimited possibilities of, advancement in horticulture and agriculture. What is needed is to keep some of the best brains of the farm on the farm. Why not give some courses in the rural high school which will arouse an interest in the tremendous field of undeveloped science which is the basis of successful farming. Is it inevitable that farm life should be an uninteresting drudgery with no returns except the money received for produce? I think not. What is needed is to awaken rural people to the possibilities of the farm, and to teach them that culture may flourish in the country as well as in the city.

Another function which the consolidated school should serve is to unify some of the life and interests of the community. The school should be the cultural and social centres of the community. It should contain a public library and should foster the habit of reading in old and young. It should have a large assembly room in which lectures can be given and public meetings for the community can be held. There should be an active literary society giving frequent public programs that would be truly educative. In this manner the school community should be reduced to a little democracy where through personal contact the feeling of common interests and social co-operation are developed into a strong and healthy spirit.

Another advantage of the consolidated system is its effect upon the health of the pupils. A consolidated rural school involves the transportation of a large percentage of the children in wagons. If the wagons are properly equipped the health of the children will be protected from the dangerous effects of a long walk through bad weather and over bad roads. Every rural teacher knows how common it is for children to sit in school with wet clothing and wet feet. He also knows that during the winter months there is nearly always someone, perhaps three or four, of his pupils out of school on account of sickness due to exposure. Reliable statistics show that there is a much smaller percentage of sickness among transported children than among others.

Attendance is much improved in a consolidated system. Better schools retain pupils longer in the upper classes and transportation of pupils is conducive to regularity of attendance. A. A. Upland, in an article on this subject in the Educational Review, Vol. XIV, says, "Attendance is from fifty to one hundred and fifty per cent greater, more regular and of longer continuance and there is neither tardiness nor truancy."

This movement started in Massachusetts about twenty years ago. Its growth there is illustrated by the fact that in 1888-89 $22,-118.38 were spent for the transportation of rural children. In 1894-95 $76,608.29 were spent, and in 1900-01 $151,773.47 were spent. From Massachusetts the movement spread over New England and the Eastern States. Since the year 1900 it has been spreading rapidly over the Middle West.

The rural free delivery of mail, the telephone, and the consolidation of schools is making a new country and the country is rapidly becoming the most ideal place to live and the better place to raise and educate a family.

New York City.

BACTERIA

B. Frank Thut.

Biology, Chemistry, Medicine, and Surgery, in their evolution, established a new branch of knowledge, namely Bacteriology, whose subsequent development has been of inestimable value to each; in fact Bacteriology illustrates the old adage, "The child is father of the man," in a forceful manner, since it is in part the offspring of medicine of the past, it has become the dictator of medicine of the present and the future.

Since the invention of the compound microscope, much study has been made on bacteria. The microscope shows the small organism to be composed of a single cell, which may be spherical, rod-like or spiral; motile or non-motile, as the case may be. This little organism is strictly a parasite, existing only where plants and animals live and die; for this reason bacteria have been placed as the lowest class of plants.

The distribution of bacteria is well-nigh universal. They are found floating in the air we breathe, swimming in the water we drink, swarming on our food, on our bodies and in the earth. Seventy-eight different varieties or species have been isolated from under the finger nails alone! Eighty species from the skin of the hand and twenty-nine from the skin of the foot. The eye and ear have their permanent parasites or flora. Many are found on the lips and in the mouth, not very many in the stomach in health, but the intestines and especially the lower parts, form a perfect garden where the bacterial growth is so luxuriant that more than one half of the contents of the lower bowel is composed of bacteria.

In the economy of man bacteria are divided into disease producing or pathogenic and non-disease producing or non-pathogenic; each class contains members which are of the greatest importance. To the physician and surgeon, only the disease germs give any concern, but to the farmer and dairyman the non-pathogenic is of great importance.

Farmers have for many years sowed clover in order to enrich their soil; this is only the work of one form of bacterium that has the faculty of forming nitrates around the roots of the clover plant.

Milk is a splendid soil for the growth of

bacteria and under proper conditions of temperature multiply very rapidly. Of course the number of bacteria in milk will depend upon three things: (1) cleanliness in handling, (2) temperature and (3) age of milk. A sample of milk taken under good conditions contained, immediately after milking, 300 bacteria in each drop; it was cooled to 45 degrees fahrenheit and kept at this temperature; after twenty-four hours it contained only 200 in each drop; after forty-eight hours there were 900; after seventy-two hours 150,000 in each drop of milk. The milk curdled on the sixth day.

Another sample taken from a dirty barn cooled and kept at 52 degrees fahrenheit, contained at first 2,000 bacteria in each drop; in twenty-four hours there were 6,000; in forty-eight hours 245,000 and in seventy-two hours each drop of milk contained 16,500,000 bacteria! The milk curdled on the fourth day.

In the above germs there may be very many varieties such as tubercular, typhoid or scarlet fever bacilli, and a great many that are very beneficial. We have often heard our mothers speak of the "ripening of cream" or the "ripening of cheese," always wondering what it meant; well, good ripe cream, the kind we enjoy so much in our foods, is composed mainly of bacteria; fresh cream contains more than 100,000,000 bacteria in every cubic centimeter or 400,000,000 in a teaspoonful; ripe cream 400,000,000 bacteria per cubic centimeter or 1,600,000,000 in every teaspoonful of cream!

The quality of butter depends upon the delicate odor and flavor due to bacteria and therefore the price. Fresh butter just made contains from 30,000,000-50,000,000 bacteria per gramme or one thirty-second ounce, or 25,600,000,000 bacteria in a pound. The same facts obtain in the ripening process of cheese.

There is continual warfare between the bacteria of disease and the defense of the body, if the bacteria be the victors the result is—typhoid fever, tuberculosis, diphtheria, rheumatism, tetanus, pneumonia, absesses or any one or more of the many diseases the human family is subject to.

But the defenses of the body are strong and numerous. Of the myriads of germs in the atmosphere but few enter the lungs, because the mucus membranes of the air passages have strong bactericidal properties, even the lungs have great resisting powers. A great number pass into the stomach with food and the water we drink, but the stomach in its normal condition, with its acid destroys the entire number of bacteria consumed; some of course have the power to resist the acidity of the stomach. The skin forms an excellent protection to the body, making it practically impossible for the germs to gain a foothold.

Only when by misuse of the body, weakening the defenses; the skin broken; the lungs impaired or the stomach abused, that the invading armies of bacteria can make successful raids; but before serious harm can come to the entire body, several more defenses must be overcome. The leucocytes particularly the polymorphounclears are a sort of soldier on continual guard and are supposed to eat(?) the bacteria; but sometimes they get too many and die, the corpses or dead bodies of the two kinds of soldiers form the greatest part of creamy pus or matter we see in absesses. Then again the blood itself has strong bactericidal power, so if the disease producing organism should escape the vigilant leucocyte, they run the chance of being destroyed by the blood serum and filtered out by the liver.

There are several known bacilli that cause grave diseases but themselves do not enter the circulating blood but remain and develop in the part where they have gained a foothold, there elaborating a toxin or poison that is taken up by the blood, causing the great disturbances. Such an one is the bacillus tetanus; this bacillus or "bug", as the students of Bacteriology are wont to call all bacteria, is found in great numbers in soil that has been made rich by the use of stable manure, as in gardens; if a person should break the skin with some tool or nail that has been in this kind of soil, there are great chances of carrying a number of tetanus organisms into the flesh and the disease called lockjaw is the result, a very grave disease indeed.

Perhaps the germ that is giving Health Boards and the medical professions more concern than any single one is bacillus tuberculosis. A great many of the other organisms are quite easy to culture in the laboratory on the ordinary media of milk, potatoes, gelatin, agar and bouillon, but bacillus tuberculosis requires a specially prepared medium (which I will not describe in this short article) so the organism is usually studied in the sputum from some patient suffering from the disease, but even then it is not always an easy matter to discoved them. Tuberculosis is an infectious disease caused by the tubercle bacillus, which is specific to that disease whether it be of the lungs, skin, bones, kidney, breasts, heart, glands, (Scrofula) etc., etc., We know that tuberculosis is caused by this particular germ because pure cultures can be injected into a guinea pig or rabbit and the disease produced: if the animal is now killed and examined the bacillus will again be found in great numbers in the different parts of the body.

Tuberculosis is communicated perhaps mainly by dried sputum disseminated with dust in the atmosphere. Other possible media are meat, milk, perspiration, kissing, use of pipes and wind instruments previously used by tubercular subjects. The disease is a greater menace than leprosy.

Another grave disease should be mentioned—typhoid fever. This disease is caused by the Bacillus of Eberth (bacillus typhosis) which most frequently enters the blood through the stomach in drinking-water or milk. There is reason to believe that it may be inhaled. It is also a settled fact that food may be contaminated by the contagion, being conveyed by the common house-fly. An oyster bed may be infected by sewage; green vegetables by polluted water sprinkled upon them. Epidemics have been traced to the above sources.

Bacteria then play a very important role in the economy of nature, but particularly to mankind. Farmers, dairymen, bakers brewers, etc., are indebted to them for all their success. Likewise the physician owes all his practice to the insistent and successful work of the insignificant bacteria.

Toledo, Ohio.

THE BEE

Otis Johns.

The bee belongs to the branch Arthropoda, class insecta and the order hymenoptera. It is supposed to be of European origin, and people have long been trying to domesticate it, but their efforts have seemingly been a failure. The bee, however, is not as wild as it was centuries ago, but it still retains some of its wild habits.

There are many different kinds of bees, such as the Hybrids, the Italias, the blacks or Germans, the Carniolians, the Albnos, the Syprians, the Holy lands, the Syrians, the common east Indian honey bee, the tiny east Indian honey bee, and the giant bee of India. Since these different kinds resemble each other in most respects, and many of them have received their names from different countries, where they were formerly found, we shall discuss them under the general head of honey bee.

Let us first look at their growth. When the egg is first laid by the queen it is very small, about the size of a period in common print. It is covered with a sort of lacelike penciling or you might say network. This can only be seen by the aid of a microscope. The egg is laid into the center of a cell attached to the comb at one end. In about three days the egg will hatch out and a tiny white worm can be seen floating about in a drop of milky fluid. It is supposed that this fluid is placed around the egg shortly before the inmate breaks it's way out of the shell. This worm is called the larva.

The larva is fed by the young workers of the hive, its food being bread and milk or pollen as it is generally called. It is surprising to see how rapidly the larva grows, it more than doubles it's size in a half day, and in twelve days it is full grown. After the larva is about six days old the cell, in which it is, is closed. This sealing is done with a substance lookng much like paper. The young bee is then left in the cell until it gnaws it's way through the cappng and comes out a perfect bee. This will occur about twenty one days after the time the egg was laid or maybe twenty, if the weather is very favorable.

In the summer when it is very warm, the bees sometimes decide to let their children go bareheaded that is, the cells are not sealed. At this stage they are motionless and people, on looking into the hive and seeing the white-headed, motionless bees, think that they are dead when they are not. But you can rest assured that bees always know when it is safe to let them go uncovered. They are not like the family that moved from the city into the country,

and when their beans began to come up, they thought the poor little things had made a mistake in coming up with the wrong end first, so they pulled them all up and replanted them with the bean part in the ground, leaving the proper roots sprawling in the air.

The bee, after it has gnawed its way out of the cell, begins to push its way through the throng of busy workers and seemingly rejoices that it too is one in the large number. The remaining bees say nothing, but they are encouraged by the newcomer. The first work of the new comer is to feed larvae and build combs. And not until it is about two weeks old, does it go out to bring in its first load of pollen from the fields. The first load of pollen is to a bee what the first suit of clothes is to a boy. It does not go into the hive with the load right away, but it flies around a while and after entering it goes clear through the hive and jostles the drones, nurses, and perhaps the queen too, and seemingly says to them: "See here! This is what I gathered. Isn't it nice?" One might also imagine that one of the old workers, which brought in many a load, would reply, "Well! what if you did, that's nothing," but bees never quarrel with each other—that is, the workers do not. Bees are a good example of a peaceful busy life. They occasionally have trouble with their queens, but the remaining are busily engaged at their work.

When a bee is about a month old it can do its best work, like a man at the age of thirty-five, it can do anything that is to be done in the hive, but it generally gathers nectar for making honey. The younger bees feed the larvae as above stated. Each one has its work to do and does it willingly and well.

When the bee brings pollen into the hive, it advances to the cell into which it is to be deposited and kicks it out of the pollen basket as men take off their boots, making one foot help the other; then it goes away and another bee, one of the indoor workers, comes along and rams it down with its head and packs it into the cell as the dairymaid packs butter into a firkin.

The nectar is gathered from the flowers of the red maple, and golden willow, from the silken tassels of the maple tree, from the blossoms of the peach, the cherry, the quince, the currant, the locust and the apple tree, from raspberry and clover blossoms, from buckwheat, dandelion blossoms and so forth.

The combs are made of wax, a substance secreted by certain glands under their abdomens. Burrough says, "When wax is to be made, the wax makers fill themselves with honey and retire into their chambers for private meditation; it is like a religious rite; they take hold of hands, or hook themselves together in long lines to the top of the hive, and wait for the miracle to transpire." It is supposed to take about twenty-four hours for the honey to turn into wax, and that it takes about twenty-five pounds of honey to produce one pound of comb. Much time is lost in this and therefore a machine has been invented to extract the honey from the comb and thus the comb can be replaced.

When a new queen appears in the hive it generally causes trouble between the two queens. The old queen will leave with her followers. In swarming they generally hang to some tree, or some other convenient object near their former home. They will sometimes remain hanging for a half day and even more, if they are not taken care of. Great care must be taken in hiving them. The hive must be very clean. The best results will generally follow when the hive has been washed with salt water. This statement seems to contain more truth than saying that you can catch rabbits and birds easier by using salt.

If the new home does not suit them they will not remain there but they will fly away into some woods and make their home in some hollow tree. Their fleeing can sometimes be hindered by throwing some water upon them, by throwing some loose ground at them or by making a noise with tin cans and so forth. If they are sufficiently hindered they will again hang themselves on some tree.

It is said that:

"A swarm of bees in May
Is worth a load of hay;
A swarm of bees in June
Is worth a silver spoon;
But a swarm in July
Isn't worth a fly."

It is true that a swarm in May is a treasure but a swarm in July is also worth having although it is not as valuable as the swarm in May.

As soon as the bees enter their new home they will begin their work in building combs, if necessary, and gathering nectar for honey. They go out to gather nectar only on nice, warm days and on rainy or stormy days they will remain in the hive and do what is necessary. Thus it is seen that they are always busy. And the food, which they produce, is delicious and is used in all parts of the United States and in other countries. In this way bees benefit mankind but woe unto him that offendeth them, lest he be inspired, by the pains produced by the poison injected through the sting, to use profane language. Therefore I would say:

Do not disturb nor interfere,
Nor even to the bees come near;
Lest by their wild, impetuous stings
They'll make you think of evil things.

And if the honey you wish to obtain,
Put on a bee veil and don't complain,
But courage take and then proceed,
And give the angry bees no heed.

Goshen, Ind.

QUESTION COLUMN

What comet was the first to have its return predicted; and when will it be visible again?

The comet of 1682, called Halley's Comet. Edmund Halley, born in 1656, was the English astronomer whose friendly encouragement overcame Isaac Newton's modesty and after much labor and expense to himself, secured the publication of Newton's Principia, probably the greatest scientific work ever written.

In 1704 the calculations of Halley showed the orbit of the comet of 1682 to be elliptic, and its period seventy-five and a fraction years: so he predicted that it would reappear in March 1759, and he staked his reputation thereon. In 1742 Halley died. About 16 years later, 1759, the comet appeared just as predicted. In 1835 it appeared again "on time," though its tail was shorter than it had been. It is expected that it will be visible again in 1910.

How many years are required to get a good Agricultnral Education?

Young Farmer.

At present most of the work in agriculture is given at our State Universities. In order to enter there a four year's high school course is required. To complete the full course takes four years. But as about half of the course is devoted to general education the special Agricultural courses could be taken in two years.

What would be a good book on psychology for a young teacher who has had no normal school training?

James' Talks to Teachers is perhaps the most interesting and practical for the beginner. Any young person that wants to understand human nature better would do well to read this book.

All questions to be answered in this column should be sent to N. E. Byers, Goshen, Ind.

(Continued from page 47)

7. Always be on the lookout to find Jesus in all parts of the Bible, for we will find Him hid away in type and shadow and prophecy in the most unexpected places. Remember that all Scripture is a revelation of Jesus Christ. A great many of the Bible characters are types of Christ some from one standpoint and some from another. For instance, Isaac typifies Christ in being offered up, and Joseph in relation to his brethren, and Moses as a deliverer, and Joshua as a conqueror, and David as a loving King, and Samson as dying to deliver his people, and Jonah, a type of His burial, and thus many of the Bible characters set forth Jesus in different lights.

Examine the accuracy of Bible words, and see how they illustrate the verbal inspiration of Scripture. To do this we should read slowly, and meditate on the words, and apply them first of all to ourselves. To understand Scriptures we must let its words search us through and through, and learn to appreciate them as God speaking to us. The men that criticise the Bible will never understand it, but we must let the Bible critise us.

In the last place, we must always remember the Bible is a spiritual book, inspired by the Holy Spirit, and can only be understood by the Holy Spirit, and must be applied and wrought out in us by the power of the Holy Spirit. In this way it becomes a living word in our hearts and lives.—The Way of Faith.

Young People's Bible Meeting

OUR PURPOSE

The purpose of these Bible lessons is, in brief, to furnish the means of preparation for the Young People's Meeting. It gives the brethren and sisters, especially the younger ones, something to think about and something to do. It is very easy in Bible meetings to leave the conducting of the meeting all to the leader. This is not commendable. The Bible meeting is for the people and while the leadership should be in the hands of a competent person, all should take a part and enter freely into the spirit of the service. The Young People's Bible Meeting Topics are intended to be of aid in this direction. Here is provided material for the busy brother and sister consisting of the "text" and "the voice of scripture." Practical notes, outlines, methods, and special articles on the subjects, will be given.

These lessons are sent forth to the various congregations with the prayer and hope that they may be used of God to brighten and edify His children.

BIBLE MEETING POINTS

Promptness.—A meeting begun behind time carries a sense of weakness all through.

Air.—A musty room is anti-devotional. Bad ventilation and a chilled furnace are twin devils.

Order.—Whispering, low talking, laughter, distract from worship. Scolding, irritation in leader or speaker may spoil the meeting.

Distinct Speaking.—Announce hymns by number twice or more, and very plainly. It is no use speaking and praying so low or mumblingly that none or but very few can hear.

Unity.—Keep the theme of the meeting. Avoid all distractions and diversions.

Cheerfulness.—Talk brightly. Sing heartily. Sound the triumphant note.

Participation.—A leader's plans should include a chance for everybody to take part.

Plans.—Do not overplan the meeting. Leave room for volunteers and the spontaneous contribution. But have a plan.

Variety.—Do not harp on one string at every meeting.—Get something new.

Listening.—Be a good listener. If you can not speak, help those who do by good attention.

Brevity.—Pray briefly, speak briefly. If your words are good a little will help; if not a good deal will be tiresome.

The Bible.—Always carry one to the Bible meeting. If you neither speak nor pray, you can read better things from the book. —John F. Cowan.

TOPIC FOR FEB. 7

Saving Faith. Texts—Jno. 3:36; Eph. 2:8, 9

MOTTO

"By grace are ye saved through faith."

THE VOICE OF SCRIPTURE

Condition of the Natural Heart—

1. Deceitful.—Jer. 17:9.
2. A Fountain of Evil.—Mark 7:21-23.
3. Blind and dark.—Eph. 4:18; Rom. 1:21.
4. Impenitent and Hard.—Rom. 2:5.
5. Full of Evil.—Gen. 6;5.
6. Proud.—Prov. 21:4.
7. Perverse.—Prov. 12:8.

The Cleansing—

1. Condition—SAVING FAITH—
   (a) Heb. 11:6. (b) Rom. 10:17.
   (c) Mark 16:16. (d) Jno. 5:24.
   (e) Rom. 4:5.
2. Examples—
   (a) Issue of Blood.—Mark 5:25-34.
   (b) "Woman which was a sinner."—Luke 7:36-50.
   (c) Jailer.—Acts 16:30-33.
   (d) "Many."—Jno. 1:12.

Condition of the New Heart—

1. Free from Condemnation.—I Jno. 3:21.
2. Loving and True.—Rom. 5:5; Heb. 10:22.
3. Peaceful.—Jno. 14:27; Phil. 4:7.
4. Glad.—Isa. 65::14. (f. c.)
5. Established.—I Thes. 3:13.
6. Has Assurance.—I Jno. 3:19.
7. Burdened for Souls.—Rom. 9:2.

PRAYER

"Lord. I believe; help Thou mine unbelief."

SUBJECTS FOR TALKS OR ESSAYS

1. The Joy of Salvation.
2. Full Assurance.
3. False Hope—Good Works.
4. God's Loving Kindness.

GRACE

Grace may be defined as unmerited, unrecompensed favor (Gal. 1:6). It is God's "kindness toward US (Eph. 2:7)—us, "who were dead in trespasses and sins" (Eph. 2:1), 'aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world" (Eph. 2: 12). It is important to get this clear. However little there is of law-works, 'grace is no more grace." Grace cannot begin with us until the law has reduced us to speechless guilt, and utter helplessness. Someone has truthfully said, "If I am not, indeed, quite so good as I ought to be, but yet quite too good for hell, I am not an object for the grace of God, but for the illuminating and convicting and death-dealing work of His law." The law is "just," "good," "holy" and "spiritual," and for this reason approves goodness and condemns evil, but, except Jesus, the law never saw a naturally good man. But grace is not searching for good men and women whom it may approve, but it is seeking for condemned, guilty, speechless and helpless ones whom it may save, sanctify and glorify. The law condemns the best man while grace saves the worst. The law has only one language; it tells us that "all the world"—reformative and charitable, as well as positively wicked and criminal—is guilty. The only way to escape is to get out of the "world," and the hand of grace alone provides the way of escape.

A beautiful picture of grace is given in the case of the Samaritan. The priest and the Levite, typical of the law, could do nothing for the poor wretch on the road to Jericho; but the good Samaritan, typical of Jesus, out of mere kindness (grace) helped him.

SAVING FAITH

True saving faith is not of ourselves, but it even is through grace. In short it is through grace that we believe in the grace of God. "I believe; help Thou mine unbelief." God's grace and love are the source of our salvation, and saving faith is the instrument. Both are God's gifts. The beginning of our coming to Christ is of God. Saving, justifying faith is not mere human assent, but a wonderful and powerful life-giving thing which at once works a change in the man and makes him a new creature, and leads him to an entirely new and changed mode of life and work.

GOOD WORKS AND SALVATION BY FAITH

We are not saved by virtue of any works done before faith in Christ, for none of these works are properly good.

In Proverbs 21:4 it says, "The plowing of the wicked is sin." By this expression is meant simply this—all that a wicked man does. It takes in all his actions—the whole scope. Here we have an example of the law of cause and effect. It must be that a sinner sins just as it must be that the sun shines or that the clouds give rain. Because a man is a sinner he sins. The cause of his sinning is the fact that he is a sinner. Sometimes it is supposed that a man may be very wicked, and yet may do good deeds. That is to say that a man may be a drunkard and yet be very generous, or cruel and yet be charitable, or covetous and yet kind. The Bible does not teach that God will recognize anything that man may term "good" from an evil man—one who has never looked to Christ with a saving faith, been born again, and become a new creature. In fact in the eyes of God a sinner's best actions are the very worst, because he sees him trying to be good in his own strength, and righteousness can come only of God through Christ as a free gift.

We will illustrate this a little more fully. Take for instance the drunkard. God has said in his word that, "No drunkard shall

inherit the kingdom of God." Very well this is plain. This stands as God's word forever. Here comes a drunkard wobbling along. We need not describe him to you for it is a common sight in these rumcursed days. Possibly while still drunk he is very kind to a little unfortunate girl. And when sober again he is very generous, honest and kind to all his neighbors. Now what is that man's standing before God? Do his good deeds help him anything in God's sight, and the verdict remains, "No drunkard shall inherit the kingdom of God." All his acts are bad because the actor is bad.

Again here is the cruel man. He beats his wife instead of loving her as God requires. In fact he hates her. Very well. After he has vented his wrath upon her he goes to his work and as he goes along he sees a ragged newsboy shivering in the cold who has had nothing to eat for possibly a day. His heart is touched at the sight and he buys a paper from him refusing change on the fifty cents he handed him. "What a good man, how generous," the people say. Does all this change his condition in the sight of God? No, God's verdict against that man is, "You are a murderer." His exact wording of it is, "Whosoever hateth his brother (fellow man) is a murderer; and ye know that no murderer hath eternal life abiding in him? All this man's acts are bad in the eyes of God because the actor is bad.

Once more. Here is a man that goes prowling about at night breaking into other people's houses. He is a thief. When he comes home from his expeditions he shows the utmost kindness to his wife and children. People visiting there are bound to go away talking about the kindness and good behavior of that husband and father. Do his good deeds at home change his conduct away from home? They do not change his standing before God. God's verdict remains, "No thief shall inherit the kingdom of God."

Let us look at this matter from another viewpoint. Many people will say that this teaching is not right. We will grant them their opinion. Then what do we have? Simply this—a bad man can do good deeds. If this be true what would be the use of preaching regeneration? If this be true what is the use of having the Bible to teach us saving faith? Why not cut out the pages that tell us that man "must be born again?" God's purpose in giving us the Bible as we now have it is, in the first place, to show us that there is nothing good in ourselves and that we are utterly corrupt before God. In the second place, the Bible shows us a full and free salvation. If we could be good in our own strength what would be the use of having a Bible? What would be the use of having preachers? What would be the use of having regeneration? "Ye must be born again," the very words of our blessed Savior would be put to naught. There would be no need of a Savior and saving faith.

We turn to the Bible on this subject. After reading Matt. 7:17-19 and 12:33 we see that a man does what he does because he is what he is. A bad man may help his fellowman to some good and may be credited with many good deeds as the world looks at it, but he gets no credit for his actions before God, because his object primarily cannot be good. Water cannot rise higher than its level, and in the same way no deed done by a bad man — a man not a Christian professor—can rise above the level upon which God places a natural man—A SINNER.

JOHN 3:36

If the Son be exalted to such dignity and power, the result of belief or unbelief in his words, is the immediate possession on the one hand of eternal life, and on the other, of the eternal endurance of God's wrath. In this verse we have then, the consequence of the exaltation to which, in the preceding verse, Christ is declared to have been elevated. **"Hath everlasting life."** The present tense here employed shows that the believer is in actual possession of eternal life, by the very act of faith in Christ, in reference to which it is bestowed. The verb rendered "believeth not," carries with it also the sense of disobedience and rebellion against the rightful authority of God's Son. **"Shall not see life."** The eternal banishment of the finally unbelieving and impenitent from God's presence and favor, is here taught beyond the possibility of doubt. The proof does not depend, as in other places upon the words everlasting and eternal, which some wrest from their true meaning, to denote that which is immense but not unlimited duration. The form of expression is one which no ingenuity can divert from its true and simple meaning, **"shall not see life."** That is, shall never partake of the blessedness of heaven here or hereafter. This is rendered still more emphatic by the two-fold expression, the negative and positive, after the manner of John, when he would assert a thing, so as to have no doubt or mistake as to its truth. The wrath of God abideth on the unbeliever. It does not come upon him, for "he that believeth not is condemned already" (v. 18). The condemning sentence and wrath of God remains upon him' and as he has rejected the only means of its removal, it will abide on him forever. Dreadful result of impenitence and unbelief!

—Owen.

SEED THOUGHTS

Saving faith is not an intellectual assent to a system of doctrine superior to reason, but a personal trust on God in Christ, appropriation of God's personal word and promise of redeeming love. —Luther.

Saving faith is the flight of penitent sinners to the mercy of God in Christ.—Mestrezat.

Faith is necessary to victory.—Hazlitt.

Faith is not reason's labor but repose.
—Young.

My reason yields her hand to faith
And follows meekly where the angel leads.
—Holland.

TOPIC FOR FEB. 14

Christian Growth. Texts—Eph. 4:13-15; Rom. 6:22.

MOTTO

"Perfect and entire, wanting nothing."

THE VOICE OF SCRIPTURE

The Christian Should Grow in—
1. Faith.—II Thes. 1:3; Luke 17:5.
2. Grace.—Psa. 1:3; II Pet. 3:18.
3. Strength.—Job 17:9.
4. Knowledge.—II Pet. 3:18.
5. Wisdom.—Luke 2:52.

Nature of Christian Growth—
1. Imperceptible.—Mark 4:27.
2. Shown by Fruit.—Jno. 15:2.
3. Is toward Perfection.—Prov. 4:18.

The Christian's Aim—Perfection—
1. Commanded.—Matt. 5:48; Gen. 17:1; II Cor. 13:11.
2. Prayed for.—I Thes. 5:23; Col. 4:12; II Cor. 13:9.

PRAYER

"Teach me, O Lord, the way of Thy statutes; and I shall keep it unto the end. Give me understanding, and I shall keep Thy law; yea, I shall observe it with my whole heart. Make me to go in the path of Thy commandments; for therein do I delight."

SUBJECTS FOR TALKS OR ESSAYS

1. The Quietness of Christian Growth.
2. The Christian's Control of Growth.
3. Double Growth.—II Pet. 3:18 (f. c.)
4. Christian Character.

OUR MOTTO

There is both unity and clearness in the terms of our motto. "Perfect" means that which fully attains its end. "Entire" means that which is complete, and harmoniously and healthily developed. This reaches into all the fields of the spiritual life. The two words are necessary to express the full idea of a growing Christian life.

A SUM IN ADDITION

Peter says: "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity."

We are not to be satisfied with a single grace or virtue. We should give all diligence to make the best use of every Christian advantage, and secure the highest attainments we possibly can. The things that Peter mentions here are as susceptible of cultivation as any other virtue. They are in the first place Divine gifts, but then it is ours to develop them. We are given an accumulation of virtues and graces. It is our business to be exercised by them.

Faith is mentioned first. The reason for this is that it is the foundation of all Christian virtues. Saving faith is unreservedly surrendering to Christ as our personal Savior and Master; taking Him as our model; obeying His words as the law and guide of our life. There is nothing praiseworthy in a general belief in the historical existence of Jesus Christ, just as there is nothing praiseworthy in a mere belief that there is a God. The devils believe and tremble. An intellectual acceptance of the mere facts of Christ's life and death is not saving or gospel faith. For salvation it takes a faith that says, "Lo, I come to do Thy will." This initial faith then expands and grows continually as the Christian life advances, till we can say with J. Stephans, "Faith is the

key that unlocks the cabinet of God's treasures; the king's messenger from the celestial world, to bring all the supplies we need out of the fulness that there is in Christ."

"Add to your faith virtue." Virtue here means, according to the common meaning of the Greek word, manliness or firmness. Sometimes men's gentleness is the gentleness of weakness. The Christian is everywhere exhorted to have strength of conviction and strength of character. Gentleness can be overdone. Some let their feelings burst forth rudely and make the excuse that it is their way and call it honesty and plainness of speech. The Christian can be honest and open-hearted and straightforward, and with it all courteous and careful of the feelings of others. No one was ever more plain in speech, more scathing in open reproof than our Master; but His love infused every word. We can be manly men and womanly women of firmness, character, and decision, without renouncing the meekness and gentleness which are in Christ.

"Add to virtue knowledge." The knowledge of God and His salvation through the Redeemer. It is the positive duty of every Christian to obtain as much of this knowledge as is possible. The greatest object of Paul's life was to know Christ and when he became acquainted with Him he felt himself debtor to all men who did not know Him. So it ever is with the Christian. Jesus has saved him that he might go and save others. The only reason that the Christian is left in the world is that Christ might use him as an instrument to bring others into the kingdom. If God in His saving a man had in view merely his salvation He would take him home to glory as soon as He has him saved. But God has the salvation of others in view whenever He gives His salvation to a man. It therefore becomes the Christian's first duty to know as much of Christ as it is possible for him to know, that, as the Holy Spirit has exhorted in the first of Colossians, he may give Him the preeminence or first place in all things.

"And to your knowledge temperance." The word temperance here means the mastery through the Spirit over all evil inclinations and appetites. We are to confine everything within proper limits. "All things are lawful but all things are not expedient. It is neither good to eat flesh nor to drink wine, nor **anything** whereby thy brother is offended or made weak."

"And to temperance patience." This undoubtedly means to endure trial without murmuring, complaining or rebelling. But it also means that we are to have forbearance with one another, so that we can always pray from the heart, "Forgive us our debts, **as we forgive our debtors.**" Someone has said that he would not give much for a man's Christianity if his own cat and dog did not appreciate the change.

"And to patience godliness." True piety. Worship that is indeed "in spirit and in truth." Reverencing God and obeying Him from love.

"And to godliness brotherly kindness." One has said that "kindness is the charm with which the Christian should captivate, and the sword with which to conquer. How true it is that

"A little word in kindness spoken,
A motion or a tear,
Has often healed the heart that's broken,
And made a friend sincere!"

Cherish a bright sunny, cheerful temper and disposition.

"And to brotherly kindness charity." Charity has been called "the brightest star in the Christian's diadem." With Cotton, let us pray,

"Fair charity be thou my guest,
And be thy constant couch my breast."

May the thirteenth chapter of First Corinthians reverberate continually in our hearts. Charity "thinketh no evil." With an unwilling ear and a sad heart it hears bad news. It glories in no person's misfortune. It succors and condoles.

"Soft peace it brings wherever it arrives;
It builds our quiet, latent hope revives.
Lays the rough paths of nature smooth and even,
And opens in each breast a little heaven."

CHRISTIAN PROGRESS

How dim and partial a glimmer of light comes to many a soul at the outset of the Christian life! How little a new convert knows about self and the starry truths of His great revelations! Christian progress does not consist in seeing new things, but in seeing the old things more clearly—the same Christ, the same cross, only more deeply apprehended, and more closely incorporated into my being. We do not grow away from Him, but we grow into knowledge of Him. —A. Maclaren.

CHRISTIAN GROWTH IS IMPERCEPTIBLE

Christian growth is imperceptible. Many, oh, many a time we are tempted to say, "I make no progress at all." "'Tis only failure after failure, nothing grows." Now look at the sea when the tide is coming in. Go and stand by the beach and you will think that the ceaseless flux and reflux is but retrogression equal to the advance. But look again in an hour's time, and the whole ocean has advanced. Every advance has been beyond the last, and every retrograde movement has been an imperceptible trifle less than the last. This is progress, to be estimated at the end of hours, not minutes. And this is Christian progress. Many a fluctuation, many a backward movement, with a rush at times so vehement that all seems lost. But if the eternal work be real, every failure has been a real gain, and the next does not carry us so far back as we were before. Every advance is real gain and part of it is never lost. Both when we advance and when we fail, we gain. We are nearer to God than we were.

—John A. Burn.

CHRISTIAN DEVELOPMENT—Rom. 1:7

I. Outward View—"Grace."
II. Inward View—"Peace."
III. Source of—"God our Father, and the Lord Jesus Christ."

THE CHRISTIAN'S POSSIBILITIES—Jer. 17:7,8.

"Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth our her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the time of drought neither shall cease from yielding fruit."

The Christian has as his very own the God-life. His life is one of success because he holds constant and sweet communion with God. He can therefore withstand temptation and endure trial. From him shines forth the beauty of true holiness. Every circumstance of apparent disadvantage is in his favor. He can continually move forward in holiness.

SEED THOUGHTS

Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. —Christ.

These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so. —Bible.

And now, brethren, I commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. —Paul.

I press toward the mark of the prize of the high calling of God in Christ Jesus. —Paul.

As new born babes, desire the sincere milk of the word, that ye may grow thereby. —Peter.

But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ. —Peter.

TOPIC FOR FEB. 21

True Greatness. Texts—Matt. 20:26-28; I Pet. 3:17-18.

MOTTO

"I am small and despised: yet do not I forget Thy precepts."

THE VOICE OF SCRIPTURE

True Greatness and Humility..

I. References to—
  1. A Wrong Ambition Refuted.—Mark 9:33-37.
  2. Humility in True Greatness.—Matt. 18:4.
  3. Power a Proof of True Greatness.—Josh. 17:17, 18.
  4. True Greatness Shown by Service.—Mark 9:35; 10:44, 45.
  5. Christ an Example.—Matt. 11:29; Phil. 2:5-8.

II. Characters Exemplified—
  1. Abraham.—Gen. 18:27.
  2. Jacob.—Gen. 32:10.
  3. Moses.—Ex. 3:11; 4:10.
  4. Joshua.—Josh. 7:6.
  5. Gideon.—Judg. 6:15.
  6. David.—I Chron. 29:14.

PRAYER

O Lord, help me to realize to complete fulness what Thou doest mean in Thy word when Thou sayest, "Blessed are the meek for they shall inherit the earth," and "By humility and the fear of the Lord are riches honor, and life."

SUBJECTS FOR TALKS OR ESSAYS

1. "A Great Woman."—II Kin. 4:8-37.
2. Greatness and Weakness of Man.
3. Secret of True Greatness.
4. Vanity and Insecurity of Human Greatness.

THE TRULY GREAT

I hold him great, who, for love's sake
Can give with generous, earnest will;
Yet him who takes for love's sweet sake
I think I hold more generous still.

I bow before the noble mind
That freely some great wrong forgives;
Yet nobler is the one forgiven
Who bears that burden well and lives.

It may be hard to gain, and still
To keep a lowly, steadfast heart;
Yet he who loses, has to fill
A harder and a truer part.

Glorious it is to wear the crown
Of a deserved and pure success;
He who knows how to fail, has won
A crown whose luster is not less.

Great may he be who can command
And rule with just and tender sway;
Yet is diviner wisdom taught
Better by him who can obey.

Blessed are they who die for God
And earn the martyr's crown of light;
Yet he who lives for God may be
A greater conquerer in His sight.

—Adelaide Proctor.

THE SECRET OF TRUE GREATNESS

The secret of true greatness is to carry well-doing to the suffering point. Well-doing is not a close profession; it is open to us and to all men. When Peter sets before us the example of Christ (text), and stimulates us to a self-effacing devotion to duty and conviction by reminding us how He once suffered for our sins that He might bring us to God, then surely he supplies us with the keenest, the most pathetic and constraining of all motives, of all incentives, to a great and noble life. For we can not be followers of Christ and not follow Him; nor can we follow Him save as we take the way of the cross. —S. Cox.

TRUE GREATNESS—Luke 22:24-27

I. What did the apostles at this time in their lives mean by the greatest?

The most influential, the most considered, the most capable. To some men greatness consists in physical prowess; to others, the possession of wealth; to others, the power of intelligence. In our times we often mean by greatness a combination of all these forms of power—force, wealth and intelligence.

II. Our Lord's idea of greatness.

Very unlike that of the natural man. An entire contrast. Is it an unpractical idea? No. For (1) Man's true greatness must be the greatness of his true self; (2) it must be in harmony with the true law of his being; (3) love is the gift, the expenditure of self—"God is love." And He permits man to share in the most glorious of the Divine attributes, and his share in this attribute is the measure of his greatness. The apostles became really great men after Pentecost, simply bcause they followed their Master. Note, in conclusion, (1) the importance of a true ideal in life. (2) The true ideal of life service is within the reach of all of us. We can all of us be really great if we will. The possibilities are manifold and inexhaustible. They lie around us on every side; they grow under our feet; they outnumber our capacities for meeting them. To be like our Lord, we must unlearn the world's current ideas of greatness.

—Liddon.

TRUE GREATNESS—Matt. 20:26-28

1. The nature of true greatness.

Though Christ does not ignore intellect, or even riches, He yet regards these things, and all things like these, as but instruments; and he is in the Gospel sense of the word, the greatest who uses all such gifts or possessions in the service of mankind. If this view of the case be correct, one or two inferences of importance follow from it. (1) He who wins this greatness does not win it at the expense of others. (2) We may win this greatness anywhere. (3) This greatness is satisfying to its possessor.

II. The model of true greatness.

"Even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." In one point of view the greatness of God is that of service. The highest of all is the servant of all. But striking as the divinity and nobleness of service appear, when we look thus at the universal ministry of God we have more impressive illustrations of the same thing in the mission and work of the Lord Jesus. In creation and providence God lays nothing aside. But in redemption it was different. To deliver man from the guilt and power of sin, it was needed that the Son of God should become a man, and, after a life of obedience should submit to a death of shame, and **there** was sacrifice. When that was done Jehovah rendered the highest service to humanity and gave a pattern of the loftiest greatness.

III. The motive of true greatness.

The reference which Christ makes to His death, as an example, brings before every Christian's mind the magnitude of the obligation under which He has laid him.

—W. M. Taylor.

TRUE GREATNESS—Acts 27:23-24

Here we have the true greatness of the Christian whether minister or private believer.

I. His exalted character.—He belongs to God—"Whose I am."

1. By right of creation.
2. By title of purchase.
3. By act of voluntary dedication.

II. His noble profession—He serves God—"Whom I serve."

1. Intelligently, not blindly.
2. Heartily, not grudgingly.
3. Constantly, not intermittently.

III. His heavenly privilege.

1. Visited by angels—"There stood by me this night an angel of God" (Heb. 1:14).
2. Admitted to the throne of grace—Paul had obviously been praying for his fellow-passengers.

IV. His wide reaching influence.

He becomes a means and a cause of blessing, even to those who love neither Him nor his God. "God hath given thee all them that sail with thee." —Thomas Whitelaw.

TRUE GREATNESS

True greatness consists in renouncing greatness itself. A man becomes a slave to it when once he desires it; he is above it when he despises it. The primacy of first place in humility is the only one for which we are permitted to aspire. To dispute with secular persons which should be the greatest is a thing very opposite to an ecclesiastical spirit. The only thing for which a minister of Christ ought to be ambitious is to be the least of all. Humility must not be an idle virtue, but a virtue useful to our neighbors. It places its chief joy not only in being below all, but even in serving all. For true charity is humble, and true humility is charitable.—P. Quesnel.

SEED THOUGHTS

There never was a great man unless through divine inspiration.—Cicero.

It is always a sign of poverty of mind when men are ever aiming to appear great, for they who are really great never seem to know it. —Cecil.

The world knows nothing of the greatest men. —J. Taylor.

Nothing can make a man truly great but being truly good, and partaking of God's holiness. —Matthew Henry.

The greatest man is he who chooses right with the most invincible resolution; who resists the sorest temptation from within and from without; who bears the heaviest burden cheerfully; who is calmest in storms, and most fearless under menaces and frowns; whose reliance on truth, on virtue, and on God is most unfaltering.—Seneca.

A great soul is above insult, injustice grief and mockery. —Bruyere.

Humility—that low, sweet root from which all heavenly virtues shoot.—Moore.

Humility is the greatest Christian honor; the higher men climb, the farther they are from heaven. —Burder.

The sufficiency of my merit is not sufficient. —St. Augustine.

The fullest and best ears of corn hang lowest towards the ground.—Bishop Reynolds.

Humility is the way to greatness. Doing good is the object to be kept constantly in view, not being great.

TOPIC FOR FEB. 28
Character Study—Abraham

MOTTO

"I know whom I have believed."

THE VOICE OF SCRIPTURE

The Life of Abraham—

I. Early Period—Gen.11:31-15:21.
   1. The Call of God.—11:31-12:5.
   2. A Pilgrim.—12:6-13:4.
   3. His Generosity.—13:5-18.
   4. Divine Favor.—14:13-24.
   5. Private Communion with God—15.

II. Later Period—Gen. 16-25.
   1. Faith Appears to Fail.—16.
   2. Revival.—17:1-8.

3. Mighty in Intercession.—18:16-33; 19:29.
4. Climax of Walk by Faith—22:1-14.
5. Death.—25:8.

PRAYER

"Increase our faith."

SUBJECTS FOR TALKS OR ESSAYS

1. The Trial of Faith.
2. Abraham the Friend of Man.
3. Abraham the Friend of God.
4. The Call of God.
5. Pilgrims and Strangers.

ABRAHAM

In the twenty-second chapter of Genesis we find the story of Abraham and his only son, Isaac. Abraham was a follower of God, and He commanded him to make a blood sacrifice.

We read in this chapter that He commanded Abraham to make a sacrifice of his only son. And we read that the next morning the old man saddled his ass and started. He did not tell his wife anything about it. If he had, she would likely have persuaded him to remain where he was. But he has heard the voice of God, and he obeyed the command. He has heard God's wish, and he is going to do it.

So, early in the morning—Abraham did not wait till 10 or 12 o'clock, but went early in the morning—he takes two of his young men with him, and his son Isaac, and you can see him starting out on the three days' journey. They have the wood and the fire, for he is going to worship his God.

As Abraham goes on, he looks at his boy and says: "It is a strange commandment that God has given. I love this boy dearly. I do not understand it, but I do know it is all right, for the Judge of all the earth makes no mistakes." An order from the Judge of heaven is enough for Abraham.

The first night comes, their little camp is made, and Isaac is asleep. But Abraham does not sleep. He looks into the face of his sleeping boy and sadly says: "I will have no boy soon. I shall never see him on earth again. But I must obey God."

I can see Abraham marching on the next day, and you might have seen him drying his tears as he glanced upon that only son and thought upon what he had been called upon to do. The second night comes: tomorrow is the day for the sacrifice. What a night that must have been to Abraham! Hear him say: "Tomorrow I must take the life of that boy—my only son, dearer to me than anything on earth—dearer to me than my life."

The third day comes, and as they go along they see the mountain in the distance. Then Abraham says to the young men: "You stay here with the beasts." He takes the wood and the fire, and alone with the boy prepares to ascend Mount Moriah, from the peak of which could be seen the spot where a few hundred years later, the Son of man was offered up.

As they ascend the mountain Isaac says: "Here are the wood and the fire, father. But where is the sacrifice?" This question shows that the boy knew nothing of what was in store. How the question must have sunk down into the old man's heart! And he only answered: "The Lord will provide a sacrifice." It was not time to tell him, and they go on until they come to the place appointed by God, and build the altar, and lay the wood upon it. Everything is ready, and I can just imagine the old man take the boy by the hand, and, leading him to a rock, sitting down there and telling him how God had called upon him to come out of his native land; how God had been in communion with him for fifty years; what God had done for him. "And now," he says, "my boy, when I was in bed three nights ago, God came to me with a strange message, in which He told me to offer my child as a sacrifice. I love you, my son, but God has told me to do this, and I must obey Him. So let us both go down on our knees and pray to Him."

After they had sent up a petition to God, Abraham lays Isaac on the altar and kisses him for the last time. He lifts the knife to drive it into his son's heart, when all at once he hears a voice: "Abraham! Abraham! Spare thine only son."

Ah! there was no voice heard on calvary to save the Son of man. God showed mercy to the son of Abraham. You fathers and mothers, just picture to yourselves how you would suffer if you had to sacrifice your own son. And think what it must have caused God to give up His only Son. We are told that Abraham was glad. This manifestation of Abraham's faith so pleased God that He showed him the grace of heaven and lifted the curtain of time to let him look down into the future to see the Son of God offered, bearing the sins of the world.—D. L. Moody.

COMMANDS—REASONS—PROMISES

From God's call to Abraham we may learn a few lessons with regard to commands, reasons and promises.

It does not follow that when God gives a command, that He also gives "the reason why." Probably He may give no reason at all. To give His reason would be to invite discussion, but to give a command and couple it up with a promise, though not known, is all-sufficient, for in the case of the All-wise a promise is the harvest of which a reason would be but the seed. It is true too that we can understand a promise where we could not undestand a reason; the reason is spiritual and too high for our faculties; but a promise is practical, positive, literal, and if we have faith in the speaker we know that if the promise be so good the command which preceds it must be founded upon a reason equally valid. In reality we have nothing to do with the reasons upon which God's commands are founded. If we meddle with them we are out of place. We are to walk by faith, not by sight. To have faith in God is to comprehend all reasons in one act. I am not to take God in the details of His several commandments, but in the totality, the wholeness of His nature.

COMMENTS

Abraham received many strong assurances of favor and blessing. They were no doubt very comforting and refreshing. But it cost him something to live a life of faith and trust, as the world counts gains and losses. It was something to leave his childhood's home, not knowing where he was going. When he had gained victory over the kings and masses of gold were laid at his feet, it probably cost something to say, "Take the goods to thyself." The practice of self-denial is always crossing to human nature. He who would live a life of faith will necessarily have to practice this same self-denial. Over the entrance to the kingdom of heaven Jesus has written, "Deny thyself." The heart must have no throne but for Christ. Having Christ what more can we need or desire? He "is all and in all."

"In thee shall all the families of the earth be blessed." This is a prophecy of Jesus. And what a blessing! Abraham could not take in all the fullness of this promise. But Jesus said, "Your father Abraham rejoiced to see my day, and he saw it and was glad." If we desire to be blessed while living, when dying and when in eternity; to enjoy God's favor, to rest in His love, we may find all this happiness laid up for us in Christ Jesus. If we are truly children of faith, as was the father of the faithful, if we are trusting Jesus for salvation and eternal bliss, then numerous other blessings shall be ours.

"Offer thy son Isaac as a burnt offering." What a trial! This son in whom all nations are to be blest! Am I mistaken? No: the voice is evident. God speaks and I will obey. No questions, no wavering of his faith. So with us: If we see or hear God's commands shall we not at once move forward and obey? It does not matter whether we feel like it or not. I do not suppose Abraham felt like killing Isaac. His feelings were opposed to it. I think of two people who had difficulties to settle. They knew their duty as the word set it before them. They excused themselves on the ground that they did not feel like doing what the Word asked. They do not have peace today. Two others had difficulties. They took the Bible way. They did not feel like it no more than the first mentioned people, but they put their feelings aside saying, "I will obey God whether I feel like it or not. Today they have blessed peace. May we do all that God asks of us and do it promptly and at all times say, "Though He slay me, yet will I trust Him."

POETRY

"Abraham obeyed the Lord's command,
From his own country driven;
By faith he sought a promised land,
But found his rest in heaven.

Thus through life's pilgrimage we stray,
The promise in our eyes:
By faith we walk the narrow way
That leads to joy on high."

"And, if our dearest comforts fall
Before His sovereign will,
He never takes away our all;
Himself He gives us still.

Our sorrows in the scales He weighs,
And measures out our pains:
The wildest storm His word obeys;
His word its rage restrains."

"Faith is the rainbow's form
Hung on the brow of heaven,
The glory of the passing storm,
The pledge of mercy given;
It is the bright triumphal arch
Through which the saints to glory march."

OUR SUNDAY SCHOOL

THE AIM OF THE TEACHER

Some one has defined the Sunday school as "the church organized for the redemption of childhood." The agency with which this is to be accomplished is the teacher. The aim of the teacher, confining ourselves to the above definition, is therefore found in the child. The child is the crude material upon which to work. The matured child, or the adult, will exhibit the skill of the workman. The ideal teacher aims to produce the ideal Christian man of woman. He aims to mold life, with life, to lead to a definite knowledge of Christ, to unfold the beauties of the Christian life, to be able to interpret the religious experiences of his scholars who come to him confidentially for advice. To accomplish this he will use every legitimate means available. He will study each of his pupils as carefully and thoroughly as his lessons, in order to know the nature and disposition, the likes and dislikes of each so he may make a proper application of the truth.

IS THE SUNDAY SCHOOL HARMFUL?

That it is, was in substance the opinion expressed by our excellent friend, Rev. Dr. George U. Wenner, of the Evangelical Lutheran Church, in some recent remarks before the New York Board of Education. He said, as reported in the daily press, "The Sunday school is the greatest foe religion has to contend with." With this opinion we do not agree.

We realize and deeply deplore the defects of the Sunday school as commonly conducted. Incompetent teachers, unscientific lesson courses, lack of time—these and many other deficiencies are frankly recognized as serious faults in the system. And we are free to say that as a substitute for parental and pastoral instruction the Sunday school, on the present basis, is wretchedly inadequate. It is a shame to Christian parents and Christian churches that they are willing to leave the religious instruction of their children—far and away the most important "schooling" that they can receive in the formative age—to so defective a system. In the sense that it relieves many parents of a feeling of responsibility for the religious training of their children, it is harmful. They have no right, in the sight of God, to allow themselves to be thus relieved. Whether the children attend the Sunday school or not, the obligation of the parent to train up his child in the nurture and admonition of the Lord is fixed by divine authority and cannot be shuffled off upon the shoulders of another.

But, while admitting all this, we cannot admit that the Sunday school is a harmful institution. Inadequate as the instruction is, it is all that many children ever receive in the Bible and the truths of Christianity. It is something gained that in the general neglect of household instruction and family worship, so many children, to the number of millions, indeed, are receiving some religious impressions that they would not receive except for the Sunday school. No doubt the average school may be very greatly improved and do much better work even on the basis of half an hour's teaching a week; but even as it is, it is vastly better than nothing.

And it is something, too, for a child to come in contact with a teacher who, whatever may be his or her pedagogical deficiencies, has been trying to find out the spiritual meaning and practical bearing upon life and conduct of a selected portion of the word of God, in order to impart it to those under his charge. In the course of our somewhat extended experience we have seen spiritual results from Sunday school teaching and the personal touch of the teacher utterly disproportioned to the means employed.

In our complex modern life, especially in our large cities, the Sunday school is an indispensable institution. Let us better it to the utmost possible degree. Let us widen its scope to include all classes and ages, making more, not less, of it as an integral part of the church work. It may be that the pastor should do more teaching, and less preaching, giving his people, at one service at least, familiar exposition rather than formal sermonic discourse, and taking the lesson of the day for his text. Perhaps such a method might so ennoble the pastoral function of teaching in the minds of the people that it would not be so difficult, after a while, to retain the growing young people in the Sunday school.—The Examiner.

THE CRITICAL PERIOD

It is a mistaken notion that someone else beside the teacher should ask the scholar to become a Christian. Who is in such close touch with the pupil as the teacher? Someone has said, "The pastor lives across the street, the superintendent is at arm's length, but the teacher is face to face with the child." The teacher who does not speak personally to the members of the class about accepting Christ, loses the joy which comes to the individual who points a soul to the Lamb of God.

The intermediate period is the most critical one in the life of a boy or girl. Those who have made a close study, tell us that not less than seven-eighths of the people who profess to be Christians entered upon the Christian life between the ages of eleven and seventeen. Above that age the number decreases rapidly. This is a fact of tremendous import. It means that the zone of greatest productiveness in the spiritual life of man lies chiefly between the fateful ages of eleven and seventeen.

There is too much of simply teaching of Jesus and not enough bringing the pupils to know Him. A rescue mission superintendent said a few days ago, "I went to Sunday school and studied the Bible for fifteen years, and then went out to eleven years of wickedness." Nothing except a personal knowledge of Jesus will be sufficient to hold our boys and girls to Christ and the church. The average time spent in Sunday school by a boy or girl is seven years. In these years we have only been winning fifty out of every hundred. One reason for the fearful leakage in all Sunday schools during the intermediate period is because we are not winning scholars to Jesus before or after they leave the Junior Department. By all means, teachers should speak to the intermediate scholars about accepting Christ.—Selected.

THE MOMENT OF SILENT PRAYER

He was one of the most successful superintendents I have ever known, full of enthusiasm, resourceful, open to new ideas. He was able to secure order and preserve it without making any fuss about it. His own spirit was always peaceful—this was a large part of the secret of his success.

I watched him closely. The school was held immediately after the morning service. and, as is generally the case, there was much confusion. Scholars were coming in, worshipers were going out, friends were greeting each other, the pastor and others were welcoming strangers and endeavoring to secure their addresses. The main exit of the church was through one corner of the Sabbath school room. It was enough to vex the soul of a superintendent the most patient.

The man I was observing had a habit that explained his own composure and his power over the school. Always when confusion was at its height he would stand in full view on the platform and with closed eyes commune with the Master he was so faithfully serving. At first he was not much noticed. At length one and then another saw and understood. Word was passed around that the superintendent was a man of prayer, that he was wont to pray for his school, that he should not be disturbed. Even the boys seated directly in front of the desk saw the courtesy of silence. It was better than any bell. Refreshed, the superintendent opened his eyes on a school subdued orderly, ready for the opening hymn.—Executive.

In the Michigan penitentiary it was recently ascertained that of 904 convicts only ten had ever been regular Sunday school attendants, 85 had attended irregularly, and 809 never attended Sunday school at all.—Ex.

I know the Bible is inspired because it finds me at greater depths of my being than any other book.—Coleridge.

Current Events

Italy's Disaster

The last week of the year 1908 is one long to be remembered by Italy. It marks the occurrence of one of the greatest catastrophes recorder in history. Italy for centuries accustomed to earthquakes and their attendant evils was stunned by one of unusual severity on the morning of December 28. In forty seconds the cities of Messina, in Sicily, and Reggio, in Southern Italy, were totally destroyed, with a large number of small towns and villages in the surrounding country. The earthquake was followed by flood and fire, the triple calamity carrying tens of thousands to their death. The loss of life has been variously estimated from 100,000 to 200,000. Whole cities disappeared from Italy and Sicily with a suddenness and completeness never before equaled according to the records of history Man stood helpless before the dying, falling buildings, the on-rushing wave and the conflagration. The destruction was so complete and the loss of life so great that the wounded could not properly be cared for. Thousands pinioned under the falling timber suffered for days until death relieved their suffering. In addition to the physical injuries was the want of sufficient food and clothing, with rain and winds adding to the suffering. Hundreds of the surviviors have been driven to insanity. The inability of the rescuers to dispose of all the dead, and a lack of an abundant water supply threatened an epidemic of typhiod fever and other sicknesses.

At such a time the real heart of the world is displayed. The king and queen of Italy were soon in the stricken district rendering aid and comfort wherever possible. The nations are responding liberally in sending supplies and money.

Italy and its adjoining islands have been the scene of a number of destructive earthquakes. In 1137, Catania, in Sicily, was overturned with a loss of fifteen thousand inhabitants. In 1186 a city in Calabria was overturned and again at Naples forty thousand persons perished in 1456, and the second time in Naples in 1626 with a loss of seventy thousand lives. One in Sicily destroyed 54 cities and towns and 300 villages with a loss of one hundred thousand.

Messina and other towns were overturned in 1783, thousands perishing, and again in Naples in 1794, others following in 1819,, 1835, 1851, 1857, 1881, all accompanied by great loss of life. These were interspersed by a number of less destructive ones.

Moving $225,000,000 in gold coin from San Francisco to Denver, more than 1000 miles, without accident or loss of a dollar, is the feat recently accomplished by the Treasury Department.

Tenement Work Doesn't Pay

During the past year the Trinity Church Corporation of New York City spent on religious, educational and charitable work $791,000. Its income from money invested plus $18,000 from pew rents was $780,000, so that when the books were balanced there was a deficit of $11,000. This statement is given out in a pamphlet issued by Trinity Corporation intended to meet the attacks which have been made upon it for its determination to discontinue its mission in the slums. The pamphlet shows that Trinity, in addition to its churches which are taxable, owns real estate and other property valued at $13,646,000.

It maintains ten churches and sixteen schools, and its institutions are found in every part of New York City. The pamphlet has the following statement; "The Corporation owns a large number of small old houses, originally erected as private dwellings, but now, owing to the changed character of the neighborhood, occupied by two or more families. This property is not, as has been often asserted, a source of large revenue to the parish. It is quite the reverse. Much of it yields very little returns, for Trinity Corporation is perhaps the only landlord in New York whose tenement rents, with a few rare exceptions, have not been raised in a quarter of a century."

From a strictly commercial standpoint the Trinity tenement work is a failure, and should be discontinued. However the success or failure of any religious or philanthropic work cannot be formulated into a mathematical statement, giving all the results. We are dealing with moral and spiritual things which cannot be expressed in algebraic formulae. The spirit of commercialism is invading the ranks of the Christian church. This ought not to be. It means the yielding of the spirit of Service for the spirit of Mammon.

Castro's Prisoners Free

Venezuela, in South America, which has been the scene of many political disturbances in the past, is going through another one that will probably result in better government. The relations between Venezuela and some of the nations was severely strained due to the arrogance of President Castro. While President Castro was in Europe his political enemies tried to overthrow the government, but were foiled in their attempt by Vice-president Gomez, who seized the presidency, dismissed the old cabinet officers and appointed new department heads. Efforts were immediately made to secure an amiable settlement of the foreign difficulties which promise to be successful. One of the decrees of the new government was the release of Castro's political prisoners. The freed men are of the best families of Venezuela. They said they had been starved, the allowance for their keep presumably going into the pockets of their jailers. Communication with relatives and friends, or with the outside world, was denied them and they had no tidings of their own families until release came. Two told of having been chained together for months to the same post and so close together that when one wanted to move his fettered limb he gave the other man warning.

It seems hardly possible that such barbarian and inhuman conditions can exist in this age of the world. Such bondage, the result of depraved and selfish man is terrible to think of, but it is not comparable to the bondage of sin.

United States to Teach Coal Mine Rescue Work

Carrying out its efforts to reduce the number of fatilities in coal mines, the United States Geological Survey is about to establish rescue stations in the principal coal fields of the country in addition to the experiment station at Pittsburg.

The new stations will be at or near the greatest center of accidents and it will be the purpose of the experts to teach the miners and mine bosses how to use the most approved apparatus for rescue work.

Government mining engineers, thoroughly trained in the use of rescue apparatus will be assigned to these stations, and they will be ready at a moment's notice to go to any disaster in their districts. They will be equipped with oxygen helmets which will permit them to enter a mine if filled with smoke and gases. These stations will also be headquarters of the engineers to study the waste of coal in mining.

The coal mining companies will be invited to send picked men to these stations, where they will be instructed by the government experts in the use of the oxygen helmet and other rescue apparatus.

This is one evidence that the Christian nations are becoming more humane. Human life is considered as being more sacred, and a higher value is placed upon it. It is probably an evidence that the spirit of Christ is being manifest in the thoughts and deeds of men, although many of them may not have accepted Him as their Christ. It is commendable that our government take action to prevent loss of life, but it would be more commendable if it would institute drastic measures to prevent the physical and moral destruction of thousands of its subjects through the influence of intoxicants and narcotics.

North American Conference on Natural Resources

On February 18th there is to be at the White House an International Conference, on the conservation of natural resources. Invitations have been addressed by the President to the Governor-General and the Premier of Canada and to President Diaz of Mexico. These were delivered in person by Gifford Pinchot, Chief Forester and chairman of the National Conservation Commission. Canada has consented to send representatives to Washington, where they will confer with representatives of the States and of our National Government and with the Conservation Commission. In his letter President Roosevelt gives the purpose of

the conference in the following words: "The purpose of the conference I have the honor to propose is to consider mutual interests involved in the conservation of natural resources and in this great field to deliberate upon the practicability of preparing a general plan adapted to promote the welfare of the nations concerned." He further adds that while the conference shall be wholly advisory in character, it can hardly fail to yield beneficial results, both in a better knowledge of the natural resources of each nation on the part of the others, and suggesting methods for the protection of mutual interests related to conservation.

Forest Preservation

The Commissioner of Agriculture reports that he will need an appropriation for the Forest Service of $3,200,000 for 1909. Or in other words he wants to spend two cents per acre in the preservation and improvement of our forests. France spends annually on her state forests 95 cents per acre, and Saxony spends $2.32. The countries that spend most for their forests bring them to the highest state of development and realize the largest profit from them. It has been demonstrated that successive crops of timber can be gathered from a forest just as well as a field can yield successive crops of corn. To reserve our forests in order to maintain a water supply does not necessitate those forests to be idle. The Agricultural Department has numerous demands for cattle range in our forests in the west, sufficiently large to use up the productive capacity of the land. During the past year there were grazed in these forests over a million horses and cattle, and over six millions of sheep and goats. Forest reservation means not only the preservation of our farm fertility, but also the feeding of the vast population in our cities. This question is one that affects all of us either directly or indirectly.

Wolves Baffle Cattlemen of Texas

It is said the lobo wolves of the Alpine section of Texas are of enormous size. They are much larger than the wolves of Oklahoma and the Texas panhandle country.

These wolves are the worst pest the stockmen of western Texas have to contend with. It is a common practice for them to kill full-grown steers and cows. The losses from wolf depredations aggregate several hundred thousand dollars a year. The breed is increasing all the time, notwithstanding the vigilance of the stockmen to exterminate the animals on their respective ranches.

Some stockmen have in their employ professional hunters who devote all their time to hunting wolves and other wild animals which are a menace to their cattle. It is a difficult thing for a hunter to get within gun range of a lobo wolf, and one of them considers that he is doing well if he averages two wolves a month.

The ranchmen are appealing to the state for assistance in ridding the ranches of these pests. An attempt will be made to have the Legislature at its next session make an appropriation for the eradication of the wild animals.

Another Planet to be Discovered?

Prof. W. H. Pickering of the Harvard Observatory has announced that a planet belonging to our solar system, and hitherto unknown, lying beyond the orbit of Neptune, is likely to be found in 1909. This is not one of a number of asteroids that are continually being found but a full-fledged planet, far beyond any hitherto known member of the solar system. One can hardly imagine the immense amount of careful observation and painstaking mathematical calculations necessary to compute the attractions and perturbations which it has caused to other planets, and the triumph of mathematical science if it should prove to be found where expected. The discovery of the planet Neptune was foretold by La Verrier and Adams. Astronomy is called the queen of the physical sciences, and is practically the most useless of all. It is of use solely for navigation, and not much for that.

President Calls Conference to Discuss Future of Waifs

"The best way to care for dependent children is in the family home" says President Roosevelt in a letter, calling a conference to be held in Washington, January 25 and 26, for the discussion of the dependent child problem. With about 150,000 children coming within that class in the United States, the question has awakened some interest.

In many states little or no child saving work is done; and in many the organizations are greatly handicapped by the lack of appreciation and of adequate financial support. This is an important work as it affects all of us in some way or other. It is worthy of our support. We are glad that our church has interested herself to the extent of founding an orphans' home. But the work is not appreciated and supported the way it ought in order to do efficient work.

The Panama Canal

President-elect Taft will sail for the Isthmus of Panama on or about January 25th. The armored cruisers "Montana" and North Carolina will carry him and associates. He will be accompanied by several eminent civil engineers. It is supposed one of these will be Alfred Noble, recently connected with the construction of the Pennsylvania Railroad Company's tunnels under the Hudson River at New York. Mr. Noble was one of the five engineers who recommended the use of the locks in the canal. The recent loss of a part of the unfinished Gatun dam has excited interest in the question whether the lock plan can be safely used. A thorough inquiry will be made by the experts accompanying President-elect Taft. A final decision is then to be made as to the type of the canal.

Aerial Navigation

Aerial navigation by aeroplane is practically assured. The two foremost aeroplanists in the world today are the two brothers Orrville and Wilbur Wright, from Dayton, Ohio. During the past few years they have been experimenting with these heavier than air crafts. They have made a number of succesful flights, almost weekly they surpass their former records. Recently Wilbur, who is in France, established a world record by flying about 90 miles in two hours and nine minutes.

The use of the aeroplane as a means of transportation seems to be assured. It will be a matter of some time until it will be perfected to the extent that it can be put to a commercial use. Even at the present a company is proposed for the purpose of establishing an air ship line between New York and Boston.

With the dawn of the new year state wide prohibition became effective in at least two southern states, Mississippi and North Carolina. At the same time the mail-order liquor houses in neighboring states were preparing for an expected increase in their trade. This source of supply may be cut of by legislation prohibiting interstate shipments.

The South seems to be making more rapid strides in ridding herself of this curse than the North. It has been conclusively proved that the saloon is a financial as well as a moral loss to any community. The present temperance movement receives its impetus from the fact that it is being considered as an economic, rather than a moral problem.

After the Pennsylvania Railroad has more nearly completed its terminal station and other improvements in New York City, work will be started on a bridge to connect Port Morris a suburb of New York and Queens County, Long Island. The bridge as planned will be in many respects the most daring and remarkable engineering feats ever proposed. With the approaches it will be three miles long, spanning the Hell Gate ship channel with an enormous arch 1000 feet in the clear. The entire bridge, except the piers for the arch, will be of steel, having an estimate weight of 80,000 tons. It will be high enough above the channel to allow the largest ships to pass underneath.

The alien population of the United States last year increased only 6,298. Nearly three-fourth of a million foreigners came to this country, but nearly as many returned to their native country. The lack of work due to the financial depression last year was the cause for so many leaving America. Many of these will return as soon as trade conditions justify. They will not return as steerage, wearing their peculiar garb, but as passengers in American dress. During the coming year there will probably be a great influx to this country from Southern Italy, due to the recent earthquakes in that section.

Miscellaneous

Migration Saps Ireland, Is Priest's Warning

Everywhere I went in Ireland last summer, says William E. Curtis in the Record Herald, I found tracts and pamphlets against emigration to America offered to the public in the Roman Catholic churches. In every cathedral and church, near the main entrance, is a tray of pamphlets, neatly arranged in compartments with a notice to drop a penny in the box and help yourself. Some of the larger publications are a six pence. Most of them are religious or temperance tracts, incidents in church history lives of the saints and martyrs, and there are two or three collections of hymns. All bear the imprint of the Catholic Truth Society of Ireland.

Among this collection of literature which is thus quite widely distributed, may always be found several pamphlets against emmigration, and the most common is entitled "The Effects of Emmigration," by Rev. Richard J. Kelley. It is quite a little booklet of thirty-two pages, containing the most extraordinary statements concerning conditions in the United States that can be imagined. Father Kelley contends truthfully "that the tide of emmigration to America is sapping the strength and destroying the vigor of Ireland. It is a practical bleeding to death of the nation," and he declares that "unless it is soon arrested it will leave Ireland hopeless and pulseless. We all owe it to our dear native land to do all that we can to keep the young people at home, and while it is the duty we owe to our country, it is equally a duty we owe to the foolish youngsters who are straining in leash until they can clear away to America. We must keep them from entering the awful maelstrom of struggling, striving, stifling, humanity in American cities, wherein are concentrated more human misery, wretchedness and vice than can be found within the four seas of Ireland. There mortality is at its highest and morality at its lowest—body and soul are scourged and scarred in the furious fight for life.

"Emmigration today," continues the pamphlet, "is doing more damage, affecting more havoc and ruin in Ireland and to Ireland, socially, industrially, and politically, than the previous 700 years of wars, misgovernment, oppression, confisciation, persecution. Within the last fifty years more of the best blood of the country has been lost by emmigration than was spilled in all the seven centuries, with its wars with England. More of the best brains of the country have expatriated themselves than were killed in Europe during the whole of the Napoleonic wars. Fields are desolate, towns depopulated, and once the people leave the land, they will never return to it. If the depopulation of Ireland keeps on at this present rate of some forty to fifty thousand a year in a few years more Ireland will find itself practically reduced to the condition of a desert. It will then be beyond salvation and beyond redemption."

Over 30,000 Workingmen Are Killed

Between 30,000 and 35,000 killed and 2,000,000 injured is the accident record in the United States during the last year among working-men, according to a bulletin on accidents issued by the bureau of labor. Of those employed in factories and workshops it is stated that probably the most exposed class are the workers in iron and steel. Fatal accidents among electricians and electric linemen and miners are excessive, while railroad trainmen were killed in the proportion of 7.46 per 1,000 employes.

(Continued from page 36)

conviction about the identity of one character in this little drama of self-sacrifice. It seemed that this tale was a kind of memorial, the laying of a wreath on a grave, the only tribute that could be paid to a brave man who had given up for his friend something rather more difficult to give up than life itself. And the fine thing about it all was that, without any sentimentality or fancifulness, one could see how this had changed the successful man's whole attitude toward the world, leaving him with a sense of obligation and of a necessity to pass something on to others.—Selected.

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CHRISTIAN MONITOR

MARCH, 1909

PRAYER

I do not undertake to say
  That literal answers come from Heaven,
But I know this—that when I pray,
  A comfort, a support is given
That helps me rise o'er earthly things
As larks soar on airy wings.

In vain the wise philosopher
  Points out to me my fabric's flaws,
In vain the scientists aver
  That "all things are controlled by laws."
My life has taught me day by day
That it availeth much to pray.

I do not stop to reason out
  The why and how. I do not care,
Since I know this, that when I doubt,
  Life seems a blackness of despair,
The world a tomb, and when I trust,
Sweet blossoms spring up in the dust.

Since I know in the darkest hour,
  If I lift my soul up in prayer,
Some sympathetic loving Power
  Sends hope and comfort to me there.
Since balm is sent to ease my pain,
What need to argue or explain?

Prayer has a sweet refining grace,
  It educates the soul and heart.
It lends a luster to the face,
  And by its elevating art
It gives the mind an inner sight
That brings it near the Infinite.

From our gross selves it helps us rise
  To something which we yet may be.
And so I ask not to be wise,
  If thus my faith is lost to me.
Faith that with angels' voice and touch,
Says, "Pray, for prayer availeth much."

—Selected.

Question Page

Mission

Who were some of the first missionaries to work among the American Indians?

A Brother.

A full record of the first mission work among the Indians has never been gathered. According to the first charters and other records the prime motive of the early Pilgrims was to win the Indians to their religion by their consistent living. Perhaps the earliest report of mission work sent back to old England was in 1634, in which they say, "Ten Indians, besides divers of the Indian children, Boyes and Girles, we received into our houses, who are long since civilized and in subjection to us, are described as having shown some inclination toward Christianity."

The first man of whom we have record that could be called a missionary to the Indians is Roger Williams. His life is one of interest and adventure among the natives. He arrived in Boston February 5, 1631, and about this time began his work among the Indians. At the same time being assistant Pastor of a church in Plymouth. The next man that follows is Henry Dunster. The first President of Harvard College.

John Eliot had come to America in 1631 and began his work among the Indians in 1646. When he preached to a band of Indians at Nonantum. In part as a result of his zeal among the natives of America a mission society was organized in England. The Society for the Propagation of the Gospel in New England.

Eloit also translated the Bible (1661-1663) into Indian.

What is a good book to read on Missions?

The answer to this question depends on what phase of missions the writer has in mind. The best book I know on what we mean by evangelization of the world, is a book written by John R. Mott, "The Evangelization of the World in this Generation."

Is there any Mission book on India?

A number of books have been written. We suggest two here: "India, A Problem," by Elder W. B. Stover. This book deals with India, its people, religions and customs. Also a review of the missionary work of all denominations at work in India. Another book is Bishop Thoburn's "The Christian Conquest of India."

Educational

Referring to an inquiry and reply in the February issue of "Christian Monitor." "Young Farmer" might be interested to know that the State of Minnesota provides a three year's course in agriculture (6 mo. each) which is the equivalent of high school work and open to young people who have creditably passed the 8th grade. Further information given by State Agricultural School, St. Paul, Minn.

A. Janzen.

Mountain Lake, Minn.

THAT DOG AND THE BONE

W. B. Stoddard.

Looking from the car window I saw a dog running with a bone to a place in the field where he tried to bury it. Unfortunately the place selected was unfavorable. The ground was hard. After much scratching the bone was placed and an effort made to cover, but work as hard as he could there was much of the bone uncovered. I said to myself, that dog has needs and he knows it. He is likely to have future need for which he wants to provide. He is using the best wisdom he has. Meat is short, but he has the bone. He knows that other dogs like bones, and if he is to keep such as he has for "a rainy day" he must lay it away. Using his best wisdom he makes selection. We admire the dog's design, but stop. Has he been wise? Was not there better food to be stored, and a better place of storage? Had the ground been soft the storage would have been better. We say he was only a dog and did the best he knew.

Man has needs and will have needs if he continues on earth. He recognizes the need of laying by for the future. Some men select the lodge as the place where they may lay by in store. In its secrecy they think to hide away, but they find the soil hard, and their storage bone sticks out. There was little to nourish in the bone. There is little to sustain in the lodge. The insecurity of the bone would be evident to the next dog coming that way. He would likely pity the first dog's judgment, and appropriate his bone. Those who run the lodges get what other men deposit. The wise dog would if possible get something more likely to satisfy in time of need and make surer his deposit. The ignorance of the dog might excuse for his action, but how about the man that puts his money into a lodge that he would know would fail should he calmly think and figure promise and result for five minutes?

The worldling who has nothing but a bone, and no wisdom to care for it, may be pitied for entering associations not on a business basis, but the Christian man should use his intellect to better purpose. He may have the meat that will be needed on "the rainy day," and need not go shivering to some cold field only to find his treasure carried away by some one sharper than he.

Washington, D. C.

Never trifle with one sin. It is like a little cloud which, as a poet has said, may hold a hurricane in its grasp. The next sin you commit may have a mighty effect in the blighting of your life. You do not know the streams that may flow from that fountain—not a mere act, but a fountain of evil.—Andrew A. Bonar.

MANY HANDS MAKE LIGHT WORK

Seldom has this proverb received a better exemplification than in the thorough "going over" given one of our transatlantic steamers on discharging its living freight, preparatory to the return voyage. This is the program, according to an article in The Youth's Companion by W. G. Fitzgerald:—

It need hardly be said that every man and boy knows his post and what is expected of him. Scaffoldings are built about the great smoke-stacks, and up there painters scrape and lay on new coats. The next day may find them at work on the hull. Stalwart sailors are washing down the walls of the deck-houses. The stewards are stripping the berths in the state-rooms; and the linen-steward with his staff is counting all the soiled linen with amazing rapidity. The table-stewards are busy in the great saloons with their silver; there are boys in the pantries washing dishes with most unboy-like alacrity.

The head steward, with a telephone by his side and a line of his subordinates before him, is busy with accounts, breakage losses, and the like. He divides the state-rooms into groups of ten, with a "captain" over each group.

House-cleaning in the steerage quarters is, of course, much simpler, although not less thorough. Everything that might be injured is first of all removed and then various lengths of hose are brought into play, throwing tremendously powerful streams of water.

The men are, of course, barefooted, and are followed by their mates, wielding brooms, brushes and scrub cloths. There are stalwart men even down in the hold, getting it ready for fresh mountains of baggage and cargo! The tremendously powerful engines, now still and silent, are likewise being overhauled, polished and oiled, and in less time than it would take one of our housewives to clean her little suburban or country dwelling, the ship is suddenly pronounced "ready" to receive two or three thousand more or less fastidious passengers. —Wellspring.

HOW TO BREAK A HABIT

A minister offered a prize to the boy who would write the best composition in five minutes on "How to Overcome a Habit."

The prize went to a lad of nine years. The following is his essay:

"Well, sir, habit is hard to overcome. If you take off the first letter, it does not change 'a bit.' If you take off another you still have a 'bit' left. If you take off still another, the whole of 'it' remains. If you take off another it is wholly used up; all of which goes to show that if you want to get rid of a habit you must throw it off altogether.—Western Christian Advocate.

Observation more than books, experience rather than persons, are the prime educators.—A. B. Olcott.

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THE PENGUIN EGG

During the past few years an increasing trade has been built up in South Africa in the sale of penguin eggs, the value of which as a comestible has become widely recognized, and today the industry has attained extensive proportions. The egg of this sea-fowl has excellent nourishing qualities, which combined with the fact that it is easily digested renders it a suitable article of diet for invalids. Though the bird subsists on fish the flavor of the eggs is not widely dissimilar from that of the domestic hen, and in South Africa is much preferred to the latter. A curious feature in cooking is that the albumen does not become solidified and of an opaque whiteness as does that of the chicken's egg, but retains its jelly-like character and is of a pale blue color. In size the egg approximates that of the goose or terrapin. During the past few months consignments of these eggs have been exported to Great Britain, and although their characteristics are unfamiliar the easily digestible qualities of the edible have been quickly appreciated and the trade in the article is rapidly extending.

The eggs are obtained from the group of rocky islets off the southwestern coast of Cape Colony within easy reach of Cape Town, of which the islands of Dassen, Jutten and Malagassen are the largest and most important. These islets, which do not aggregate more than about fifty acres in extent, are merely the abode of wild sea-fowl, among which the penguin over-whelmingly predominates, and owing to their barren nature are quite uninhabited with the exception of the rangers appointed by the South African government who reside thereon, since the islands are government property. Formerly they were merely exploited for their valuable and extensive guano deposits, the right to work which was awarded by tender by the government. Today, although guano is still exported, penguin eggs constitute the most important product, and a strict surveillance is maintained in order to protect the birds and their eggs.

The low-lying coast portions of the islands constitute the haunts of these sea-fowl which abound in such prolific numbers that it is impossible to walk along the shore without coming into contact with them. The birds are remarkably tame and do not evince the slightest alarm at the approach of a stranger. Indeed it is difficult to make your way along the coast without jostling them, and as they make no attempt to move on one side to facilitate the visitor's progress they have to be pushed unceremoniously aside, an action which causes them to give vent to a savage snap. Such tameness is somewhat curious, since when castaways out scavenging for food are caught by unpropitious winds, currents, or stormy weather and, unable to make their return to their home, are cast up on the mainland, they exhibit extreme timidity, hurrying away to some refuge upon human approach.

So extensive are their numbers that the resident ofncial's house has had to be encircled by a low wall about two feet in height to prevent the birds over-running the dwelling. Owing to the absence of wings the birds are perforcedly compelled to keep to the low-lying shore line, where they fashion their primitive nests, consisting for the most parts of mere holes in the sand, in which they deposit their eggs. At the same time they are very jealous of their territory and resent the intrusions of any other birds. Should an unfortunate wanderer alight on the shore such action is the signal for instant battle. The penguins viciously attack the interloper in force and compel him to beat a hurried retreat, or should he be exhausted he is straightway dispatched.

The islands are never visited except by the boats bringing stores for the rangers and the men engaged in the collection of the guano and the eggs, the government keeping the birds as free from outside disturbance as possible. The egg-collecting season extends through three months of the year, March, April and May, and is carried out upon thoroughly comprehensive lines. The collectors wrap their legs in some stout material to secure protection against the sharp bills of the birds, who make vicious attacks while their nests are being robbed, while in their hands they carry a short club carrying an iron crook at the lower end.

The task of scouring the islands for eggs is carried on simultaneously, and the work is so arranged that the whole of the nests may be cleared in a single day. The men have to elbow their way among the birds who refuse to budge an inch. They cannot be frightened from their nests where they sit on their eggs in sullen indifference. To attempt to eject the bird with the hands would be to invite a savage snap, so the collector deftly inserts his crooked club beneath the bird and scoops out the eggs from under the hen. Naturally such a summary proceeding is keenly resented by the bird, which bites at the collector's legs.

The collection is then packed in boxes which are dispatched at frequent intervals to the mainland in small sailing craft and disposed of. Egg collecting is not carried out every day, but a day or two are allowed to elapse between each raid. The penguins are most prolific layers, as may be shown from the fact that during the short season of three months no less than five million eggs are collected. Upon the last day of the collecting period the men make a final search and every egg on the islands is removed. The birds are then left alone through the brooding season, and in this manner, despite the wholesale robbery of their nests, they perpetuate their species in increasing numbers every year, while the fact that their ranks suffer no diminution from the hands of marauders, owing to government protection, tends to increase their value from the egg point of view, since they multiply very extensively and rapidly.

During the brooding period no guano collection is permitted, the object being to afford the birds the utmost preservation from disturbance. The only occasional visitors are members of the Agriculture Department of the government, who repair to the islands in order to study the habits of the penguin at close quarters, which investigations have contributed very appreciably to our knowledge of these birds. After the brooding season is over the resident rangers make a thorough survey of the islands, destroying all eggs that have proved infertile, a similar action being taken intermittently during the close period, the object being to prevent the egg collectors inadvertently collecting any bad eggs when engaged in their pursuit.

The eggs, as already explained, constitute a favorite dish among the inhabitants of South Africa. They are cooked in a variety of ways, but the most popular method and one which it is stated enables the flavor of the egg to be obtained most satisfactorily is to boil it for a period of twenty minutes. This enables the yolk to become solidified, though it does not destroy the jelly-like consistency of the albumen, which retains its peculiar charcteristic no matter to what extent boiling or poaching may be prolonged. The contents are then removed from the shell and minced or mashed on a plate, to which are added liberal quantities of butter, salt, and pepper. Treated in this way the egg makes a most appetizing dish, which is greatly relished. If desired, the egg may be cooked and combined with other articles of diet such as salads and mayonnaise with equal success.—Scientific American Supplement.

Be not merely good; be good for something.—Thoreau.

EDITORIAL PAGE

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THE CHURCH AND THE LABORING MAN:—This is decidedly an age of organization. Lack of efficient organization invariably spells failure. The time was, when greater things than now, could be accomplished by a defective organization. Organization has been perfected to the extent, that that which at one time was deemed well nigh impossible is now accomplished with apparent ease. Even the masses will meekly submit to the will and wish of a few unscrupulous and selfish men entrenched behind an organization thought to be invulnerable and impregnable.

In this progress of organization almost every interest of human life is represented. The church has kept pace with the movement. She is perhaps better organized now than at any other time in her history for doing systematic and aggressive work. We have our denominational and interdenominational, national and world-wide organizations for the promotion of the interests of the Kingdom. We are perhaps getting larger returns for the effort and means expended, as a result of this organizing. There is danger of over-organization, that the church may be burdening herself with too much intricate machinery, so that, that which was intended as a means becomes the end. This danger, however, is not yet threatening our own church, as we lack an efficient organization to conserve and direct the expenditure of effort and means more economically.

The laboring man has not allowed himself to be outstripped in the matter of organizing. He is organized so that he can demand consideration for his rights and grievances. The labor union is a power in our industrial life that dare not be ignored.

Durng all of this organizing, it seems, the breach between the church and the laboring man has been constantly widening, that the wage earner is farther removed from the influence of the church. If this is true, there certainly is a reason for it. Is it because good organization tends towards a feeling of independence and self-sufficiency? Does the laboring man feel secure in his organizaton and consequently does not feel the need of the church? Is it because the church is forgetting that she needs these men? Conditions indicate that there is something vitally wrong. A canvass of the city and rural churches reveals the fact that a small per cent of the laboring men, or wage earners are identified with the church.

The Labor Union of which we hear so much of both favorable and adverse criticism is not the Labor Question of today. It is not a question whether ultimately labor or capital shall dominate. It is a question whether the labor movement will capture the church or vice versa.

There are four facts to be recognized in the labor question, which have been expressed by men who are making a study of the problem and giving their lives to solve it from a religious standpont:

1. The laboring man recognizes Christ as a leader or respects Him.
2. The average working man is naturally religious.
3. It is fundamentally a moral and religious question.
4. There never was a period when the working man was more responsive to the plea of the church.

Accepting the foregoing as true it is merely a matter of the church finding and adopting the proper method of work or way of approach. Judging from present conditions the methods used in the past were a failure, and the present methods are not bringing the desired results. Some of the methods in use now, if universally adopted, would be effective in largely solving the problem.

The evangelistic method so popular is not successfully reaching them. Many of the city missions are not contributing very much toward the solution of the problem, their work being largely among the women and children. Some other methods must evidently be employed.

The church does not attract them. There is no Gospel reason why she should not. It may be that she is not absolutely sincere, that the laboring man sees in her too much of pretense and not enough downright honesty. It may be that she is too formal, "having the form of godliness, but denying the power thereof." The laboring man is not slow in detecting a sham, and is quick to resent it. It may be that if the church would exercise a greater spirit of democracy she would be more attractive. Perhaps she is too aristocratic. Or possibly some of us look down upon the man who is a wage earner. Probably if the church would not recognize any class distinctions, and reach out with her strong arm to all, regardless of position in life, she would be more attractive and come nearer a solution of the problem.

That this is a great and vital question cannot be denied. That the church has come far short of her duty toward the laboring man, regardless of his short-comings and failures, is evident. This question looming up before us in such tremendous proportions needs our careful consideration. It becomes an individual and personal question. What we need is more sympathy and love for the laboring man, manifested in a practical and helpful way. A deeper interest in his welfare. If we all do this there is no danger of the church being captured by them.

MILITARISM:—Dr. Jefferson, in the Independent, sets forth the doctrine of peace, which is now the accepted creed of Christendom. The "peace-at-any-price" men who

now occupy the stage declare war can be avoided, "only by colossal armies and gigantic navies." A peculiar fact is, that among those who most strongly advocate peace are military and naval officers, who are constantly crying for a larger army and navy. These "peace-at-any-price" men have only begun their work. They are staunchly supported by the Navy League whose object is "to aid, improve and develop the efficiency of the Navy." They are putting forth strenuous efforts to create a public sentiment in favor of a large navy and are succeeding. Without a knowledge of the workings of the Navy League the naval legislation of the last few years cannot be understood. Dr. Jefferson concludes as follows:

"History shows that there are two scourges which humanity has any reason to fear. One is priestcraft, the other is militarism. No other demons have so tormented and blasted the life of nations as these. They both steal upon their victims with gradual and almost imperceptible approaches, but the end in both cases is death. Against both of them the founders of our republic set their faces like flint and they trained their children to fear and hate them also. The power of priestcraft has been broken. Church and State are separated in America and are not likely to be united. But militarism in the attractive garb of the Angel of Peace is making advances which no informed patriot can witness without alarm. Now that the Navy League has told us what it proposes to do, it is time for the churches and the labor unions to act. The Federal Council at Philadelphia has already blown the trumpet, and the time has come to prepare for battle."

The churches need to do some drastic teaching against Militarism to counteract this movement toward a greater army and navy.

A GREAT WASTE:—It is estimated by the Secretary of Agriculture that the rivers of the United States are annually conveying to the ocean not less than one billion tons of sediment; and that this sediment consists of the most valuable elements of the soil, the "cream of the soil." This loss exceeds all the land taxes of the whole country, and is constantly increasing. Besides impoverishing the soil, this sediment pollutes the water, endangering the lives of those who are compelled to use it, and reduces its value for manufacturing and other domestic purposes. This constantly increasing loss is due to the destruction of our forests, causing great floods. The Department of Agriculture insists that since these evils begin on the farm, decreasing farm values, the remedies must also begin on the farm. It becomes a national duty to prescribe and enforce remedies. Probably the best individual contribution the farmer can make, in the way of providing a remedy, is to farm more scientifically and intensely in place of careless extensive farming. Rather farm on a smaller scale and guard against the waste of soil and other losses. The small tracts of timber on the farms are a valuable asset, and should be preserved where the destruction of the timber would result in a waste of soil by floods.

Individual action will eventually result in collective efforts. To this the geologists add the consideration that the accumulation of sediment on the ocean bottom, changes the weight and stress on the earth's crust in its weaker portions, and is causing earthquakes. The farmer and the nation should institute measures to curb this tremendous loss.

OUR QUESTION PAGE:—We are adding a new feature to the paper in this number. Instead of having a question column in the various departments, we have decided to have a Question Page, on the second page of each issue, devoted to the answering of such helpful and practical questions, as our readers may have to ask. All questions bearing on any of the four departments having a department editor should be sent to the respective editor for answering, and all others to this office. All the questions will appear in due time on this Question Page.

This page is exclusively for our readers, giving you a channel through which you may be able to secure much needed and desired information. We urge the sending of questions. Let us fill this page each issue with good, practical, helpful questions. The success of this department depends entirely upon you, as far as the asking of questions is concerned. We will do our best to secure satisfactory answers, if we cannot secure an answer we will frankly tell you so. We will leave this department in your charge. If no questions appear it is because we have received none.

Our special club offer introduced in our preceding issue is still open. For a club of ten or more subscribers sent in at the same time we will send the paper one year for 75 cents. For a club of from five to nine subscribers, 85 cents. Any one sending in a club of ten paid subscriptions will receive the paper free for one year, or if already a subscriber may have the subscription extended.

Avail yourself of this opportunity, doing yourself a service and also your neighbor by securing the paper at reduced rates. Some of our readers are working to increase our circulation. Are you? If not, will you?

This offer will be open until April 1. This will give you ample time to make up a club.

In connection with this offer we are making another as follows: We will send the Christian Monitor until April 1910, including all the back numbers for $1.00. There are only a limited number of copies of the February issue left. This offer is good only while they last. Be prompt. Subscribe at once in order to get the first volume complete and the first four numbers of the second volume. A delay may cause you regrets. If you are a subscriber tell your neighbors and friends about these offers, they may be glad to take advantage of them. Subscriptions are constantly coming in. But as long as there is a home where the Christian Monitor should be a monthly visitor we will endeavor to introduce it there. Sample copies cheerfully sent upon request.

There is no picture better known or more admired than that if the "Last Supper," painted by Leonardo da Vinci, a picture of which is reproduced in this number of the Christian Monitor, accompanied by an instructive description. This painting, conceded by critics to be one of the masterpieces of art will bear much study. Study it carefully. It will aid you to get a clearer conception of the moment of surprise and consternation created that memorable night, when Christ said that one of them would betray Him. Such works of art are educative and tend to develop the aesthetic taste, the appreciation of good art.

CHRISTIAN LIFE

COME THOU WITH US

J. S. Musselman

In the book of Numbers, the tenth chapter and the twenty-ninth verse we have recorded the significant appeal of Moses to his father-in-law in language beautiful—"We are journeying unto the place where Jehovah said, I will give it you; come thou with us and we will do thee good, for Jehovah hath spoken good concerning Israel." These words naturally fall into four parts. First, a fact; second, an invitation; third, a promise; and fourth, a reason.

First, the fact. How clear and comprehensive it is! "We are journeying unto the place which Jehovah said, I will give it you." Nothing obscure, visionary or doubtful. Oh, how those words must have thrilled Moses himself as he looked back beyond Mt. Sinai, across the Red Sea into the brick-yards of Egypt and then facing about, looked forward to the inheritance! The writer of Hebrews, in meditating on this very picture, reproduced for the world the same sublime truth when he wrote: "For here we have no continuing city but we seek one to come." We may never be able to lead like Moses or to preach like Paul, but as effective Christian workers we must know positively what we are doing right now and where we are going.

Second, the invitation. "Come thou with us." It is not your name that we want, or your silver or your opinion or your influence. No, no, not simply one of these things, but all of them—yourself—"thou." "I seek not yours but you." And where was Moses? He was with Jehovah who was all in all. He was at that place where even the reproaches of Christ and the afflictions of the people of God were desired and esteemed greater than the pleasures of sin and the treasures of Egypt. Around him were a company of redeemed people, all brethren, happy and full of hope. In their midst was the tabernacle and the word of Jehovah and the pillar of cloud to lead the way. Yes, we are marching under orders and we cannot go with you, but you can come with us.

What a privilege to invite lost men to such a company. We are come to an innumerable company of angels, to the general assembly which are written in heaven, to a royal priesthood and a high priest who can be touched with the feelings of our infirmities being now in the presence of God for us. When the angels could not keep their habitation for joy, but appeared in the heavens to invite men to see the Babe in the manger, when God called out of His throne on high to men here below, inviting them to hear His beloved Son, when Jesus tramped these hills and valleys of ours with outstretched hand saying, "Come unto me," and when "the Spirit and the Bride say come," how can we keep silent? Where are we? Can we say, "Truly our fellowship is with the Father and with His Son, Jesus Christ?" If we can, then no man can come with us any length of time until he will "see" for himself like Nathaniel and exclaim, "Of a truth."

Third, the promise—"We will do thee good." Moses takes this obligation on himself. Only come, we will do the rest. He spoke from observation, from experience, and from commandment of Jehovah. Good because "one there is who is good" "whose we are and whom we serve." Good because of good association. Since "evil company doth corrupt good manners," good environment produces good results. Good because of good instruction in "the good and right way." Good because of good examples in word, in manner of life, in love, in faith, in purity, in suffering and patience. Good because of the general sharing of "all the spiritual blessing of heavenly things in Christ," and finally, good because we get the best in every respect.

Fourth, the reason. "For Jehovah hath spoken good concerning Israel." Israel was His peculiar treasure above all people and to her only did He promise to "open his good treasure." He was constantly with her day and night—"I will be with thee." He provided all this people needed, manna, quails, fresh water, and clothing. He protected them from their enemies, proving a very present help in time of trouble. And lastly He promised them an inheritance—the crown of all—a land of deliverance, a good land and a large, a land flowing with milk and honey. Moses shows that outside of Israel there was no hope but certain destruction as the wars later on show that every male in Midian was destroyed. Jehovah or idolatry, good or evil, sufficiency or want, shelter or exposure, freedom or bondage, blessings or cursings, life or death, "come" or "depart"—Which? "Come thou with us and we will do thee good."

Toronto, Ont.

IMPROPER RESOLUTIONS

Elva W. Greenawalt.

All resolutions are improper if God is not consulted concerning them. Prayer and resolution go together to obtain the best results. "The spirit indeed is willing but the flesh is weak."

There are several different kinds of resolutions. We have an example in the case of Naomi and her two daughters-in-law. Both resolved to go with her. Ruth kept her resolution but Orpha did not. She was easily influenced, an example of frail resolution. How often our so-called friends persuade us to do something we have resolved to quit.

We have another example in the parable of the man that had two sons and asked them to work in the vineyard. The first refused to go but later repented and went. The second agreed to go but did not. In the latter we have the example of a vain resolution. How many of this kind we have nowadays! So many people make resolutions and seemingly have no intention of carrying them out. This is decidedly wrong. It will not only hurt the individual in the eyes of others, but it will retard his own spiritual life. For example, take one starting in the Christian life. If he resolves in a half-hearted way and does not intend to carry it out and does not, surely it would have been much better for him if he had never made the resolution at all. I do not mean to say that one should see his way clear before attempting the Christian life, or anything else so far as that is concerned, but make a **firm** resolve and then by the help of God carry it out.

We all remember how Peter though he must die he would never deny Christ and then denied Him thrice the same night. This is a case of impulsive resolution so characteristic of Peter. He did not consider whether he could carry it out, but just expressed his feelings at that moment. This is, I think, a strong objection to a religion that is overly emotional. The individual gets worked up to a high tension and then does things he would not do under ordinary conditions, and after the spell is over there is a reaction which as a rule leaves him in a worse condition than before. I think then we should be careful to encourage no one to make resolutions when in a high emotional state unless we know him to be of such a nature that he will be able to remain faithful.

Sometimes because of something we desire very much, we are led to make rash resolutions. We have a good example of this recorded in Judges where Jepthah vowed that if his enemies would be delivered to him, he would upon his return home, sacrifice whatsoever came forth from his doors to meet him. His wish was granted; but on his return his only child came to meet him and he was compelled to sacrifice her according to his vow.

Surely these are sufficient examples to show plainly what a serious matter a vow or resolution is. Let us then be careful to make only proper resolutions and then be faithful to them at all events.

Goshen, Ind.

THE GREED FOR GOLD

Maud Petersheim.

Among all nations we find there is a great longing in human hearts to become rich. But how much wealth must be accumulated to satisfy that longing? This longing for gold or wealth becomes a habit, and as a noted man once said, "Habit is a cable; we weave a thread for it each day and soon it becomes so strong we cannot break it." So it is with this habit of laying up earthly treasure. Every bit of wealth we accumulate selfishly is a thread which makes up that great and powerful cable—**greed for gold.** This habit is formed in a way similar to the drink habit. When people take their first drink an appetite for more is created and every drink they take makes that appetite stronger until it becomes so strong a cable that it cannot be broken without divine help. In a great many cases when the Lord permits some people to have an abundance of riches, they become so attached to them that their only desire is to hoard up earthly treasures. I have known men to yield to great temptations because a little more wealth was in sight. So great is this greed for gold that people even sacrifice human flesh and blood for it. Oh, think of the great number of people murdered each year and the greed for gold the cause of so many of them. In I Tim. 6:9 we read, "But they that will be rich fall into temptation and a snare, and into many and hurtful lusts, which drown men in destruction and perdition." In the same chapter we read, "Charge them that are rich in this world, that they be not high minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy." I believe we all are familiar with the parable of a certain man who had a greater harvest than his barns could hold. After concluding to pull down his barns and build greater, he would say to his soul, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry," altogether forgetful of God, the Creator and Giver of his great harvest. How miserable this rich man must have felt when he heard the voice of God saying, "Thou fool; this night thy soul shall be required of thee; then whose shall these things be, which thou hast provided?" "So is he that layeth up treasures for himself and is not rich toward God." Dear friends, let us ever guard against this greed for earthly treasures, and lay up treasures for a home in heaven.

Kalona, Iowa.

THE HIGHEST IDEAL

The Christian standard of life is very high. Jesus taught that His disciples should not be as others. He said if they should lend to those who lend to them what does it signify? They will be no better than others. And if they should love only those who love them, what better are they than others? Do not even the heathen and publicans the same? Then the great teacher mounts to a lofty height and says: Forgive your enemies; do good to them that hate you and despitefully use you. And yet higher still He rises with His words of counsel and command: "Be ye therefore perfect as your Father in heaven is perfect."

Many opinions concerning this high teaching have been uttered by men. Some say this doctrine is absurd. Some say it tends to weakness. Some tell us that even Christians never attempt to put it into practice. And some have tried to explain it away, and make the standard of our Lord low enough to suit the ideas of men. An eminent English author has published an essay on "Religious Impossibilities," and another on "Moral Impossibilities," in which he seeks to find an explanation of these high teachings of our Lord in the extravagant method of Oriental teaching. But this will never do.

The glory of Christianity is that its standard of life and character is higher than any other. It is a perfect standard. The world has outgrown many ancient ideals, but it has not outgrown the ideals of Jesus, and never will, for they are perfect. It is also the beauty of Christianity that it requires impossible things of men, and provides grace to enable them to do impossible things. Those who say that no Christian ever attempted to keep these lofty precepts greatly err. Men and women have both tried and succeeded. Jesus Himself kept them, and taught men that He would supply to them the same divine energy wherewith He was able to do the will of His Father. We must confess our failures, but we cannot lay the blame on the New Testament standard of righteousness. We dare not explain away the exalted requirements of our Lord. We must seek that grace which is always sufficient in all things. This standard was too high for the age in which it was given. It is not too high for the measure of a perfect man. By the grace of God each one may rise to the measure of the standard of Christ.—The Christian Advocate.

A WINNING FACTOR

Put purpose into your life. That may be the saving element in it. Life looks attractive to youth, but there is nothing in it unless it is buttressed by a good purpose tenaciously adhered to.

One of the most pleasing things is to see a young man or young woman bending his or her energies for the fulfillment of some cherished life plan. Difficulties are met in a cheerful spirit. Hardship is endured with a smile. Disappointment only helps to stimulate ambition. Nothing is permitted to obscure the goal. But all things are made to contribute toward the rounding out of the life purpose.

On the other hand nothing is quite so disheartening as to see bright, capable and useful young people turn aside from the great opportunities of life. They have no special definite, interest in the game. No vision lures them on. They are entranced by the greatness, the grandeur, the glory of life.

Commit yourself to some high purpose. Order your life in accordance with some high and useful plan. Steer for a definite point. Don't drift. The drifters are heading for destruction. Many years ago a wise and pious soul wrote this: "A life without a purpose is a languid, drifting thing. Every day we ought to renew our purpose, saying to ourselves: This day let us make a sound beginning, for what we have hitherto done is naught."—Epworth Herald.

THE BIGNESS OF THE TRIFLING WRONG

A great deal that is right can be fatally marred by a very little thing that is wrong. It takes only a little thing to spoil a big thing. An outing in the finest and coolest of country air, with the best of meals, the most luxurious of houses, and the most comfortable and sleep-inviting beds, may be ruined by the bark of a dog, or the hum of a mosquito—if either one keeps faithfully at it through the night. A mere trifle like that has changed more than one paradise into an inferno. And it takes only a single serious trifle in the character of an otherwise strong, attractive man or woman to more than blot out all the attractions which might count for so much. It does not pay to overlook the little things, in our surroundings or in ourselves. It may seem an unfair principle, but it is inexorably true, that a little that is bad will more than offset a great deal that is good; while a little that is good will not offset the large evil. How it does behoove us to be vigilant against all evil, no matter how tiny!—Evangelical Messenger.

READ THIS SLOWLY AND THINK

Does my life please God?
Am I studying my Bible daily?
Am I enjoying my Christian life?
Is there any one I cannot forgive?
Have I ever won a soul for Christ?
How much time do I spend in prayer?
Am I trying to bring my friends to Christ?
Have I ever had a direct answer to prayer?
Is there anything I cannot give up for Christ?
Just where am I making my greatest mistake?
How does my life look to those who are not Christians?
How many things do I put before my religious duties?
Have I ever tried giving one-tenth of my income to the Lord?
Is the world being made better or worse by my living in it?
Am I doing anything I would condemn in others?—Presbyterian Endeavor.

Rather let my head stoop to the block than these knees bow to any save to the God of heaven.—Shakespeare.

MISSIONS

HOW SUCCEED

Rev. J. Stuart Holden of London taught some fundamental truths while he was in the United States last summer. One of the scriptures he made very practical was Luke 14:28-33, "For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, this man began to build and was not able to finish.

"Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassage and desireth conditions of peace. So likewise, whosoever he be of you that forsaketh not all that he hath, he can not be my disciple."

According to his interpretation the practical teaching of these verses is in the word "likewise" in verse 33 linked with "forsaking all" to the preceding verses, and shows how in the building and the work one is dependent on God in contrast to self sufficiency. You will notice verses 28-30 are concerning the work of building or constructing. The man has not built yet, but, intends to build and first sits down and counts the cost in order to avoid the embarrassment that would come from those who would see his failure to complete his work. In verses 31-32 is an illustration of one going forth to a warfare against the world, the flesh and the devil, or this is distructive. He must sit down first in this also, and catch a vision of the condition and strength of the enemies. All the activities of life are included in these two illustrations, building character and usefulness in the kingdom.

We need not figure long until we can know where we will land in our own strength, when we estimate the powers at work, the principalities, the world rulers of this darkness and the spiritual hosts of wickedness in the heavenly places. This is counting the cost.

On the other hand we notice the work and warfare are both the Lord's, and ours, only, because we are His. Then when we in part understand the infinite powers at the disposal of Him to whom the warfare belongs, it is but a reasonable service to present our bodies a living sacrifice which is acceptable to God. It is He that said, "I make thine enemies the footstool of thy feet."

In the real sense we do not need to fight. It is not that we use God but God uses us. It is ours to stand still and see the salvation of the Lord.

"This is not a distinction without a difference. The men and women who have wrought and fought most grandly and effectively have been those who have forsaken all that they had, in the way of wisdom, strength, power, and self-resource, and have taken every step and dealt every blow in the confidence and consciousness of alliance **with the Infinite God.** It was this which characterized the Master, Himself, and constituted part of His sublime self-emptying. As He declared, "The Son can do nothing of Himself," The Father which dwelleth in me He doeth the works," and so He explicitly affirmed that even His words were God-given words. May it not be that so much, both of our work and our warfare, fails of success, because, even when the **motive** is good the **method** is worldly, carnal, self-suggested? And how little do we, in prayer, first of all acknowledge God and seek His direction in all our steps. David's desire was to build a house for God—and it was well that it was in his heart. Moreover God wanted a house to be built, and Nathan the prophet gave his sanction and bade David go forward, assuring him that the Lord was with him. And yet David was not permitted to build the house. God's time and God's man had not yet come—showing us that good people may desire a good plan and agree to gather upon it, and yet fail to know God's mind! This we take to be one of the most significant lessons of Old Testament times."

EARLY IMPRESSIONS ON THE JAPANESE

The thought life of the child is an important factor in determining the destiny of the man. The Japanese home is a fair illustration. Shinto was the religion of Japan before Buddhism was introduced and after these many years still has a most permanent hold on the minds of those people. The reason of its lasting result as given by many is its vital union with the family life. Shinto is originally ancestor worship. The head of the family is the priest and this idea largely prevails in Japan today.

"The elementary beliefs in Shinto are that all the dead become gods, good or bad, according to their lives; that these gods, the spirits of the dead, remain in this world, in their tombs or in the homes which they occupied in life, and, though invisible, share in the life of the living; and, most important of all, that the happiness of the dead depends upon the care and service of the living, and, in turn, the happiness and prosperity of the living depends upon the spirits of the departed.

"They are not thought of as dead. They are believed to remain among those who loved them. Unseen they guard the home, and watch over the welfare of its inmates; they hover nightly in the glow of the shrine-lamp; and the stirring of its flame is the motion of them. They dwell mostly in their lettered tablets; from their shrine they observe and hear what happens in the house; they share the family joys and sorrows; they want affection; but the morning and evening greetings of the family are enough to make them happy. They require nourishment; but the vapor of food contents them. They are exacting only as regards the daily fulfilment of duty. To neglect them is a cruelty, is the proof of an evil heart; to cause them shame by ill conduct, to disgrace their name by bad actions is the supreme crime."

Their worship is not an occasional tribute to their ancestors as family worship is to our God in some of our homes, but at every meal the departed is remembered. And must have his part in the meal. In some homes where education and refinement have put away the images of foxes, the rice gods, gods of wealth and images of Buddah, the "god-shelf" with its "spirit sticks" is still carefully guarded, This one thing seems to remain in the Japanese mind longer than any other principle of religion.

A POINT OF CONTACT

John I. Byler.

Within each individual—man, woman and child—I believe lies a string, which if touched by the divine hand, will vibrate throughout all eternity.

Jesus said, "And I, if I be lifted up from the earth, will draw all men unto me." Well might Jesus bid His disciples tarry—the less the world saw of them, the better. If we would keep the self-life out of sight, one of the great hindrances to the triumphs of the Gospel would be solved.

Yet we fail frequently in the point of contact with men, but especially with the boys. The boy of the street is the greatest prize for which any church can work. To this all agree—but get the boy. To be sure this is the great problem. If we could only fully realize that in the most reckless, undesirable lad, who goes running by our door, with a cigarette in hand, oath on his lips, yelling at the top of his voice, is a diamond worth more than the whole world. All that is needed for his rescue is a friend. One who is willing to work, to polish by long untiring effort; one with a great deal of patience, whose life is hid with Christ in God.

A few days ago a prominent minister, in a conversation said, "The less you have to do with that element," speaking of the boys of the street, "the quicker you will be able to build a church." How sad. He further said, "It isn't worth while to work with such, you can't do anything with them, I have been here for years, I know them well." If ever my manhood was stirred it was then. These words ever since have been ringing in my ears; "Not worth while," and "The less you have to do with that element." Beloved, is it not worth while? Suppose Jesus would have said, "It is not worth while." But He considered it worth while, to sit on

the well and talk to a despised woman; He considered it worth while to call Zacchaeus from the sycamore tree and dine with him; He considered it worth while to notice the adultress, saying, "Neither do I condemn thee, Go and sin no more." and praise His name, He considered it worth while to die for these boys. Shall we say it is not worth while with a boy who is probably supporting himself and sometimes a mother or sister or both? Is it not worth while to work on an eternity bound soul in the most tender years? To be sure this is a problem. I am sure there are many who have given it much thought.

I think where this preacher and many fail is in their method. When once the mountain trout will bite at the same bait a lazy old catfish will, then you can catch boys on that which will interest old people. Some one said, "A boy has about two thousand muscles, and every one is used to make him go while not one to make him hold still." Since this is true he must have something to keep him busy. Another difficulty arises when we see they have such different dispositions. For this reason we often fail in the point of contact.

A lad, upon being asked about his conduct, answered, "Nobody cares nothing for me and so I don't care nothing for nobody else." This expression, which though very boy like, expresses a feeling which is only too true in many of these boys of the street. Very few people take an interest in these lads. It is sad indeed.

I do not claim to have solved the problem fully, but I do feel convinced that where one will really be a friend to them there is an immediate response. Boys as well as older folks need friends. They need some one who cares if he is sick, someone to encourage if he has done a manly deed, some one of whom he is ashamed if he does wrong, but in this busy age, only a few care and often these are not fitted to do much. In the past month I have come in close touch with about sixty boys and young men. I have their names and addresses and know many of the parents. Nearly all have been to four or five meetings. My success, if it can be so called, is due to my being one with them. The result of this cannot be told in time. This is only a very small part of what could be expected if one had the equipment necessary.

Boys like to associate. A boy is seldom alone if he can find company. So association is a great thing to look after. In summing up; we need a place for the boys where with his associates he can have a congenial place to play and enjoy himself ,under the supervision of some one who cares for him.

The result of this kind of work is simply wonderful. Many a lad is kept from wreck and ruin.

This work, however, is conducted on a social and industrial basis. The city says, it pays to care for the boys. Jacob Riis says, "Boys clubs are the best substitute for policeman's clubs." Now I wonder why, since this is such a valuable point of contact, with the boy and also parents, we do not seize the opportunity, rescue the boy and win the parents for righteousness and the kingdom of God? Special work for boys could be conducted at all our missions with very little extra expense. All that is needed is a building, with play room, reading room, and one room fitted for a work shop. Thus I am sure our point of contact would be doubled many times, and we would use the simple methods of our Master.

This method of work is apt to be misunderstood, not because it is wrong or that people are wrong, but because of people not being used to this plan. It is a recognized fact that different conditions confronting the Christian worker must be met with different methods in order to successfully cope with the conditions. This method, while not so applicable to our rural conditions, is one method to work successfully with the boy on the street.

In conclusion let me say, I see no other method with which to do the work with the boys. Who can tell what will result from a pure life, with Christ lifted up in manners, in word and in daily actions, by being in constant touch with these boys. Eternity alone will reveal what will be thus sown in these young lives. Pray for the boys of the street.

Youngstown, Ohio.

THE CHICAGO BOY

Anna Eash.

"What is a boy?" asked a speaker who was addressing a company of boys. One can hardly guess what answer was expected, but the following reply was given by one of the boys: "A boy is the beginning of a man." This same idea is expressed in the saying, "The boy is the father of the man." Perhaps the boy's way of saying it is the best and the clearest. Accepting the boy's definition of himself as truth, which no one would dispute, and considering that the man is the principle agent that God employs in the shaping of history and the execution of His will, and that the character of the man determines the character of the nations, our minds will at once realize the importance of the boy's relation to the success of any cause.

Not only is it true that the boy's relation to a cause is an important one, but it is equally true that he himself keenly feels that importance. He has been taught that such men as Lincoln, Washington, Garfield, Roosevelt, Napoleon, and also such as Frank and Jesse James and scores of others whose names have become familiar all were boys at one time and that it is possible for himself to become as popular. It is his ambition to be like them regardless of method, he wants to make a mark at any cost. Let me say again that every boy has an ideal, it may be his father or uncle, it might be some one prominent in politics or business. But nearly always it is the one who has just accomplished some marvelous feat. Although unconscious of the fact there are many men today whose lives are being patterned after and whose conduct helps to mould some boy's character. No boy is unreasonable in what he does, some of his actions may not be commendable it must be admitted, but are they not the result of hasty conclusions after studying some other person's life?

The discussion so far has not been so much on the Chicago boy as the boy in general. Much has been said of the bad boys of Chicago in speaking of the missions and their work. It is true there are boys whose lives are very wicked, but who is responsible? Are they? Are they not only practising some of the principles they have been taught? The work with the boys at the missions has been as far as man can tell, almost a failure. Only a few boys have been reached, very few attend the services, outside of the Sunday school, and the Sunday school they as a rule only attend until they reach a certain age then he thinks he is too big to go to Sunday school. Why is it? Has the worker not done his duty?

The most critical period in the life of a boy comes at the ages of 12 to 15 years. This is a time of great changes in all the phases of his being, and for a time he is inclined to be very unstable in his ways. Physically he grows very rapidly, his hands grow long, his hands and feet large and his voice changes. While he grows in size he does not seem to perfect his powers of control at the same ratio and consequently he becomes awkward in all his actions and movements. The growth of his own individuality makes him more inclined to resent all authority and the restrictions of the home. Consequently his social life is limited to his own gang of boys. The gang is more inclined to spend their time in the back alleys and empty lots. Some run away from home during this period. The public school or Sunday school has very little charm for the boys at this stage and the majority of them drop out at this time.

But the practical question is, What shall we do for this boy? This is the boy problem. In the first place we should be careful with regard to his physical needs. He must have plenty of good food, sleep and out door exercise, he should have work to do, but should not be overworked.

He will learn to respect authority if it be reasonable and sympathetic, but his own growing individuality must be guided and not crushed. We should not expect him to be a good little boy or a pious old gentleman, but he will quickly respond if we expect him to be a strong young man. Overlook many of his mistakes and encourage his good tendencies. The heroic within him can be turned to good account by supplying him with plenty of good reading material, taken from the Bible. His gang spirit can also be turned to a good purpose in the Sunday school class and in the reading of good books. In general the boy needs to be understood and loved.

There is a reason for conditions as they exist. The boy is under religious influence one hour in a week. Where is he the rest of the 167 hours? Several years in this city is enough to give one only a partial idea of the forces working on the boy. He has no more than returned from Sunday school until the father sends him for beer. If the father can drink beer why can't the boy? His evenings and leisure hours are spent in the alleys

and hidden corners shooting crap. He also has a chance to smoke a cigarette or perhaps a pipe. All the big fellows smoke, why can't the boy? He may be sent on an errand, or be it where it may, the boy has abundant opportunities to see men puzzling their brains over the racing charts of the Chicago-American, one of the curses of the American home. He says grown folks can bet and gamble why can't the boy? It may be in the columns of the Chicago-American, or some other news paper, that he reads of the boy bandit and how he escaped capture. Other people can rob and murder and have their names published, why can't the boy? And then there is the social evil which is not advisable to discuss here because of the awfulness of its working in this city, and yet the boy is bad. Who is to blame? What can be done for this boy? Some one will say remove the evil forces at work on his life. Another will say you cannot remove the desire for it, therefore get the boy converted and change his desires and remove his environments.

Some methods employed to keep an interest among the boys in our Sunday school. One method is to give them something to look forward to. A teacher can hold a class of restless boys if he gives them something to look forward to, something new, different, surprising. No teacher can fail who has impressed the fact upon the minds of his class that there will be something doing next Sunday at the lesson hour the like of which they never heard before. It isn't so difficult after all to get the boys started right and to keep them going in the right direction if you keep them looking ahead. The only reason a boy gets off the track is because his parents didn't keep him looking forward to something all the time. If this is true in the home it is as true in the Sunday school. Boys live largely in the future tense. Another good method is to appeal to the boy nature. Try the boys with the heroic element found in Bible biographies; the courage of David, the pluck of the boy in Daniel, the heroism of Christ and His disciples. Then point them to the higher motives of those whose lives God has preserved for us, in order that we may learn from them. A boy wants something modern and very big. Give them live themes and you will interest them. Whatever else you are, be firm, gently firm, rather than harshly. Let your yea be yea and your nay be nay. Get them interested in Bible study, in selecting subjects get what we would call catchy, that is, bright and attractive. The half grown boy wants to deal with live things. He might have little interest in the genealogy of David, but he would assuredly feel a great deal of interest in the sling and the shepherd's bag of pebbles which proved the means of slaying the champion of the Philistines. He would be glad to know the size and shape of the pit into which Joseph was put by his brothers. He would search eagerly for a description of these things. Study is a habit, like most other things. Aim to make it so attractive that the boy who once cultivates it will never wish to drop it. Bible study if started right should hold the boy as the magnet holds the steel—should become a fixed, life long habit. To win the boys show them they have something to gain, something to do. The world needs practical heroic saints just now. The only material God has given us besides the girl is the ordinary boy. So the message to every boy's teacher is this, make the best of the gift God has given you.

Chicago, Ill.

ISLAM'S POWER LOST

Turkey has entered upon a new epoch in its history, which marks a great advance toward civilization. Turkey, for centuries, has been recognized as the center of Mohammedanism. Ruled by a despot, whose decrees were final, whose subjects were living in constant fear, deprived of liberty, and seemingly almost helpless. But most unexpectedly this absolute monarch was forced against his will to sanction a constitutional form of government, and this without a bloody revolution. The enmity between Mohammedan and Christian; between Jews and Moslems, which was thought inextinguishable has been replaced by friendship. "On the street corner of Beirut one of a street group will say, 'Hereafter you may know a Mohammedan when he goes to his mosque, a Christian when he goes to his church, and a Jew when he goes to his synagogue.'"

The present ruler, Abdul Hamid, came into power thirty-one years ago. Through the influence of diplomats he granted a constitution. The parliament had two sessions when the constitution was revoked during the Russo-Turkish war, when Russia would have dismembered Turkey, but for the intervention of European nations, who adjusted the difficulty, giving rise to the so-called Eastern question. The Sultan dismissed the men who put him in power, and began to rule alone. He proved to be a good diplomat, although shedding much blood to accomplish his ends.

He soon realized he could not well rule alone, so he surrounded himself with a body of assistants or advisors, who took advantage of their position to enrich themselves at the expense of the people. This cruelty and oppression gave rise to the young Turks party, which protested against the methods employed by these avaricious men. This action of the Young Turks induced the Sultan to form the most colossal spy system ever in existence. Under this system thousands were murdered, exiled and tortured. In spite of this vigilance the Young Turks, though unorganized at the time, grew stronger, and the exiled thousands were plotting against the Sultan in the European cities.

Finally some of the Turkish soldiers on the frontier, underfed and poorly clothed, saw the Austrian police across the border in good condition, well clothed and disciplined, they became disheartened and were easily influenced to join the Young Turks. The Sultan immediately sent some more soldiers to quell the disturbance but they were not allowed to land. The Sultan then appealed to the Sheikh-ul-Islam, the religious head of Islam, for permission to allow Moslems to fight Moslems, which was not granted. The Young Turks then demanded a constitutional form of government and other reforms which the Sultan granted. He promised under oath, which, according to the Mohammedan faith, is irrevocable, to support the constitution and bring about certain reforms.

One of the most significant consequences of the adoption of a constitution in Turkey was the abolition of the censorship of the press. The word "Armenia" was not allowed to be printed for any purpose. During the thirty-one years of the present reign the word "Murad" was not allowed in the language, because it was the name of the preceding ruler, who was dethroned. The word "fatat" meaning youth was not allowed because of it suggesting the "Young Turks." The word "republic" was always tabooed because it suggested another form of government.

Whether the Sultan will abide by his promises, time will tell. If he should violate his promise and return to the old regime, it will be impossible to subjugate the people as fully as before, because they have had a taste of liberty.

What does all this mean? Is it of vital interest to the Christian church? It means that the Moslem religion has received a mortal wound. Mohammedanism has lost its power. Old customs are breaking. Women are laying aside their heavy veils and venturing out into God's pure air and taking their place besides their husbands and are no longer slaves as formerly. What an opportunity for mission work in Moslem lands! A free press, equal rights, a wrecked false religion. What prospects and incentives to the friends of our coming Christ. This call should be sounded with a trumpet in the ears of the vast armies of America and England, that an army of holy men and women be dispatched with haste to the heat of the conflict and take Islam for Christ.

It is a door thrown widely open to the Christian Church to enter in. Will she hesitate? or will she joyfully enter in under the leadership of King Emanuel? R.

Bishop Warren, of the M. E Church, after putting the Home Department for five and a half years to a test, finds, (1) The Bible more widely and systematically studied in the home. (2) A better home environment for the children whose parents are not Christians. The Home Department stepping in and seeking to make Christians of them. (3) It overcomes the prejudices that so many people naturally cherish towards the church, and answers the criticism so frequently heard—"The church doesn't care anything for me."

The old Jerry McAuley Water Street Mission has passed its thirty-sixth year with the testimony to a season of unusual spiritual blessing. While suffering financially, alike with other institutions, the work has progressed along all lines. The cash receipts for food and shelter amounted to $5,899.31; Christmas fund $339.50, and general fund $5,109.24.

THE ANNUAL CHRISTMAS DINNER OF THE CHICAGO HOME MISSION

G. Henry Rutt.

In attempting to describe any scene or event the writer meets with the difficulty naturally arising from the attempt to describe events entirely new and unfamiliar to the reader. So that in describing the annual Christmas dinner of the Home Mission in Chicago, there is the danger that not all who read this article will be able to fully comprehend the exact conditions under which it is given.

In the first place I should like to displace the idea current in some sections that this dinner is given to several hundred half-starved, half-clothed, homeless and ill-kept children. The actual conditions are bad enough and it is by no means necessary to recite heart-rending and harrowing tales of poverty and suffering; and if the reader will allow the digression, I would like to say that I fear the wrong impression is sometimes left and the public is unintentionally misinformed by missionaries who ~~in~~ their enthusiasm to enlist sympathy and interest in their work, describe conditions existing in our large cities, which in real life are not as bad as they appear by narration.

This was very clearly illustrated when a certain man, accustomed to rural life, on arriving in the city, requested to be taken to some of the homes in which poverty was so great that the children ran about naked. Asked where he gained this impression of city life, he replied that it was gotten from a speech which a city missionary had given and I dare say, the mission worker had no intention whatever, of giving this impression.

With particular reference to the dinner, it was given in the Home Mission Hall on New Year's day, beginning at about two o'clock. The hall in many ways, is admirably adapted for an event of this kind. The room to the rear, used as a primary Sunday school room, was temporarily converted into a kitchen and the large room in front served as a dining room, in which three long tables extended the entire length with a seating capacity of about 180.

The basement of the building did service as a sort of reception room and registration bureau, to which every child holding a dinner ticket was admitted and the name and address of each taken. These tickets were previously distributed in the Sunday school, children's meeting and to those who would come to the Home Mission for their tickets. There were admitted to the basement enough children to fill the tables once and when all was ready they were allowed to go up stairs single file, and fill the tables.

After they were all seated a short opening exercise was held consisting of a song by some of the workers and friends, a short scripture lesson and prayer. The plates were then served by those appointed to do this part of the work and after all had been served and thanks had been given all began eating. After the dinner they passed out the front door to the street and the tables were immediately prepared for those who had been admitted to the basement in the meantime. In the same way about 365 children were fed.

The dinner consisted of mashed potatoes and chicken with a liberal supply of cake, pickles, rolls and oranges. After the children had all been cared for the workers and a large number of friends from the country and elsewhere, who had assisted in giving the dinner, were also served. Of these last there were about 100, making a total of 465 who enjoyed the Christmas dinner made possible by the many friends in the country who gave so liberally and whose greatest reward is the promise that "Inasmuch as ye did it unto one of the least of these . . . ye did it unto me."

In looking over this gathering of children several things came to the writer's mind. First of all, nearly every one seemed to be comfortably dressed and in the second place they behaved themselves with a dignity which would do credit to children having the advantages of Christian training.

But the most noticeable feature of all was that in nearly every face could be seen the characteristic features of the immigrant from Southern Europe. All born of foreign parents, there could be distinguished the Slav, the Pole, the Bohemian, with here and there a Lithuanian and an occasional face showing traces of Jewish descent, and in this promiscuously gathered audience, almost without exception, the English language was spoken. Unbidden, the great problem of foreign immigration thrusts itself upon us.

In conclusion: Is it advisable to continue giving this dinner? Or in other words what can be said in its favor? If the imparting of spiritual truths is the aim, I fear it fails in its purpose. But if the social and moral benefit is sufficient reason for giving it, the unconcealed delight with which the children entered into the spirit of the occasion would indicate clearly that it serves its purpose. And this last it seems to me, is in itself sufficient cause to say nothing of the spiritual and Christian influence which it has on the children.

This annual dinner cannot fail at Christmas-tide to add to the general joy of those who participate, to bring happiness at least for the time being, to help them forget for a while the sorrows and the troubles which surround them in their homes, and to bring to them the spirit of Christmas as expressed by the angels when they sang together because of the "good tidings of great joy, which shall be to ALL people."

Chicago, Ill.

The universal spirit of co-operation in missionary effort is becoming more and more marked. Representatives from nine women's boards or societies met in New York recently and organized a Council of Women for Home Missions. The objects of the council are the arrangement of interdenominational study courses and summer conferences, the presenting of home mission work in schools and colleges; the publication of literature bearing on the work; and concurrent effort on the field.

A MARVELOUS CONVERSION

Byron Hogle.

It is not very pleasant to make known to the world the failures, mistakes and short comings of one's life, yet to honor my God who has done so much for me and in the hope of helping some poor fallen brother who has or is now passing through the same ordeal as I have, I willingly and gladly give a brief sketch of my life.

I am now fifty years of age. My parents were good Christian people, belonging to the Methodist church. They could afford me a good education. I took advantage of the opportunity and acquired a fair education. At the age of twenty-one years my father started me in business, investing $3000 for me in the boot and shoe business. It was then I began to drink. In one year's time my partner and myself were compelled to close the store. We had squandered all of our capital for drink and in other sinful ways. I then secured a position as railroad clerk, which line of work I have followed up to the present time.

To condense this narrative will simply say, it has been nothing but drink with me from that time until the 16th of Dec., 1908. Losing position after position, my friends giving me up as hopeless. barred from my only sister's home on account of my habits, I myself having given up all hope, I could see no other way in which I could redeem myself. It was in that condition, down and out, homeless, friendless, drunk and disgusted, I staggered into the Happy Hour Mission on State street, Chicago. I listened the best I could to what was being said. My heart was touched and when the invitation was given to accept Christ, I in despair went forward and knelt at God's feet and asked Him for Christ's sake to forgive me my sins. I was in earnest and meant it and He heard my prayer.

The next day Bro. A. H. Leaman, superintendent of the Mennonite Home Mission, took me to his home on 18th street. It was there that I passed through the most awful experience of my life. For months I had been drinking heavily and the last two weeks of my drinking had eaten no food of any kind. Stopping the drink as soon as I entered the mission brought on delirium tremens. For three days and nights I suffered terribly. It was simply horrible what I passed through. I was determined, however, not to let go of Christ, and thank God I did not.

It was then that that good man of God, Bro. Leaman, his dear wife and the loving Christian workers of the mission stood by me. It seems as though they almost anticipated my every wish and want. Giving me that which was the best for me in my condition. Over two weeks have gone by and can say through the grace of God I have conquered and am fully trusting in Him. My desire today is that my life may be the means of bringing some friends of mine I have been praying for, to the foot of the cross.

Chicago, Ill.

THE HOME DEPARTMENT

Mrs. W. D. Detwiler.

(Many good Christian people would be willing to do Christian work if some definite method, in which they had confidence, was shown them. More wheels than necessary on a machine are a dead weight; not only useless, but a hindrance. On the other hand, undirected activity has proved ineffective. We are pleased to announce to our readers that we have secured one who can write from experience on the subject of the Home Department. Read what she has to say in this number and look for an article from her in the next number, treating the subject in greater detail. This method of Christian work has been very effective in rural districts as well as in city mission work.—Ed. Mission Department.)

What is the Home Department? It is getting the Sunday school lessons into those homes where they do not attend any Sunday school. The lesson quarterlies are carried to the homes by some good Sunday school worker, who can explain what it is and ask them kindly to take it, and try it for a quarter.

Why have a Home Department? To get the Bible read in the homes where people do not attend any Sunday school or church. It makes better people and better communities by getting Bible truths before the people, leading them to higher ideals and by and by brings people into the Sunday school where perhaps no other means could have brought them.

Who are on the Home Department? Any one, or everyone, that does not attend any Sunday school. The aged that are not able to go away from home, or the sick that may be able to read at home, but not able to leave home, those that have Sunday work, and are not able to attend but might be able to read over the Sunday school lesson some time during the week, those that are indifferent and would not read the Word.

How to have a Home Department. By working, choosing some one that is interested in Sunday school work, that loves Christ and His work enough to be interested in others, not only him or herself alone, but willing to sacrifice time, lay their own work at home aside for a little while, and go out and visit the homes, greet the people cordially and pleasantly, and talk with them about the good work, telling them that this is not our abiding place, but bringing before them the fact that sooner or later we must all leave here. A great many people that do not attend any religious services do not think of this truth as those working for the Master.

"Work while it is today for the night cometh when no man can work."

NOTES

Gathering Sheaves

The test of the success in true Christian work can not always be found in the numbers led to confess their Savior, and yet usually the first question the evangelist has to answer in reference to any series of meetings is "How many converts were there?" We do not mean to say God did not bless the efforts though there were one instead of twelve, but, we consider it as one evidence of God's blessing. If this same principle can be applied in the comparison of the foreign field with the home work we have room for improvement in the home field. Compare the work at Dhamtari, India, with your own district. The United Presbyterian church reports an ingathering of 1,655 souls on confession of their faith in a single year. 346 more than the previous year. In the foreign field the Christian people nearly always expect a larger ingathering each year than they had the previous year. Why should they not expect larger results when each convert becomes a living stone in the great building?

Prayer and Faith

The practical application of the Christian religion has always been the evidence of her superiority and power in the world. The heathen in India have many times been known to appeal to the Christians that they pray to their God on their behalf in time of plague, famine or other calamities. This attitude the heathen have taken toward the Christian's God has usually been brought about by a true interpretation of God's Word, and when its fruits were tested the Christian teacher was strengthened in his prayer life, and the heathen's faith increased.

The following is one example of God's dealing:

Worship and prayer were offered by the heathen to the spirits, but there was no answer to their entreaty. Some of the scholars were asked to pray to God, and the answer to their prayer was rain that same night. The heathen were greatly impressed, and there were many thanksgivings to God. The rain was copious, and they got in their seed. Then in a few days a green blade appeared, and the promise of abundance of food. Just then, however, a great swarm of locusts came down, and with the locusts an outcry of dispair. Again they prayed to God, saying something to the effect that "We prayed for rain, and He heard us, God. We were glad and thankful, and planted our seed. But now when the leaf has appeared above ground, you have locusts which must destroy our crop. Help us, God!" They had stopped praying when "wu-u-," a strong wind came tearing through the plain taking the locusts with it and leaving not one behind. Their crops were saved.—The Bombay Guardian.

Not Infidels

The following remarkable declaration was recently made by the Shiekh-ul-Islam, the religious head of Islam, regarding the commission of a certain crime:

"I confess that our people cannot yet be called civilized, and that our officials are not yet able to perform well their duties. This lawlessness is explained by some as an effervescence of religious feeling, in which they find an extenuating circumstance. In fact, however, this crime and its results show the ignorance of our people. There is no verse in the Koran which calls Christians infidels. The Koran gives this name to fire-worshippers, but toward the Christian, whom the Koran calls Nazarenes, it commands that Mohammedans should act as friends.

"For the application of the term 'infidel' to Christians, the Government has given occasion for political reasons. In times when war was to be proclaimed against certain Christian Governments, such ideas were made use of. The Koran, however, had commanded the cherishing of friendly relations with the Christians, whom it calls Nazarenes, and therefore the people were to refrain from making war against them.

"Thus the Mohammedans many times, instead of defending their religion, have in ignorance undertaken what was directly contrary to it. Unfortunately, the conduct of the Christians also has not been different from that of the Mohammedans, and they have met Mohammedan bigotry with bigotry on their own part."—The Independent.

What Some Hindus Say of Missions

During the past year a number of testimonies from Hindus of high standing and Brahman officials have been placed on record showing a spirit of appreciation of the missionaries' effort.

We could not expect India to pass through a reform that touches such a vital concern of the individual without some revolt, but the following paints a picture.

The intellectual, moral, and, to some extent, the religious regeneration of India is due to mission bodies. All the educational development of the nineteenth century is, more or less, due to missionaries, some of whom are ideal Christians. More lies before them: the realization of India's hope is with them.

Missionaries do not mask their object in coming to India. It is avowedly to evangelize her children by conviction. They do not use force or compulsion. . . . Their colleges and high schools hold their own among the best in the land, and some of the best among our men of light and leading are the alumni of those institutions. . . . We ought always to look upon these unselfish workers as India's real friends.—C. M. S. Gleaner.

CLIPPINGS

The Moravian Church, like the early Christian Church at Jerusalem, is small at the trunk, but wide in its branches. Of its 64,567 communicants but 6,197 live in Germany, while 32,478 are upon the foreign fields where its missionaries labor. It numbers 17,820 members in the United States and 6,457 in Great Britain. In every country its adherents are from three to four times its membership, since only the most zealous of its converts are fully prepared to assume the conditions of life which prevail in a church so thoroughly evangelistic.

The Apportionment Plan for missions is being generally adopted by the leading denominations and is proving a success. The Northern Baptists, of whom there are some 1,250,000, are asked to give for the year $1,500,000 for three general missionary societies, and 700,000 Congregationalists are appealed to for $2,000,000 for seven societies.

Bible Study

A FEW THOUGHTS

Some preach Christ for contention; so also do some study Christ who is the Word.

Arguing a point of Scripture is profitless when only done for arguments sake. Thus the Word loses its sacredness and the Book is apt to become a subject of debate rather than a power of salvation and food for perishing souls.

Differences of opinion will exist between men, but will never change the absolute meaning of the Scripture. Some day we shall **know** the fullness of its truth.

No man should think himself able to persuade all men to his way of thinking or looking at the Scripture. Among the greatest of scholars there are those who differ even after the most critical analysis of the text. An honest conviction may be held by anyone after he has fairly met and proved the opinions of others.

Prove all Scripture by the Scripture. The Word is its own interpreter. Jesus in the law was interpreted by Jesus in the sermon on the mount. "I came not to destroy, but to fulfill."

"Oh, how love I thy law: It is my meditation all the day."

The 119th Psalm should be read carefully and prayerfully in order to appreciate more fully the great truths and preciousness of the Word.

ONCE A WEEK STUDY

Study in Genesis

NINTH WEEK

The Wickedness of the Earth.—Gen. 6:1-8

I The Condition of the World.—V. 1.

1. Men Multiplied.—Gen. 1:28. This was according to the commandment of God. "Be fruitful and multiply and replenish the earth."
2. Daughters were born.. Both sexes were born, thus perpetuating the race as God had begun it.—Gen. 1:27. Daughters were born to the descendants of Cain as well as to those of Adam and Seth.—Gen. 4:22; 5:4, 7, etc.
3. Marriage. "Sons of God and daughters of men."—V. 2. The many strange and wierd interpretations of this passage of Scripture are too numerous and too inconsistent to notice. The only conclusion which would at all be in harmony with the Scripture would be, that the marriages were normal as to their natural relationship.—Matt. 24:37, 38. But the reading of the text and what follows would plainly indicate that the marriage of the "sons of God" with the "daughters of men" was not sanctioned by God. There can be no other explanation than that the sons of Adam and Seth took unto themselves wives of the family of Cain. Both races multiplied (v. 1). But the "sons of God" went astray in taking wives **"of all which they chose"** of the "daughters of men."

II. The Lord's Purpose.—V. 3.

1. Withdrawing spirit. "Not always strive."—I Pet. 3:19, 20. (R. V. Rule in or abide in). Resisting, quenching and rejecting the spirit, ultimately results in the withdrawing of the spirit. "Today, if you hear his voice, harden not your hearts."
   (a) The reason for it. "For that he also is flesh."—V. 5. The nature of man was that of following the flesh and not the spirit. The nature of the flesh was asserting itself.—Rom. 5:14; Gal. 5:16, 17.
   (b) The result of it. The cup of iniquity was nearly full. One hundred and twenty years was the time yet allotted. This scarcely specified the age limit of man after the flood. For seven generations after the flood none of the recorded ages fell to that limit. —Gen. 11.

III. The Wickedness of the World.—Vs. 4-7.

1. The giants. (Rephaim or Nephilim R. V.). Some authors interpret the word "violent men." The offspring of the intermarriage of the "sons of God" and "daughters of men." This was the result of the estrangement of the affections of the sons of the family of faith in the line of Seth.—A grand physical development but wicked hearts. —V. 5.
2. The wicked heart.—V. 5. "Man looketh on the outward appearance but God looketh on the heart." The lust of the hearts of God's sons was evil. God destroyed not the world for angels' sins but for the sins of men.
3. Repentance of God.—V. 6. God is grieved at men's sins. But God does not repent as man repents for errors and sins. God "turned," in His attitude toward the world, as the world "turned" in its attitude toward God. "He that is ashamed of me" "of him will I be ashamed." Also Isa. 55:3, 6, 7. The Lord has no pleasure in the death of the wicked. Their forsaking God became the instruments of their own destruction.
4. Destruction.—V. 7. The living creatures on the earth were all included in this destruction. (See Marg.).

IV. The grace of God..—V. 7; Tit. 2:11-14.

1. The grace of God is always bestowed where there is compliance with His will.

Suggestions for Study.—Marriage. "Sons of God." Christian liberty. The office of the Holy Spirit. Quenching the Spirit. Walking after the flesh. Physical and Spiritual development. Heart service. The sovereignty of God.

TENTH WEEK

Noah and the Ark.—Gen. 6:9-22

I. Noah and His Family.

1. His character.—V. 9. "Perfect"—see margin.
2. His fellowship.—V. 9. "Walked with God."—Gen. 5:22, 24. God "took" Enoch and "saved" Noah.
3. His sons.—V. 10. Shem, Ham, Japheth. Shem, the oldest, was born 98 years before the flood.—Gen. 11:10; Gen. 5:32. These sons were evidently born after God's determination to destroy the world.—Gen. 6:3. They were born of a man of faith.
4. His environment.—Vs. 11, 12. The human family had gone into a state of spiritual decay. The sons of God had degraded themselves to lustful and sensual beings, sowing to the flesh and ready to reap corruption. **Violence** reigned; the "men of renown" were men of blood.—Gen. 4:14, 23. The Nephilim (giants) were great destroyers. "All flesh had corrupted his way upon the earth." God's call to Noah was as his call to Abraham and to us; "Come out from among them."
   (a) Corrupt earth.—V. 11.
   (b) Violence.—V. 11.
   (c) All flesh corrupt in its ways.—V. 12.

II...God's purpose declared to Noah.—V. 13. See Gen. 18:16-22.

1. Towards man. Because of the sinfulness of men. God would make an end of all flesh. The end was already determined by God, yet not carried out. See Rev. 10:6.
2. The cause. Through men the earth was filled with violence.
3. The purpose mentioned. "Destroy them (see margin) from the earth." The earth itself was preserved for the generations of Noah. But the sinful population had all been destroyed.

III. The Ark.—Vs. 14-22.

1. Materials.—V. 14.
   (a) Gopher wood. Supposed to have been a species of resinous wood.
   (b) Pitch.—The pitch or slime (asphalt) found in many sections of that country. Since the word used here is the same as that used for "atonement" having in it the idea of "smearing over" or "covering" some draw from this pitching of the ark the symbol of atonement and salvation. Noah afterwards offered "blood" for the atonement of their sins.
2. Fashion.—Vs. 15, 16. With rooms, three stories, ample dimensions, window, (Am. Rev. "roof") door.
3. The need.—V. 17. The third time the Lord declares His purpose—it will certainly come to pass. See Vs. 7, 13.
4. The Covenant of the Ark.—V. 18. A means of salvation for those who may be saved. See Rom. 10:4-13; Heb. 10:14-22.

5. Salvation in the Ark.—Vs. 18-22.
   (a) The human family. Eight souls.
   (b) The creatures of the earth, of each kind.
   (c) The fowls of each kind.
   (d) Food for all.
   (e) The obedience of Noah.

Suggestions for Study.—The Righteousness of Noah. The Wickedness of the World. The nature of the flesh. The long-suffering of God. God's attitude toward men. Christ as an ark. God's Covenant.

ELEVENTH WEEK

The Ark and the Flood.—Gen. 7.

I. The Ark for the Righteous.—Vs. 1-16.

1. God's invitation.—Vs. 1-6. See Heb. 11:7. God's warnings were given to the world. See Gen. 6:3. Noah's faith was possible for all the world. The exercise of his faith condemned the unbelieving world and saved himself and family.

Note. God's long-suffering was exhausted. See Gen. 6:3 and I Pet. 3:20. The limit, one hundred and twenty years had been reached. Noah obeyed the commandments of God and the ark was the means of his safety.

Had the ungodly world not known the will of God there would have been no long-suffering on the part of God. During the 1656 years from the creation to the flood, Adam had been a witness for 930 years. Enoch the seventh from Adam lived from the year 622 until 987. Methuselah from 687 until the year of the flood, and Noah from 14 years after the death of Seth until the day of entering the ark. God did warn the Ante-deluvians and their judgment was just. God did not withdraw His spirit from them until they were past repentance.

2. God's separation.—Vs. 2-6. Yet seven days, final preparation.
   (a) The unclean animals.—V. 2.
   (b) The clean animals.—V. 2.
   (c) Fowls of the air.—V. 3.
   (d) The time.—V. 6.
3. God's fulfilment of His word.—Vs. 7-10.
   (a) Gathering of the families.—V. 7.
   (b) Gathering of the living creatures.—Vs. 8, 9.
   (c) The flood began.—V. 10.
4. The manner of it.—Vs. 11-16.
   (a) The time.—V. 11.
   (b) The manner and duration.—Vs. 11, 12.
   (c) The souls saved, their names.—V. 13.
   (d) The living creatures.—Vs. 14, 15.
   (e) God's seal upon them.—V. 16.

II. The flood for the Ungodly.—Vs. 17-24.

1. The prevailing waters.—Vs. 17-20. The fact that there was a flood is so well substantiated by facts and by traditions of many nations that it need no further proofs. To dispute it because it could not have been a natural phenomenon is of no consequence since it is associated with a special purpose and work of the Creator. The waters rose until the mountain tops were covered by fifteen cubits of water. The waters came miraculously and went away as they came.
2. The universal destruction.—Vs. 21-23.
   (a) All flesh upon the earth, fowl, cattle, beast, creeping thing, man.
   (b) All that had breath of life and that dwelt on dry land.
   (c) Every living creature on the earth's surface and in the air. The completeness of the destruction of all life on the earth is emphasized, there was no life remaining on the earth. Thus ended the race of all ungodly men, because the sons of God walked in the lust of their flesh and not after God.

IV The sure destruction.—V. 24.

V. The ark saved.—V. 23.

Suggestions for Study.—God's love of life. God's hatred of sin. The clean and the unclean. The power of testimony (God's preservation of witnesses). The ark and its contents. Saved in Christ. The one body in ark. God's complete works.

TWELFTH WEEK

Noah and a New World.—Gen. 8.

I. Resting in hope.—Vs. 1-5.

1. Remembered by God.—V. 1. The faithful servant in his frail craft and with his precious cargo, the sole survivors of the greatest catastrophe, floating on the fathomless waters amidst the storms of awful destruction, was safe—remembered by God. See Luke 12:22-30. God's care for His creatures. I Tim. 1:12. God's care for the soul. I Pet. 1:3-5. God's saving power unto the new life. Heb. 6:10-20.
2. Cessation of flood.—V. 2.
3. Abating of waters.—V. 3. One hundred and fifty days in which the mountains were covered with water. See Gen. 7:24.
4. The ark rested.—V. 4. The mountains of Ararat. The location is uncertain. It was on some height above others. See V. 5. The resting of the ark was the first confirmation of their hope of deliverance.
5. The mountains seen. Faith which waits will also see. See Heb. 11. Note the time indicated. An important event in the mind of Noah and his family.

II. The Messengers.—Vs. 5-12.

1. Messenger of death. The raven feeding upon carrion, going to and fro, feeding on the earth and resting in the ark. The awful work of death had been accomplished.
2. A messenger of life.—Vs. 8-12.
   (a) No place. No place for the dove but for the raven.
   (b) Life.—Vs. 10, 11. The olive branch, life and fruitfulness. A blessed boon to encourage Noah of the possibility of life again on the earth.
   (c) Home.—V. 12. The dove had found a place for her nest and her home.

III. The New World.—Vs. 13-22.

1. The earth prepared.—Vs. 13, 14. See Gen. 1:9, 10. As the first world was prepared by the separation of water from the earth so was the second.
2. The earth replenished.—Vs. 15,-10
   (a) By the Word.—Vs. 15, 16. Gen. 1:28.
   (b) By multiplying.—Vs. 17, 19.
3. The earth repeopled.—V. 18. A new generation, only is this, that they were saved through the flood. It was a special providence. See Ex. 32:10.
4. The Lord worshipped.—Vs. 20, 21.
   (a) An altar to God.—V. 20.
   (b) An offering to God.—V. 20. The need of the seven is here manifested. God saved His worshippers and saved offerings for them.
5. The new covenant.—Vs. 21, 22.
   (a) Of grace, knowing the nature of the heart of man.
   (b) Of mercy. The living would not again be thus destroyed and would in their life time be abundantly provided for.
   (c) The ground would not be cursed, as it was for Cain. See Gen. 4:11, 12. The descendants of Cain were now destroyed and the curse of Cain was in that sense not required.

Suggestions for Study.—The duration of the flood. The meaning of the flood Hope. Waiting for salvation. Our assurance of salvation. The new heaven and earth. New creation by faith. The need of grace. The nature of God's grace.

THIRTEENTH WEEK

The new commission.—Gen. 9:1-7.

I. For the families of the earth.—V. 1.

1. A blessing from God.
2. Noah and his sons. As the first family became the origin of the ante-deluvian world, so Noah and his sons were the origin of all the present inhabitants of the earth.
3. The earth replenished. The total destruction of all human life is here implied. Without the four families in the ark and the living creatures with them there would have been no life on the earth without a new creation.

The obligation, sacredness and blessing of home and family is very evident in this passage of Scripture.

II. The dominion of man over creation.—V. 2.

1. Their fear. Their subjection in a sense natural, they are made to be subject to man.
2. Delivered to man. See Gen. 1:28; Psa. 8; Heb. 2:6-8. Man's dominion over creation is supreme, but a greater one is required to overcome all things—death and the grave.

III. The subsistence of man.—Vs. 3, 4.

1. The meat. See Gen. 1:29. Before the flood no meat had been specified as food for man. While animals were used for sacrifice (Gen. 4:4; 3:2.) and Noah offered clean beasts and fowls for sacrifice it would seem as though the special distinction made in the clean and unclean up to this time was only for scrip-

tural purposes since no commission had yet been given for animals to be used as food, as sacrifices the "clean" would be a figure of the Holy One who would be a sacrifice for sin. Since all nations were one flesh and one faith, the use of **all kinds of flesh** for food was allowable. When God separated His people from Egypt and from the world it was indicated by separating their meat as a sign.—Lev. 20:25, 26. When this distinction was no longer recognized the sign was also removed.—Acts 10:15, 16.

2. The herb. See Gen. 1:29. The law regarding meat was a new one. The permission regarding the use of herbs or fruit was the same as before. **All things** refers to flesh as well as herbs.

3. Shedding blood.—V. 4. Required—partaking of a sacrifical nature pointing to the pouring out of the life of Him who should make atonement for sin. See Lev. 17:10- 15. This idea was perpetuated. See Acts 15:29.

IV. Regarding life.—Vs. 5, 6.

1. Regarding it—not to eat it.
2. Preserve it—man's life was endangered hence should care for it.
3. Esteem it—not esteeming life of fellow man would mean not esteeming his own life.
4. It is sacred—in the image of Creator.

V. Perpetuating the human race.—V. 7. Man should esteem highly that which God loves most.

Suggestions for Study.—Perpetuation or extinction of human race. National responsibilities. Survival of the fittest. Man's dominion. The overcoming life. Our dependence on God. Our sacrifice. Brotherly love. God's judgments for blood shed.

DEVOTIONAL STUDY

JOHN

Chapter Three

Name—Nicodemus Chapter.
Key Verse—Seven.
Best Verse—Sixteen.

I. SEEKING THE LIGHT.

1. Nicodemus.—A Pharisee who might have been satisfied with his righteousness. A ruler who might have taught rather than to seek instruction. He was an honest man who wanted to know the truth. A man who came by night to hear Jesus; but who openly defended Him, John 7:50, and honorably buried Him, John 19:39.

a. Inquiring.—V. 2. The teacher had power Himself divine by His miracles. Jesus' works testify of Himself to every honest heart. We should seek Him not for His miracles, but for His truth.

b. Learning.—Vs. 4-7. By his questions Nicodemus revealed his ignorance of the truths which Christ taught; but secured the light which he could not otherwise receive. The mind that does not inquire and seek to be taught cannot develop and gather knowledge. "He that willeth to do his will shall know."

2. Taught—Vs. 3-21.

a. Light from above (see margin V.3).—Nicodemus admitted that Jesus had come from above. Jesus taught him that he also must be born from above before it would be possible for him to see the light of God's kingdom. See John 1:12,13; John 3: 31. We must be born again, or anew (R. V.); but from **above.** Earthly life cannot reveal heavenly truth.

b. Of the Spirit.—Vs. 5-8. This section of the chapter is so variously understood that instead of being a sweet morsel of edifying truth it becomes a bitter root of contention. The soul that would see the kingdom must be born of heaven, and of those elements which are in every sense heavenly, from above. The sons of God are born of God. The agencies are spiritual. See verses 6-8. In verse 8 the Spirit only is mentioned. We do well to credit the Spirit with all that is due and to the Word which came down from heaven, a full portion of influence in making us new creatures, thus making water a symbol of a spiritual and heavenly force.

c. In mystery.—V. 8. In the silent precincts of the heart; in the deep meditations of the soul; though tossed about by conflict of mind and matter, heaven and earth, life and death; the Spirit works and recreates and manifests in His victorious effort the product of His heavenly creation.

d. Heavenly testing.—Vs. 10-13. "The Master in Israel" had been taught the letter and tradition of the Law. He should have understood more. Jesus told him in the language of natural things, by the "birth," "water," "flesh," and "wind," about the spiritual nature of the heavenly life; but he could not understand. Should God speak to us in the language of heaven itself we could not hear nor understand Him. May we not be thankful that the blessed truth of salvation was brought to us by the "Word made flesh?"

e. Scriptural testimony.—Vs. 14,15. The Scriptures bear witness of Jesus. The whole Book is full of figures, types and shadows of the coming Savior. Every means of salvation from sin, guilt or death pointed to Christ. The serpent in the wilderness which saved, even though it was a **serpent,** pointed to Christ **because** it saved. However, the faith in both instances must be the same, whether in Christ or in the serpent. The Son of Man saves only those who believe.

f. God's testimony.—Vs. 16-21. God proves His love and desire to save by sending His Son. This fact alone witnesses three things. (1) The need of salvation. (2)God's will for salvation. (3) The possibility of salvation. The possibility of salvation proves that condemnation is not God's purpose—V. 17.

If any soul is condemned it is on account of his attitude toward God's will and plan—V. 18.

The fact that some men will not believe proves their love for sin and darkness, not their ignorance or weakness—Vs. 19,20.

Those who are seeking light and salvation will, like Nicodemus, come to the One who can give it at their first opportunity—V. 21. Have we that light in our hearts?

II. THE WITNESS OF THE BRIDEGROOM'S FRIENDS—Vs. 22-36.

1. Jesus in Judea—V. 22. The mission of the Lord was to all of His people. He hastens on with His message to His brethren. His disciples baptized. See Jno. 4:2.

2. John the Baptist at Aenon—Vs. 23,24. An earnest industrious laborer. His work was not finished by once pointing to Jesus. He was constant in his testimony until he was cast into prison.

3. Who is the Bridegroom?—Vs. 25-36.

a. All men came to Jesus.—V. 26. It was not a question of mode; but of purifying that vexed the Jews—whose baptism was the right one (?).

John was being forsaken—he who began this work. They were following the one to whom he bore witness.

b. "I am not the Christ"—V. 28. John did only what he was sent to do—V. 27. He was only sent before Him. His mission was to direct them to Him. John could well be satisfied to see men following Jesus.

c. He that hath the Bride—Vs. 29,30. Were the people not gathering to Jesus? Was not He assembling His bride? As a friend of the Bridegroom, John rejoiced with the fulness of joy. Our joy in bringing others should be completed in the joy of Christ Himself.

d. The Bride—Vs. 31-36. Hears the voice of the Bridegroom—the testimony of Him that cometh from above (Vs. 31,32). Believes in the Father that sent Him (V. 33). Receives everlasting life through the power of the Bridegroom (Vs. 34-36).

e. The unbelieving—V. 36. The wrath of God abideth on them.

Chapter Four

Name—Woman of Samaria.
Key Verse—Ten.
Best Verse—Fourteen.

I. JESUS' CONCERN FOR JOHN.—Vs. 1-3. Having noted in the previous chapter John the Baptist's humility and concern for Jesus, it is pleasant to notice that Jesus did not attempt to lessen John's glory. John was sent of God and so was Jesus. They should not and did not antagonize each other. They exemplified the love of God.

II. THE SAMARITAN WOMAN.—Vs. 4-42.

1. Through Samaria.—Vs. 1-6. He came to some of the lost sheep of the house of Israel. He must needs go since the way led in that direction and because His heart led Him there. Jacob's well was a fitting place for Jacob's son to rest and refresh himself.

2. Drawing water.—Vs. 7-15.

a. Jesus' request.—V. 7. He was wearied and had nothing to drink (see V. 11) and had no scruples about breaking the tradition of the Jews. The Gospel of Jesus is a Gospel which meets people's needs rather than follows traditions.

b. Jesus' Gift.—V. 10. The woman could not understand this stranger nor His strange remarks. How thankful we should be that the truth has been made plain to us. We know the gift of God. We know Jesus

as the Son of God. We have asked and received the living water.

Jacob's gift was good; but Jesus' gift is greater by far. From Jacob's well the water must be drawn **up.** The water which Jesus gives comes from above.

c. The woman's request.—V. 15. The darkness of her soul could not comprehend the spiritual nature of Jesus' words simply because she did not understand the spiritual nature of Jesus.

3. Drinking at Jacob's Well.—Vs. 16-42.

a. Jesus revealing Himself.—Vs. 16-26. So strangely, so unassumingly, so certainly did Jesus unfold the truth concerning Himself that there was no alarm in the woman's heart but there was a conviction there which satisfied her that Jesus had given her the first taste of the water of life. She had at last drawn from the well of Father Jacob that which would be an eternal blessing to all of Jacob's children and to all the world besides.

b. The well overflowing.—Vs. 27-30. The testimony of the woman to the townspeople was the result of her own experience and conviction. It was not an elaborate sermon or learned exposition of the spiritual significance of well-digging and drawing water or the fulfillment of Jacob's promises. "Come out and see the man." He had told her and she believed. The simplest and most earnest testimonies are often the most refreshing and effective.

c. His own refreshing.—Vs. 31-38. "My meat is to do the will of Him that sent me." Refreshing others refreshed Himself. When the well within us overflows for others we too may drink and be refreshed. Are we thirsty for God's grace and love? Tell others of Him and His love, and we will realize the joy of the Lord in our own hearts. Shall we not go into the harvest and pray for more laborers also?

d. Refreshing for all.—Vs. 39-42. For two days Jesus tarried at Samaria and taught them so that many more believed. For two thousand years the well of living water has been pouring forth its flood of grace and life to the perishing world and today is as inexhaustible as then. The nations of the whole earth have come to Christ and all have been satisfied.

III. THE NOBLEMAN'S SON HEALED.—Vs. 43-54.

1. Jesus in Galilee.—Vs. 43-46. A prophet without honor. All of His honor came from Jerusalem where His own countrymen had seen His works. It takes a great deal of grace to convince those in our own homes of sincerity and zeal for Christ. Jesus also suffered thus.

2. The Nobleman of Capernaum.—Vs. 46-54.

a. His request.—V. 47. My son is at the point of death. Why should we plead Christ's grace and power? Because souls are at the point of death. He only can save.

b. His opportunity.—V. 49. Not for signs and wonders but for the life of his son he plead with the Lord. We should win souls for the sake of the souls and not to "add stars to our crowns." Those who hold fast to the Lord and have love for souls are the soul-winners.

c. His reward.—Vs. 50-54. "Go thy way." "The fever left him." The words of the Lord, "Thy son liveth," were the words of power. The man believed the work was done and the Lord glorified.

THE GREAT COMMISSION.—Jno. 17:18

J. S. Musselman.

"Lift up your eyes and look on the fields."

I. The appointment—"as even so"—Jno. 20: 21.

II. The authority—"all unto me"—Matt. 28:18; Eph. 1:20-22.

III. The principles—

1. "All the world"—"whole creation"—Mark 16:15 (II Pet. 3:9).
2. "Preach the Gospel."—Mark 16:15 (Luke 24:47).
3. "Baptize believers."—Matt. 28:19 (Acts 2:41).
4. "Teach believers to observe all things."—Matt. 28:20 (II Jno. 9).
5. "Saved or condemned."—Mark 16:16 (Rev. 21:27).

IV. The assurance—"I am with you."—Matt. 28:20.

Toronto, Ont.

"THANK YOU"

Several winters ago a woman was coming out from some public building when the heavy door swung back and made egress somewhat difficult. A little street urchin sprang to the rescue; and as he held open the door she said, "Thank you," and passed on.

"D'ye hear that?" said the boy to a companion standing near by him.

"No; what?"

"Why, that lady in sealskin said, "Thank ye' to the likes o' me."

Amused at the conversation which she could not help overhearing, the lady turned round and said to the boy:

"It always pays to be polite, my boy; remember that."

Years passed away; and last December, when doing her Christmas shopping, this same lady received an exceptional courtesy from a clerk in Boston, which caused her to remark to a friend who was with her:

"What a great comfort to be civilly treated once in a while—though I don't know that I blame the store clerks for being rude during the holiday trade."

The young man's quick ears caught the words, and said:

"Pardon me, madam, but you gave me my first lesson in politeness a few years ago."

The lady looked at him in amazement, while he related the little forgotten incident, and told her that the simple "Thank you" awakened his first ambiton to be somethng in the world. He went the next morning and applied for a situation as office boy in the establishment where he was now an honorable and trusted clerk.

Only two words, dropped into the treasury of a street conversation, but yielded returns of a certain kind more satisfactory than investments, stocks and bonds.—**The Congregationalist.**

THE BIBLE

S. P. Yoder.

'Mong all the books this world contains,
The Bible stands alone;
For here Authority Divine
On every page is shown.
The value of this wondrous Book
No one can estimate:
Without it, all mankind would lapse
Into the savage state.

A fount of knowledge and of truth,
Which none can e'er exhaust;
A mine of pure, God-given wealth,
Yet offered without cost.
And all who search its pages well,
Great golden truths may see;
And all who will may draw therefrom
Life-giving waters free.

The Organ of God's kingdom here,
Its words make all things new
To those who love its precious truths
And live its precepts too.
For by its glorious light we see
Where wisdom would begin,
There first must be removed the vile
And loathesome seeds of sin.

It is the student's Book of books,
In its exhaustless store
He finds the best of histories,
And deepest ancient lore:
Biographies and prophecies
His admiration claim,
Though varied they may be in style,
In spirit still the same.

A Book of wisest laws and rules,
A Book of sermons rare;
A Book of proverbs and of psalms,
Of praises and of prayer:
The modern writer draws therefrom
His poetry and prose,
And all his works of merit true,
Its principles disclose.

Dictated by omnipotence
To show Redemption's plan,
The Bible is a priceless gift
Of love from God to man:
It warns, instructs and kindly pleads
To lift our fallen race
Then shows the meek, repentant soul
How he is saved by grace.

It is the Christian's traveling-guide,
On which is marked the way
That leads him to his home above,
Where reigns eternal day:
The faithful by its teachings find
The city of their King,
Where joys supernal never cease
And glad hosannas ring!

It is the Banner of reform,
Which rouses men of soul
To fight 'gainst Satan's sway where'er
The human tide may roll:—
To teach their fellowmen to live
A pure and noble life
Above the vain and fickle ways
Of ignorance and strife.

The treasures of this blessed Book
Are found by those who read
Its pages as the Word of God,
Transcribed for their own need:
In spirit pray to know and do
Whate'er it may require;
For such its truths are traced as with
A pen of living fire.

Its value true consists not in
Mere words and sentences;
But in the God-inspired power, them
That still behind it lies.
'Tis this that gives immortal power
Unto the sacred page,
And feeds a throng of hungry souls
In each succeeding age.

Denbigh, Va.

Educational

EDUCATION BY AVOCATION

Last month I spoke of the advantage of studying one's work for the purpose of self-culture. There is always something to be learned with reference to one's daily occupation and as long as one keeps learning he will grow in mental strength.

But I wish to urge also that each of us ought to take a special interest in some particular line of study outside of our regular duties. I have known young school boys who knew more about some one subjects such as chemistry, electricity, astronomy, insects, Indian relics, history, etc., than most college graduates do. I have met old men who have spent their days on the farm or in business, and succeeded too, who had learned more about some special field of knowledge than most high school teachers do.

All that is needed is a little natural interest, an active mind, and a start. I think there are very few young people in our schools at present who do not find at least some one subject that they especially like and if they would not starve their interest but get to work before mental laziness overtakes them they might easily find a source of much pleasure and profit. The person who stops learning soon becomes mentally lazy just as one who stops physical work becomes physically lazy. And I am sure our minds were given us to use. We should not bury our talents but rather invest them.

Now we will be very glad if some of our readers would like a start in some special line, to have them write us and we will find some persons or books that can aid them in their study.

If there are any persons old or young who have found some such avocation or "hobby" that has given them much satisfaction I should like to have them write us a brief account of how they got started and of what use it is to them.

If any one has a special question along this or any other educational line we shall be glad to answer it on the question page. Let us be free to make use of this department and aid in making it really interesting and helpful.

SUGGESTED READING MATTER FOR OUR YOUNG PEOPLE

Anna H. Kauffman.

The line of reading matter suggested in these articles has been selected to meet a two-fold demand: the satisfying of the desire to read and the creating of a healthy desire for reading. The instinct to read and to learn develops in the child growth as naturally as the instinct to walk and to talk and when normally controlled becomes one of the most basic and permanent habits of life. Every normal child delights in listening to the stories told by the mother or older brothers and sisters; and, just as soon as it can spell out the words for itself, it will read and re-read the simple stories of the linen A-B-C book. The fondness of reading manifested so early in the child's life grows in intensity as the child grows in body and mind. To deprive the growing child-mind of the necessary food to satisfy this natural craving is just as cruel and injurious to its highest welfare as to deprive the body of the food necessary for its physical growth. The failure to place suitable reading matter into the hands of the young child invariably leads to the child's resorting to stealthy methods of obtaining reading material; and, in very many instances, to its getting access to unwholesome reading matter. Gradually but surely the young child either will form bad habits of reading or will kill the desire to read; both results are equally pernicious for the person who does not read and think for himself is an easy and willing victim to every wind of doctrine—he is inclined to be unstable in all his ways.

The books mentioned in the following lists have been chosen from books written expressly for the young and adapted to their needs; furthermore, they have been chosen for their special educative value. The reading matter in them will teach the child to be kind to animals and to respect the rights and feelings of its playfellows; it also will cultivate a desire to know more about the things he meets in daily life thus cautiously and judiciously guiding the instincts for reading. The books for young people are such as will help them to derive genuine pleasure from reading and at the same time acquire some useful knowledge. At best these lists cannot claim to be complete. They are designed primarily to be initiatory forces. After the young reader has learned what has been written and where books may be purchased he must learn to select for himself along the line of reading best suited to his inclination.

BOOKS FOR CHILDREN

All the reading for little folks must be controlled and directed by the fathers and the mothers, nor may this direction be thrust by the parents upon the future instructors of the children. The mother who pushes her pleading and coaxing daughter from her with: "Oh, don't bother me; I don't have time to tell you a story," is doing her babe an injustice and is neglecting one of her true motherly duties. The father who never finds time to read stories about rabbits and dogs and bears to his son has not learned to experience the full joy of training a child in the way he should go. Such parents may be compelled to take time a few years later to think out some plan by which they can keep their children from stealing time to read forbidden literature. The refusal to supply the proper reading matter for the young child does not kill the desire to hear and to read stories; all it does is to force the child to find its own reading matter, in other words, to permit the child to train itself. It is true that both the public school and the Sunday school often supply what the home has neglected but they do so with an irredeemable loss to the home circle—a loss whose influence becomes more apparent as the years roll by, namely the impaired foundation for the child's implicit confidence in its parents. The child should be made to feel always that the parents are a final resort for advice; if thus early in life the parents make the children feel that they are bothersome and that they ought not be reading so much, naturally, the children go elsewhere for their advice. No parent dare permit this first link in the chain of confiidence to be lost. It may require some precious time but after all is not the young child worthy of the most precious moments in its mother's and father's life? Every moment given to the judicious training of the the child mind will be repaid in moments of supreme joy when the parent realizes that he has always kept his child's confidence and sees his child developing into a well rounded man or woman.

What shall the child read? Story books? What else could he understand? Babes live on milk; men live on stronger diet; men might thrive on milk, but babes never could thrive on stronger diet; they must have milk or starve; in the mental life they must have stories or starve mentally. The desire for stories by no means indicates an unhealthy trend of mind. Do not be alarmed if your child manifests an unusual fondness for stories and even makes them up himself; that is the normal thing for him to do, it is child nature. All his little brain can do is to imagine stories for himself or to follow the imaginative production of others. In thwarting these imaginative processes you are thwarting one of the most useful mental faculties of matured manhood. It is the person with a strong power to imagine the results of a movement that is able to project schemes for reforms or church work e. g. missionary enterprises. The imaginative power guided by sane thought has been back of all of our improvements in machinery and means of communication; indeed, of all the world's great enterprises. Knowing this to be a fact it behooves the parents to very judiciously nourish this early manifestation of mental activity in his child. The child wants stories because they satisfy this first demand of his mental growth. Have you ever thought of the reason for the child's fondness for the Pilgrim's Progress and the stories of the Bible? There is but one answer: they are stories. The child does not care whether they are religious or not just so they are stories. After he grows older he will like stories of a different type—the biographies of men and women that he has heard about in school. But before he is ready for that kind of reading matter his mind needs some

stimulus for growth. That stimulus will be found in stories. These will not poison his mind for they are exactly the same kind of stuff his little brain is grinding out all the time. All you are doing for him is to grant him the joy of giving him some new material for his imagination to work upon and in so doing gain a large share of love from his little heart. In addition to this fundamental gain the child will be gathering from the stories material which will be of use to him after he enters school. Let it be clearly understood that this plea for the story is not a plea for the novel.

The following are a few of the best books for a young child:

"Baby Days" Dodge (poems, stories and songs).
"Nursery and Kindergarten Stories"
"Poems Every Child Should Know" Burt
"Poems Every Child Should Know" Burt
"Beautiful Joe" (Story of a dog)
"Black Beauty" (Story of a horse)
"Cats and Dogs" Johonot
"Lessons from Life for Boys and Girls" Steiner
"Stevenson Song-Book"
"Children's Rights" Wiggin

The last named book contains essays on the culture and training of children and is a book for parents. The Stevenson Song Book will aid every mother in entertaining and pacifying her child. Children are all very fond of Stevenson.

BOOKS FOR BOYS AND GIRLS

All children like biography and stories from actual life. The first list contains the lives of noted men and women also stories of how the children of other countries live. The special value of the books listed lies in their being so highly educative in addition to their being very interesting. They are the kind of books every boy and girl may read and be the better for the reading of them. What little fiction remains in the list is all of the Pilgrim's Progress type: the type that is so true to life that it exerts only a healthful influence.

"Robinson Crusoe" Defoe
"Swiss Family Robinson" Wyss
"Being a Boy" Warner
"Pilgrim's Progress" Bunyan
"Water Babies" Kingsley
"Story of Patsy" Wiggin (Story of a boy)
"The Bird's Christmas Carol" Wiggin (Story of a little Girl)
"Captains of Industry" Parton
"Girls Who Became Famous" Bolton (Harriet Beecher Stowe, Helen Hunt Jackson, Rosa Bonheur)
"Famous Men of Science" Bolton (Galileo Newton, Lineaus, Audubon, etc.)
"Famous American Authors" Bolton
"Famous English Authors" Bolton (Scott, Carlyle, Tennyson, Browning, etc.)
"Famous Voyagers and Explorers" Bolton (Raleigh, Magellan, Livingstone, etc.)
"Little Men and Women" (Stories of how children live in other countries, very good)
"The Children's Book" Scudder (excellent)
"Child's Life of Christ" Hurlbut
"Bible for Young People" Pollard
"Children's Story of the Gospel" Cobbin
"Expectation Corner" Elliott
"Story of John G. Paton" (Missionary)
"A Talk with Boys and Girls" Kauffman

The larger number of our Mennonite boys and girls live in the country. They are blessed in living so close to the heart of nature who is ever new with delight and wonder. All they need is books which will help them to enjoy their surroundings more fully and to understand something about the habits of the animals they hear and see daily. If our boys and girls learn to appreciate their surroundings more fully they will not be so anxious to leave the farm neither will they be inclined so strongly to depend upon novels for their reading material. Nature is as interesting and as entertaining as the most fascinating novel ever written and always exerts only a healthful influence while the novel oft times exerts a pernicious influence. Every books in this list ought to be read by every boy and girl on the farm. The last six books are recommended especially for their direct aid in acquiring scientific knowledge.

"Our Home Pets" Olive Thorne Miller
"In Nesting Time" Olive Thorne Miller
"Bird Ways" Olive Thorne Miller
"Birds and Bees" Burroughs
"Wild Animals I have Known" Thompson
"Lives of the Haunted" Thompson
"Stories Mother Nature Told Her Children" Andrews
"Plants and Their Children" Dana
"Birds, Stems and Roots" Chase
"First Steps in Scientific Knowledge" Bert
"Brooks and Brook Basins" Frye
"Stories of Industry" Chase and Cook
"Under a Plantain Leaf" Denton (Story of the ant, the bee and the wasp)
Goshen Ind.

WANTED:—MODEL SCHOOL TEACHERS

L. J. Heatwole.

Child nature in all ages of human history and in all lands seems strangely subject to the environment in which it finds itself.

The characters of our boys and girls are moulded and take their shape much after the standard of society that surrounds them. Where there is no teacher to train—no moral stimulus to inspire and no model to encourage them to rise above their environment the tendency is to adapt themselves to the conditions that come in touch with their lives.

Someone has aptly said: "The child that is not trained to look up, will, of its own volition, look down; or the mind that is not stimulated and encouraged in early life to soar, is destined in after years to grovel."

Regardless of its environment however, the child that comes anywhere from the highest order of civilization or from the lowest scale of barbarism and savagery has within it certain possibilities hidden away, and latent forces lying dormant, which if properly trained and encouraged would develop an intellect that would correspond with that of a Washington, a Shakespeare or a Gladstone.

And again, it may be said that when fully developed, encouraged and refined, that there is divinity enough in every rational child to evolve a character from, that would compare favorably with that of angels, and which needs only to be reached and touched by the magic wand of the true educator—to cause it to spring forth and assert itself as readily as does their depraved nature, which by the same law of stimulation and encouragement, tends to lower and degrade them.

Teachers who have the power to bring about such possibilities must themselves be considered as "the offspring of divine nature," and to combine within themselves the grandest union of brain, heart and soul that the world can look upon. As an individual the model teacher is perfectly balanced in all the moral and mental qualities, and is not content with only ordinary results from his work, but bends all his energies—body and soul—to the noble calling of leading and training the children under his care in all the higher paths of life. His very presence in the community in which he labors intensifies and brightens its moral atmosphere, and inspires all who come within touch of his influence to rise constantly above themselves, and to measure up more fully to their own ideals of moral and religious purity.

One of the greatest, and perhaps the greatest misfortune that may come to a community or a state, is that resulting from the employment of teachers whose conception of the true moral standard of life is low and whose own life fails to measure up to the highest ideals of virtue and personal purity.

The school official who is indifferent to these facts and who suffers school property to fall into decay, or employs teachers who fail to inspire in the minds of their pupils a proper regard for themselves, and their surroundings while attending school, most assuredly fails to meet the requirements of his calling.

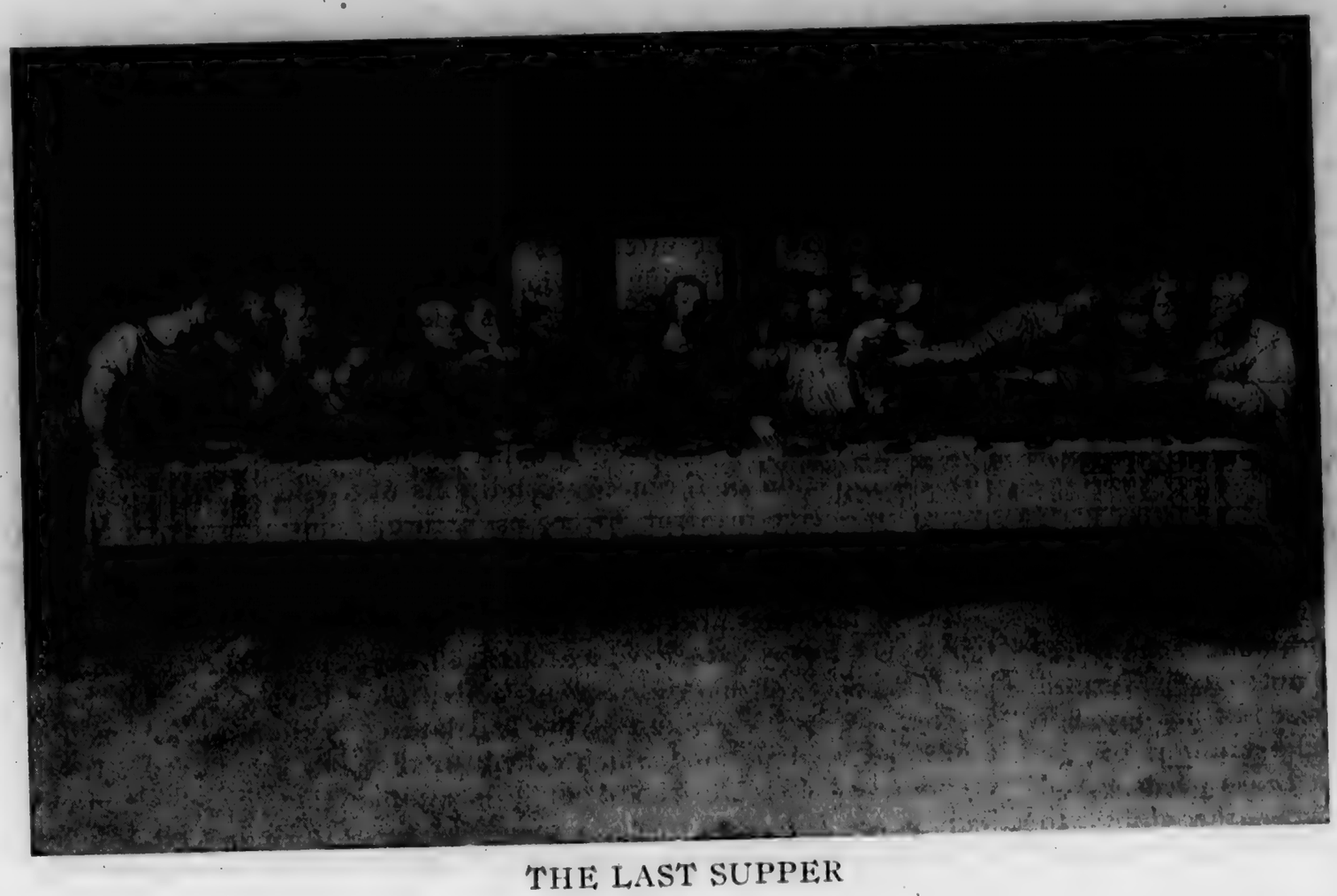
It is incumbent upon the school official to occupy a place of intelligence that enables him to keep pace with, if not to rise constantly above that of the teacher. Otherwise it is not possible for him to grasp in all its immensity the great problem of education, or to fill properly the responsible and dignified position of a member of the School Board.

His capacity for comprehending and being in full touch with the urgent needs of every school in his district, naturally prompts him to seek out the best talent to teach in said schools. When he fails to find on his list of applications the teachers that measure up to his ideal, let him advertise for the talent needed—at the same time offering a compensation that is commensurate with the service demanded, and I venture to add that he will not fail to get what he calls for.

Dale Enterprise, Va.

THE LAST SUPPER

It is without doubt a sad task for the biographer of the great Florentine, in recording the story of his manifold activity, to be unable to point to any tangible result. For at this day, if Leonardo's name as a great artist be in popular opinion not less than that of Raphael, it can only rest upon his one supreme creation—only a wreck, now, it is true—yet which bears abundant proof of the extraordinary qualities of his genius. His large fresco of the "Last Supper" in the refectory of the convent of the Madonna delle Grazie in Milan has for years been in a greatly damaged condition, yet—like the Elgin marbles, in which, despite their mutilation, one may recognize the highest ideal that sculpture has ever reached—Leonardo's picture remains the most perfect composition in the history of painting of all ages. Copied and reproduced times without number, it is every where known and every where admired. Old plates of it in the Florentine and Paduan style appeared long before Morghen produced his celebrated engraving. Most of the old copies on canvass, which are often to be met with in public galleries and private collections, are attributed to Marco d'Oggiono, one of Leonardo's pupils. At the beginning of the century, Bossi catalogued some fifty copies, and countless others are now circulated annually in every part of the world. We may even see it as a fresco in a Byzantine convent of the Athos, in Macedonia.



THE LAST SUPPER

The original painting occupies the entire breadth of the narrow wall of a now unused dining hall in the convent. Of its origin we know but little. Luca Pacioli informs us definitely that in 1498 Leonardo had put the finishing touch to his picture. He may have been ten years engaged upon it; perhaps even longer than this. Bandello, in one of his novels, relates how, "in Lodovico's time, some gentlemen living in Milan were met one day in the monk's refectory of the convent delle Grazie, where with hushed voices they watched Leonardo da Vinci as he was finishing the marvelous picture of the 'Last Supper." The painter was well pleased that each should tell him what they thought of his work. He would often come to the convent at early dawn; and this I have seen him do myself. Hastily mounting the scaffolding, he worked diligently until the shades of evening compelled him to cease, never thinking to take food at all, so absorbed was he in his work. At other times he would remain there three or four days without touching his picture, only coming for a few hours to remain before it, with folded arms, gazing at his figures as if to criticise them himself. At midday, too, when the glare of the sun at its zenith had made barren all the streets of Milan, I have seen him hasten from the citadel, where he was modeling his colossal horse, without seeking the shade, by the shortest way to the convent where he would add a touch or two and immediately return."

In order thoroughly to understand Leonardo's composition as a whole, it is absolutely necessary to study its individual parts. The master has embodied his thoughts as plainly and as clearly as can well be, yet their full meaning is not to be gathered from a casual examination. Nor is this more than can be expected from a man of such high genius, when we consider how long was the time spent in working out his conception. Of all those who have described the fresco, Goethe has perhaps been most thoroughly able to give verbal expression to the artist's intention. He wrote an essay upon this picture, from which we quote:

"The means of excitement which he employed to agitate the holy and tranquil company at the table are the words of the Master, 'There is one amongst you that betrays me.' The words are uttered, and the whole company is thrown into consternation; but He inclines his head with bent-down looks, while the whole attitude, the motion of the arms, the hands, and everything, seem to repeat the inauspicious expressions which the silence itself confirms. 'Verily, verily, there is one amongst you that betrays me.'

"Leonardo enlivened his picture chiefly by the motion of the hands, an obvious resource to an Italian.

"The figures on both sides of our Lord may be considered in groups of three, and thus they appear as if formed into unities corresponding in a certain relation with each other. Next to Christ, on the right, are John, Judas, and Peter.

"Peter, the farthest, on hearing the words of our Lord, rises suddenly, in conformity with his vehement character. Judas, with terrified countenance, leans across the table, tightly clutching the purse with the right hand, while with the left he makes an involuntary, conclusive motion, as if to say, 'What may this mean? What is to happen?' In the meanwhile, Peter, with his left hand, has seized John by the right shoulder, who bends toward him, and pointing to Christ, apparently signifies that he should ask who is the traitor. With the handle of a knife which he holds in his right hand, he accidently touches the side of Judas. The pose of the latter, who, stooping forward alarmed, upsets a salt-cellar, is thus successfully managed. This group may be regarded as the leading one in the picture; it is certainly the most perfect.

"While on the right hand, with a certain degree of emotion, immediate revenge seems to be threatened, horror and detestation of the treachery manifest themselves on the left. James the elder draws back in terror, and with arms outspread, he gazes transfixed, his head bowed, like one who imagines that he already sees with his eyes those fearful things which he hears with his ears. Behind his shoulder, Thomas approaches our Lord and raises the forefinger of his right hand to his forehead. Philip, the third of this group, completes it in a most pleasing manner. Rising, he bends forward toward the Master, and with his hands upon his breast, is clearly saying: 'It is not I, Lord, thou knowest it! Thou knowest my pure heart! it is not I!'

"And now the three last figures on this side afford us new matter for contemplation. They are conversing together about the terrible news. Matthew turns eagerly to his two companions on the left, hastily stretching out his hands toward the Master. By an admirable contrivance of the artist, he is thus made to connect the foregoing group with his own; Thaddaeus shows the utmost surprise, doubt and suspicion; his left hand rests upon the table, while he lifts the right as though he were about to strike the two together, a common action in every

day life, as when at some unlooked-for occurrence a man should say, 'Did I not tell you so? Did I not always suspect it?' Simon, the oldest of all, sits with great dignity at the bottom of the table; we thus get a full view of his figure, which is clad in a long, flowing garb. His countenance and movements show him to be troubled in mind, and full of thought; he does not, however, display any marked agitation.

"If we turn our eyes at once to the opposite end of the table, we shall see Bartholomew, who rests on his right foot, crossing the left over it, and bending his body forward, which he supports with both his hands, leaning upon the table. He listens as if to hear what John will ask of the Lord; indeed, that disciple's anxiety is shared by the whole group. James the younger, standing behind Bartholomew, rests his left hand on Peter's shoulder, in the same way as the latter leans upon that of St. John's. On James' face we see only a placid request for explanation; Peter again seems to threaten revenge.

"And as Peter behind Judas, so James the younger stretches out his hand behind Andrew, who, being one of the most prominent figures, expresses by half-lifted arms and outstretched hands, the fixed horror with which he is seized. This expression occurres only once in the picture, although alas! it is too often repeated in works composed with less genius and less reflection."
—From Jean Paul Richter's Life of da Vinci.

HORACE MANN AND THE COMMON SCHOOLS OF MASSACHUSETTS

E. J. Rutt.

Horace Mann is by common consent recognized as the greatest public school reformer of America. He not only possessed a keen insight into the needs of his day, but also had a concrete understanding of the means necessary to meet those needs. Add to these two characteristics the ability to perform what these conceptions inspired and you have embodied not only in this pioneer worker, but in any personality the essentials of every true reformer, whether in educational, in civic or in religious affairs. All that can be hoped for in this connection is to note a few of the most conspicuous facts of Mann's life and reforms, thereby catching a hint of the proper function of the public school in the development of any people.

Horace Mann was born in Franklin, Mass., May 4, 1796. His childhood days were far from being happy. Incessant work, winter and summer, gave him but little leisure for joyous play or happy school days. Until fifteen years of age his schooling did not amount to more than ten weeks a year. Besides, the instruction received during these few weeks of each year was exceedingly poor. The only mental faculty appealed to was rote memory. The discipline was rigid. The ardent enthusiasm which he displayed later in life for school reform was undoubtedly reinforced by the memories of his own artificial and lifeless training. But this barren routine of daily tasks could not subdue his unquenchable thirst for knowledge and truth. The few books in the little town library were eagerly devoured. Upon one occasion he said, "I looked on a young lady who had studied Latin as a sort of goddess.'

At the age of thirteen he was deprived of his father who died of consumption. This only increased the burden of his domestic duties. But during these years of drudgery the unselfish ambitions of his life slumbered within his breast. "All my boyish castles in the air," he said, "had reference to doing something for the benefit of mankind."

Through strenuous effort he was prepared for college in six months by an eccentric itinerant teacher. Mann entered Brown University 1816, being admitted to the Sophomore class. Soon he found himself at the head of his class. He completed his college course in three years, graduating in 1819 with first honors, but his feeble constitution nearly broke down under the severe strain.

A little later he entered a law office at Litchfield, Conn., and prepared himself for the legal profession, being admitted to the bar in 1823. The moral integrity of his nature can be seen by the fact that he never prosecuted a case unless he believed himself to be in the right.

Mann was an orator, eloquent and persuasive. His public utterances were characterized by a penetrating conviction backed up by a profound sincerity. His efforts soon met with success. In 1827 he was elected to the Massachusetts legislature. While a legislator he always supported bills which were intended for civic uplift or for the amelioration of the needy conditions of the poor. His brilliant successes secured his election to the Presidency of the State Senate.

But in 1837 there occurred a most important event in his career, which changed the entire course of his subsequent activities. During the spring session of the legislature a bill had been adopted which called for the creation of a State Board of Education. This board consisted of eight members appointed by the governor, with the advice of his council. These members were to appoint their own secretary, whose duty it was to gather facts concerning the existing school conditions of the State, and report the same to the board. Horace Mann was unanimously elected to this newly created position. Should he accept? He was President of the State Senate. Before him lay the brightest prospects for a flattering and brilliant career as a statesman. All indications were to the effect that ere long he would be elected a member of that venerable body, the United States Senate, a position which he might hold the rest of his life. But he was not deceived in his choice. He unhesitatingly accepted the appointment. Certain of his friends intimated that he was taking a step backward by resigning his present position in favor of the secretaryship of an unknown and even despised Board of Education. He replied to the effect that if the office bore the stamp of inferiority he would dignify it by his own efforts. And truly he did dignify the office. For from the days of Horace Mann until to the present time the secretaries of the Massachusetts Board of Education have been men of influence and highly honored by educational leaders.

Mann remained the Board's secretary for twelve years. His salary amounted to $1500 a year, but by the time he had paid the expenses incurred in his work it is claimed he only had $500 left for his personal use. But he was inured to physical privations in the school of poverty in which he had been reared. No opportunity of serving his fellowmen would be turned aside because of scanty financial remuneration. A burning conviction of duty was his sole standard of decision and choice.

Shortly after entering his new field of labor he made a circuit through the state, holding conventions for teachers and school committees in every county. Everywhere he found an evident lack of interest and concern in free public education. He generally received a cold reception, and often only a few attended these meetings.

During this first circuit he also became familiar with the conditions of the schools which he discovered were deplorable. The teaching was wretchedly poor; the salaries of the teachers was too low to provide for a competent living; the methods and materials were ill adapted to foster the growing minds and hearts of the children; the attendance was exceedingly irregular; most of the buildings were uninviting, poorly ventilated with no suitable internal arrangement.

Mann believed that these evils could only be remedied by enlightening the public. Three methods were adopted to reach this end. 1. He lost no opportunity of addressing the public, teachers' conventions, school committees or the legislature whenever the occasion presented itself. One needs only to read these eloquent addresses to convince himself of the immense influence they must have exerted in behalf of the cause of education. 2. Annual reports were submitted to the Board. In all there were twelve of these reports and in many respects they are the most remarkable documents of American educational literature ever published. In them he presented his theory and philosophy of teaching as well as its practice. His famous Seventh Annual Report gives the result of an investigation made of European schools. In it he sets in sharp contrast the efficiency of the Prussian schools with the inadeqnacy of those of Massachusetts. 3. No less influential in quickening the public conscience was the publication of the Common School Journal. This was the first pioneer journal of its kind in America, and certainly did much to inspire similar publications.

The gross ignorance of the teaching staff was always of special concern to Mann. He believed that little progress could be made unless the standards of the teaching profession could be raised. This demanded teachers who had received special training. It was Mann's good fortune to supervise and encourage the first three normal schools established in America. He also heartily supported the movement for Teachers' Institutes; a movement which has made this agency an indispensible factor in the training of teachers in every State of the Union.

The result of Mann's labors as they contrib-

uted toward the evolution of the Massachusetts public schools have been summarized in such succinct form by Mr. Martin that his words will be quoted: "Statistics tell us that the appropriations for public schools had doubled; that more than two million dollars had been spent in providing better schoolhouses; that the wages of men as teachers had increased sixty-two per cent, of women fifty-one per cent, while the whole number of women employed as teachers had increased fifty-four per cent; one month had been added to the average length of the schools; the ratio of private school expenditures to those of the public school had diminished from seventy-five per cent to thirty-six per cent; the compensation of school committees had been made compulsory, and their supervision was more general and more constant; three normal schools had been established, and had sent out several hundred teachers who were making themselves felt in all parts of the State."

But these victories for the cause of education are only fragmentary indications of the new public spirit which was created. A new appreciation of the possibilities of the common schools had been wrought into the public conscience. The people of Mass. began to realize the seriousness of their lethargy and utter indifference toward the welfare of the growing generation. They came to see that Mann's cardinal motto. "Universal education in public schools, free to all," pointed out the only safe road to follow.

No one can fully understand the life and reforms of this the greatest of American schoolmen, who fails to comprehend his view of the real mission of the common schools. To him the school was one of the basic institutions of any civilization. The national as well as the moral welfare of any people is conditioned by the standards of the schools. Their function is not to teach simply the three R's. It is rather to develop high-minded and intellectual men and women who will go forth into society to insure its intellectual, its aesthetic, its moral and its religious stability.

Chicago, Ill.

ANCIENT MUSIC

Ella DeCamp.

There is always a certain fascination about the beginning of things, that appeals to the intelligent student. The origin of this world, and the forces that govern it, have furnished material for deep thought and research for all ages.

Music, fortunately, has commanded the attention of Archaealogists, ethnologists and historians, until, today we have quite an array of interesting facts concerning its beginnings and development.

Music must have begun when the morning stars sang together at Creation, for it has always existed in some form among the primitive people, altho the originators have never been discovered nor the exact date fixed when it took tangible form and became an inspiration for nobler things in the lives of men.

It seems a little strange that music was not cultivated among the common people from the first; that, in spite of the fact that music is inherent in men, no one took any special interest in it, and its development, save the monks who used it in their religious ceremonies. But little encouragement was given music until the 12th century, when it began developing more rapidly.

It is true the Chinese were writing learned articles on Ancient Music 2227 B. C. and had quite an opinion of their own system at that time. As music has not developed as rapidly in China as in other countries, one can form some idea of the music of that period by studying their present day system, which still clings to the Pentatonic, or five note scale. The Chinaman is satisfied, however, and prefers his light national music of nasal droning, accompanied by deafening noise from the instrument, to our complex and to us, more beautiful forms of harmony.

Nothing appeals so much to the average human being in the music of today as the rythmical effects; the swinging pulsation of the march and waltz appeals strongly to our physical nature, and we find ourselves unconsciously keeping time with foot, head or hand, when we hear a spirited composition well played.

This is merely voicing the primitive in us, for the music of the early races was marked by very strong rythm; in fact, that was about all there was to it; the reciting of some interesting event in a rythmical manner, accompanied by the swaying of the body, and the clapping of the hands, giving rise to their ceremonial dances in their worship and on feast days. Perhaps the statement that dancing is the mother of music, is not so far wrong when we remember that ancient dancing was merely pantomiming, or dramatic action, accompanied by music. The different dances required different movement in the music, so the suite of dances, gave rise to different movements within a composition, and the suite of pieces resulted.

So far, music was just rhythm, the melody being a monotone varied in pitch occasionally. I fear if we were to hear any of the primitive songs, they would set our teeth on edge; they would sound more like howling than singing, and that in a minor key. Imagine if you can, the effect a wierd rhythmical monotone would have upon your nervous system, and be glad music has developed.

A little later, tone figures of two or three notes were introduced; these were repeated over and over, sometimes varied with slides and howls. This gave them rhythm and melody. All were supposed to sing the melody, which was accompanied in a free manner by the instruments. As it was difficult for all voices to sing high and low, a custom of part of the voices droning a one note accompaniment to the melody became generally used. This was known as discanting. In another form, the performer, while singing, accompanied himself on the lute a fourth or fifth above. A form, let us be thankful, that soon perished; but it showed possibilities, and voices were soon repeating the melody, one after the other, in the old round.

We are so accustomed to our staff with its lines and spaces that we are apt to think of it as having always been in use, but our staff of five lines and corresponding spaces is a comparatively new thing in the musical world.

For centuries bards went from town to town reciting their poetry with dramatic action, accompanied by lute or harp. Those interested learned the songs from these men. The Greeks were first to take music seriously and give it regular systematic form. Terpander, 700 B. C. increased the number of strings on the lyre from four to seven. Pythagoras, 200 years later, added another string to the lyre and invented the monochord, a contrivance with movable bridge which is still in use for fixing the ratio or intervals. In the 10th century there was formed a Greek scale founded on a tetrachord of four tones; it is believed these tones were identical with the e, f, g, a, of our Bass clef. Another tetrachord was added to this, giving a scale of seven sounds. This was known as the conjunct tetrachord and was the beginning of our present scale system.

A system known as Solmization, we call it Solfeggio, began in the 11th century. Names were given the seven tones of the scale as an exercise for beginners. The syllables were, ut or do, re, mi, fa, sol, la' si. The first six are the commencement of the lines of a hymn to John the Baptist, which had the peculiarity of each line beginning an interval higher than the preceding one, thus giving the scale. These tones were represented by characters of different shapes and angles. If the line pointed up, the tone was higher, if down, it was lower. Having no staff, a page of music must have looked much like a page of modern short hand.

The next improvement was writing these neumes on a single line, their position there deciding the pitch. Again they used eleven lines writing the words at the line or space representing the pitch wanted. Many ways were tried, until in the 12th century, the adoption of notes similar to ours, and the use of our staff for notation, the problem was solved, and music began to take tangible form.

As notation developed, the instruments of the day were found to be inadequate. In prehistoric times, when man needed but little here below, he was content with a bone or reed flute, or a whistle made of clay; these seemed to answer every purpose for centuries; then the rebec was discovered; the monochord came into use; and was then supplanted by the Clavichord, a similar instrument having a keyboard. The three stringed rebec, which had been in use for five centuries gave place to the lute.

The viol, the predecessor of the violin, was a general favorite, being used at court and in church services. Improvements were made rapidly in this instrument, until in the 17th century, one Stradivarius, combined all the good points of the different makes and produced the sweet violin as we have it.

The Clavichord had a companion instument, in the harpsichord, the main difference being the manner of setting the strings in vibration. Manufacturers combined the

(Continued on page 95)

Young People's Bible Meeting

YOUNG PEOPLE'S BIBLE MEETING

(The following article, selected from the Christian Advocate, is intended for prayer-meeting goers. But we also believe that, the members of our Young People's Bible Meeting can learn lessons and take encouragement from it, if they will think of their Bible Meeting whenever the word prayer meeting occurs. Those who attend rain or shine can take courage in this, that, even if the crowd is small on rainy or unfavorable evenings, God's word will not return unto Him void. We remember preaching a sermon to four persons one evening and went home feeling that we had better not gone out on such an unpleasant night. The next week one of those present on that rainy night, said, "I have been happier this week than ever I was in my life because of your sermon last week." We learned the lesson well. Those who are guilty of not attending the Bible Meetings because of the slightest inconvenience will gather the lesson intended for them from the article without any comment.—Ed. Y. P. B. M.)

THE RAINY-NIGHT PRAYER MEETING

E. E. Overholt.

I am just home from prayer meeting. It was damp and drizzly tonight, as indeed it has been all day. But we always have prayer meeting at our church, be the weather fair or foul. Our zealous young pastor talked most earnestly and interestingly from the twelfth chapter of Acts about the man who broke up the prayer meeting, and the Savior was with us—so near that we did not need to raise our voices for Him to hear us, nay, so near that we did not even have to whisper for Him to hear us: He could hear our thoughts. It was good to sit there conscious of being in His presence. What is He thinking about us? "Simon, son of Jonas, lovest thou me?" That is the question He is always asking all of us. He searches the hearts most of all for love; that is the thing He is always looking for. So anxious is He for love that wherever two or three are gathered together that love Him there He will be in the midst of them—there to receive and rejoice in their love, to be made glad by it, and to give them His love in return for theirs. There He will be to them comfort if they need comfort, grace if they need grace (and who does not-), and all manner of help according to their needs; for they that trust in the Lord shall not want any good thing. He always goes to prayer meeting on rainy nights as on fair nights.

If to the little company of us who were there He had appeared as to the disciples of old—had suddenly stood before us and talked to us and walked up and down the aisles and held out His hands to us and told each of us to put our fingers in the nail prints, and had shown us the wounds in His feet and the spear scar in His side, and had smiled upon us with ineffable sweetness, and had breathed upon us, saying, "Receive ye the Holy Ghost," and had then vanished out of our sight—would not all our members, as we told them about it, have wished that they had been there to have seen that vision and to have participated in that worship? Would they ever cease to regret that they had missed going to prayer meeting on that rainy night? Well, it was not exactly that way, but quite as real as if it had been. He was there; and since we had His word for it, we did not need the testimony of eyesight nor of touch to assure us of His very presence. The testimony of eye and ear on the Mount of Transfiguration was not to be compared to the certitude of the written word; for says Peter, "This voice which came from heaven we heard when we were with Him in the holy mount. We have also a more sure word of prophecy." This being true, what shall we say of the certitude of his own words?

If I had said to some of my friends tonight, "Come along with me to the prayer-meeting," some would have said, "How unreasonable of you to ask me! Do you think God requires me to go out a night like this?" But will they ever know what they have missed? For my soul delights to dwell upon the sweetness of sitting there in His presence. And what a reward I got for the little self-denial it cost me to go! If I had a friend whom I really loved, and had an engagement for Thursday night, do you think I would allow a little drizzle and mist to keep me at home? And if I had an appointment for one night in every week, and I knew that my devoted friend would be at the appointed place of meeting, waiting and anxious for my coming, think you that I would remain at home for a little rain, or that I would only go when I could find nothing else to do? In any event, would my conduct be a true index to my affection? Is it always so?

But I said the Savior was there, giving us His love in exchange for ours. What an exchange! If the treasury, with its tons upon tons of shining golden coins, had been opened one night this week, with the treasurer standing there making even exchange of golden double eagles for copper cents, would I have failed to engage in that exchange? Or if all that treasure had been placed at my disposal upon only one condition—namely, "Ask, and ye shall receive" —would I have failed to be there, seeing I need money just now? But do I need money more than I need grace? Which one do I want the most? I am out all day after money, and the rain to-day didn't stop me. Do I search for grace as for hid treasure? If I do, will I be disappointed?

Our pastor's talk being over, a dear brother whom we all honor and love—the worthy son of a great bishop—led us in prayer with suppilcation and thanksgiving, making special request for one in special distress.

Just before the meeting was over, and in the midst of my gladness, our pastor announced the hymn, "Face to Face,"

"Face to face with Christ my Savior;
Face to face, what will it be?"

And so I come home musing on the vision and looking forward to that brighter vision suggested by the hymn, which awaits me and all who love Him; for "it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

TOPIC FOR MARCH 7.

Repentance. Text—II Cor. 7:10,11; Luke 15:17-19.

MOTTO

"Look and mourn."

THE VOICE OF SCRIPTURE

Repentance—

This is a message which God sends to every man in connection with the message of reconciliation—Matt. 3:2; 4:17; Luke 13: 3-5; Acts 17:30; 20:21; 2:38; Isa. 1:16-18; Ezek. 18:31,32; Dan. 4:27; Jer. 3:12-14; Psa. 95:8; Joel 2:12,13; Ezek. 33:14,15.

PRAYER

"Father I have sinned against heaven and before Thee and am no more worthy to be called Thy son: make me as one of Thy hired servants."

SUBJECTS FOR TALKS OR ESSAYS

1. Genuine Repentance.
2. False Repentance.
3. Pharaoh's Repentance.
4. Peter's Repentance.
5. The Necessary Elements in Repentance.

WORD STUDIES IN THE TEXT

II Cor. 7:10, 11; Luke 17:19

Sorrow—Repentance—Here it is clearly shown that sorrow and repentance are not the same thing but that one leads to the other.

Not to be repented of—A repentance with no misgivings or regrets. See R. V.

Sorrow of the world—This expression is set over against **godly sorrow.** Sorrow of the kind the world shows; sadness because of the results rather than for the sin.

Worketh—Makes to come about.

Sorrowed, carefulness, clearing of yourselves, etc.—See R. V. Bengel says that the six results of godly sorrowing naturally fall into two pairs: **clearing** and **indignation** relating to the disgrace of the Church: **fear** and **yearning** (vehement desire) to the apostle: **zeal** and **avenging** (making wrong things right) to the offender.

Came to himself—This expression is very striking. It shows the prodigal as being in a state of open rebellion against God so that he is "beside himself" or in a condition of madness. The beginning of repentance would thus be the coming back of sound consciousness.

Have bread enough and to spare—Literally abound in loaves.

Perish—Literally I am perishing here, the "here" being in contrast with his father's house, called to mind by his father's servants.

OUR MOTTO

The words of our motto, taken from Zech. 12:10, clearly describe the chief characteristics and the chief means of kindling evangelical repentance.

I. **It is mourning for sin.** Not feeling great terror nor shedding many tears. Natural conscience may inflame remorse and sudden judgments may overcome, but sorrow from shame may work death. Godly sorrow is a bitter thing, but not mixed with despair. It is a personal, practical mourning for sin ;it pierces (prickes) the heart, (Acts 2:37) and leads to amendment of life.

II. **It springs from looking to the Lord Jesus.** It is a common mistake to think that we must first mourn and then look to Jesus. The mourning springs from the looking. "They shall look upon me and mourn." We may be convinced of sin in various ways, but **sorrow** for sin springs from a look at the cross. In a crucified Savior we see the malignity, guilt and vileness of sin. All excuses are given up, and we are humbled in the dust. "A quick returning pang shoots through the heart." But the arrow that wounds brings the balm that makes alive. Peter saw his Master, went out and wept bitterly, and was restored.

III. **It is the work of the Holy Ghost in the heart.** There is neither mourning nor looking without the outpouring of the Spirit. All holy affections, desires, principles and state of mind are the result of the Spirit. "That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit." Hence the precise influence conceived by the prophet is overcoming evil, imparting grace, and developing this grace in supplication. Prayer is the first result of a converted soul. "Behold, he prayeth."—Homelitical Commentary.

REPENTANCE

Repentance is a painful consciousness of and regret for wrongs committed, a forsaking of the same, together with such restitution as a true turning away from sin requires. It is one of the essentials of salvation (Luke 13:1-5) and the forerunner of conversion (Acts 3:19). It is a command given to all men (Acts 17:30) and in accordance with the will of God (II Pet. 3:9), and constitutes one of the cardinal doctrines which should be preached to all nations (Luke 24:47). The soul-destroying element with which all men have to deal is sin. There is but one condition upon which imputed sin will be remitted, and that condition is repentance. They who justify themselves in their sins, either through indifference or disobedience, have no promise (Lu. 13:1-5; Jas. 4:17). A thorough, evangelical repentance will bring all things right before God; but a mock repentance which stops short of forsaking the sin repented of and making restitution for the same, is unavailing. Those who find themselves growing cold in the service of their Master should take warning from Heb. 6:4-6 before it is too late. Those whom the devil is trying to make believe that "there is no use trying anyway" will find comfort in I Cor. 10:13, "Remission of sins" is a sure promise coupled with repentance.—Daniel Kauffman.

"WHEN HE CAME TO HIMSELF"

All sin is insanity. A sinner is not himself. He has lost self-control; all his best memories have been darkened and forgotten. A course of evil has nothing but a madhouse at the end of it. I fear we are much mistaken in our views and sympathies in the matter of insanity. We look upon persons as insane who are imprisoned in asylums and have watchers and keepers over them. They deserve and receive our pity. But there is an insanity far worse than this. Of all insanity, moral insanity is the worst. Responsibility is there. If a man's mind snaps then responsibility goes with it—he cannot distinguish right from wrong. But where insanity is moral, where there is a love for evil, where iniquity is rolled under the tongue as a sweet morsel, there is responsibility, and where this is there is possibility of being lost. "When he came to himself," what did the prodigal say? Did he say, "Now that it is as it is it cannot be different, I could not face my father any more and I am not the man to give up and go back and plead with him. No, no; I will get out of this terrible condition, and yet make a man of myself, I will get back my fortune, my companions, and go home to father and say, "See here, what I have made of myself?'" If he had done this he would have shown but another stage of his insanity. But, "He came to himself." He took the proper course: he humbled himself. He got the right look at his evil course. He said, "It is bad—bad in its purpose, bad in its conception, bad in its whole course. I will not defend, argue, explain, but will just go and throw myself at father's feet and say, 'Make a servant of me, only take me back again.'" The victory was won "when he came to himself." The moment he cast away his pride, the moment he cried in bitterness, "I shall not stand before him, but fall at his feet," he was victor. Just as long as there is a spark of pride in a man, a great battle has to be fought. So long as a man tries to make out his own case before God, he is far from the kingdom.

TOO LATE

"The wicked shall do wickedly." The effect of indulged sin and practiced ungodliness is to perpetuate itself. A time when God may righteously leave ungodliness to follow its own inclinations. "My Spirit shall not always strive with man." "He that is filthy, let him be filthy still." Confirmed ungodliness is seen in its persistency both in the time of bestowed mercy, and increased light, and manifested judgment. "Let favor be shown to the wicked, yet will he not learn righteousness; in the land of uprightness he will deal unjustly, and will not behold the majesty of the Lord. When thy hand is lifted up they will not see." (Isa. 26:10,11). Such a state of things probably indicated in the text as taking place in the last day, when "evil men and seducers shall wax worse and worse, deceiving and being deceived." (II Tim. 3:13). The greatest blessing, when the wicked is made to turn from his wickedness and live; the greatest curse, when the wicked is left still to do wickedly. "Today, if ye will hear his voice, harden not your hearts." Sad indeed when neither mercy nor judgment, neither goodness nor severity, leads men to repentance, and when the more they are stricken the more they revolt, till it ceases to smite. (Isa. 1:5).—Robinson.

CONFESSION NOT REPENTANCE

There may be an admission that God has smitten without true repentance. The Bible gives us many examples of men who have come to believe in God, and have come to know their own sin, and who have actually confessed their sin, and manifested a kind of sorrow for them; and yet failing to act upon their knowledge in seeking pardon and entering a life of righteousness, it has all gone for naught.

The Philistines confessed that the hand of God was sore upon them, and upon their god, but it led to no change in their disposition towards Him. Pharaoh acknowledged that, "The Lord was righteous, and that he and his people were wicked", but his admission had no effect upon his conduct. Saul admitted that God had forsaken him, and was visiting him for his sin, but he turned not to Him who had smitten him, but in direct opposition to Divine command, sought counsel of a witch.

I have known men and women who were deceived by the devil into the belief that it could not be possible that they could be lost because their consciences were so tender, and they were so often sorry on account of their sins. I have had a man say to me, "I never do wrong but that I am at once sorry for it." But there is no virtue at all in that. That is only an indication of God's goodness toward man, and not of man's at all. Pharaoh had that experience, it was Balaam's chronic condition; Judas felt that way, but it did not save them from becoming so deeply the slaves of sin that they rejected God until the last, and died in despair.

Many men of every age are compelled to

acknowledge that God is visiting them, yet they will not turn to Him in repentance. They may cry to God in their despair, but give evidence that it is not sin that troubles them, but punishment for sin. Like the Philistines they would be rid of their sufferings, but they are not willing to give up their Dagons, and to give glory and render obedience to the Lord of hosts.

SEED THOUGHTS

He hath ill repented whose sins are repeated.

—St. Augustine.

True repentance consists in the heart being broken for sin, and broken from sin.

—Thornton.

Neither angel nor archangel, nor yet even the Lord himself, can, when we have sinned, release us, unless we bring repentance with us. —St. Ambrose.

Late repentance is seldom true, but true repentance is never too late.

—R. Venning.

If thy brother trespass against thee, rebuke him; and if he repent, forgive him.

Bible.

True repentance has a double aspect, it looks upon the past with a weeping eye, and upon the future with a watchful eye.

South.

TOPIC FOR MARCH 14.

Restitution. Text—Lev. 6:4, 5; Luke 19:8, 9.

MOTTO

"I restore."

THE VOICE OF SCRIPTURE

Restitution Imperative for Loss:—

By Theft.—Ex. 22:2, 3, 7.
By Carelessness.—Ex. 21:33, 34.
By Neglect.—Ex. 21:35, 36.
By Fire.—Ex. 22:6.
By Lending.—Ex. 22:14, 15.

PRAYER

"Behold, Lord, if I have taken anything from any man by false accusation, I restore him fourfold."

SUBJECTS FOR TALKS OR ESSAYS

1. Restitution a Proof of Repentance.
2. Happiness Resulting from Making Restitution.
3. Relation of Repentance and Restitution.
4. Restitution of Zaccheus.
5. How to Retain Permanent Blessings.

WORD STUDIES IN THE TEXT

Luke 19:8,9.

Stood—Describing a formal act, as of one who is about to make a solemn declaration. He was like the Pharisees in attitude, but not in spirit. The mere formal word for standing, applied to the Pharisee in the temple, is here used for the publican.

I give—Not, it is my practice to give. Zaccheus' statement was not a vindication, but a vow. "I now give by way of restoration."

If I have taken anything by false accusation—This does not state a merely possible case, as if Zaccheus were unconscious of any such extortion, but is a milder way of saying, "Whatever I have taken." It was common for the publicans to put a fictitious value on property or income, or to advance the tax to those unable to pay, and then to charge usurious interest on the private debts. On harsh actions of such debts see Matt. 18:28; Luke 12:58. —Vincent.

Fourfold—The law required at least a fourfold restitution in the case of theft. See Ex. 22:1. Zaccheus thus recognizes the greatness of his guilt, and voluntarily offers the penalty inflicted by divine law.

Salvation come—Meaning both Himself and the conversion of Zaccheus, which His words had wrought.

COMMENTS ON THE TEXT

Restitution should follow repentance. It is really the final proof of repentance. There can be no true repentance without a complete restitution. First set right the evil done to your neighbor, then come to the Lord for acceptance. It is not a very hard matter to repent of sin—sin done to men on every hand, sin that has continued for years, sin bringing bitter sorrow into the home and society—if the penitent may leave unremedied this woeful wrong among men, and free himself from further concern by merely, on bended knees, bewailing all before God. This is never sufficient. If guilt is hanging over you, go, and so far as possible, make right where your selfishness, and greed, and trickery, and crookedness have brought misery and suffering; wipe out, so far as in your power, the stains of crime with your fellow. Let there be an overflow of generosity to make up for former selfishness. And let Christian life be distinguished by a liberal diffusion of your possessions, in order both to lessen the burdens of your neighbors and show forth the reality of your repentance. Then come to the Lord and experience the blessing. "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity and in whose spirit there is no guile."

OUTLINE ON LEV. 6:4,5.

A. Beside the original due was added a "fifth." Consider—

I. **How this was fulfilled in Christ.** At His hands God received **more** than all whereof man had robbed Him.

II. **The consequence of this to those "in Christ."** They are "complete in Him" through whom we have received the atonement.

B. But the practical bearing of that transaction commands attention. Enquire in what way, and how far this view of Christ's act of reparation should prove an **incentive** and **example** to us.

I. **Restitution made by those who are in fellowship with Christ.** By standing in behalf of man, Christ makes full restitution for man's wrong and tresspass; "Not with corruptible things, as silver and gold" (Pet. 1:18,19), but by the value of His own suffering and obedience He repays our trespasses.

1. In this sense of satisfying God for our trespasses we **can make no restitution.** If Christ has not made it we are lost. The rest of our lives, if wholly spent for God could not atone for our acts of trespass. Each day would bring its own proper claim against us.
2. Yet there is a sense in which the soul in fellowship with Christ **will** make restitution. Not, indeed, to win acceptance, but as showing how, according to his measure, through the Spirit, he sympathises with Christ. As he has, in the days past, "as the servant of sin," robbed God and man of their rights, so now, as "having been made free from sin," he will "become the servant of righteousness." (Rom. 6:22).

II. **Amends superadded to the restriction offered.** In consequence of trespass, against God or man, than their original claim was due to them.

1. Under the law, the claim on man **was righteousness.** If man dealt justly toward God and man nothing further could be claimed of him. But it became different when he had trespassed. Then, by God's appointment—
2. **Right was no longer the measure of man's debt.** The trespasser now is in no condition to attempt to deal out righteousness, either to God or to man. The fact of our having become trespassers—

(1). **Gives God a claim upon us which is not the bare claim of right.** Above and beyond this, the trespasser is a debtor. He requires more than the righteousness which sinless souls could have rendered: additional "amends" have to be made; something more than an equivalent for man's sin; this—Christ's bounteous virtues; yea, and also—that we **love** Him for His grace to us. The law did not ask love; it asked of man rectitude! But now God asks more than rectitude; He desires and expects **gratitude, affection, consecration.**

"For souls redeemed, for sins forgiven,
For means of grace, for hopes of heaven,
Father, what can to Thee be given,
Who giveth all?"

(2). **Calls to unselfish devotion to others.** As the recipients of grace we are called to exhibit grace in all our transactions with others. Not dealing out justice to men, but generosity, and kindness, and unselfishness. (Mat. 5:38-44). (Mark 11:25, 26). (Compare also Luke 6:32, 35).

—Homiletical Commentary.

We feel like adding to the above outline by way of greater emphasis of the truth upheld, this:

How little this principle of grace exceeding justice is the rule of professing Christianity! They go to law, they claim their

rights, little thinking of the added "fifth" of the trespass offering. GRACE, NOT LAW, NOT RIGHT, MUST BE THE RULE, AS IT IS THE HOPE OF THE TRESPASSER.

AN ILLUSTRATION

In 1776, two gentlemen returning to Dublin were accosted by a genteel man, who in dress had the appearance of a clergyman, and who begged that they would step with him into an adjacent hotel, as he had something of moment to communicate. They agreed, and the stranger then asked one of the gentlemen if he had ever possessed a gold watch, and if he recollected the name and number. The gentleman replied that he certainly once had a watch, of which, he was robbed by five men, who also took twenty five guineas from him. The stranger produced the watch, which proved to be the same the gentleman had been robbed of, and gave it to him with twenty five guineas. The gentleman then asked how he had come by these articles, as he felt he was only the agent in the business. The stranger desired to be excused answering that question, but said that two of the men who had robbed him were dead, the other three were in opulent circumstances. "Happy," said he, "are they who, having in youth despoiled their neighbor unjustly of his property, make restitution in their riper years. This shows their principles are not entirely vitiated, and that their repentance is sincere, but thrice happy are they who need no such repentance."—Cyclopaedia of Illustrative Anecdote.

SEED THOUGHTS

A death-bed repentance seldom reaches to restitution. —Junius.

Repentance won't cure mischief.
—Gael. Pr.

Repentance without restitution, is like pumping without mending the leak.
—Dilwyn.

The slightest sorrow for sin is sufficient, if it produces amendment, and the greatest is insufficient, if it does not.
—Colton.

Place not thy restitution only in increasing thy devotion, but in bettering thy life. This is the damning hypocrisy of this age; that it slights all good morality and spends its zeal in matters of ceremony, and a form of godliness without the power of it.
—Fuller.

TOPIC FOR MARCH 21.

Peace. Text—Col. 3:15; Psa. 85:8.

MOTTO

"He is our Peace."

THE VOICE OF SCRIPTURE

Christ:—

Is the Prince of Peace.—Isa. 9:6.
Gives Peace.—II Thess. 3:16.
Guides into Peace.—Luke 1:79.
Is our Peace.—Eph. 2:14, 15.
Gives Peace Through Atonement.—Isa. 53:5; Col. 1:20.
Bequeaths Peace.—Jno. 14:27.

Peace Accompanies:—

Justification.—Rom. 5:1.
Faith.—Rom. 15:13.
Righteousness.—Isa. 32:17.
The Spirit's Work.—Rom. 14:17; Gal. 5:22.
Acquaintance with God.—Job 22:21.
Love of God's Law.—Psa. 119:165.

Christian's Have:—

Great Peace.—Psa. 119:165; Isa. 54: 13.
Abundant Peace.—Psa. 72:7; Jer. 33:6.
Secure Peace.—Job 34:29.
Peace Passing Understanding.—Phil. 4:7.
Reposeful Peace.—Psa. 4:8.
Peace Consummated After Death.—Isa. 57:2.

PRAYER

"The Lord is my Shepherd; I shall not want. He maketh me to lie down in green pastures; He leadeth me beside the still waters. He restoreth my soul; He leadeth me in the paths of righteousness for His name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me; Thy rod and Thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies; Thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever."

SUBJECTS FOR TALKS OR ESSAYS

1. The Prince of Peace.
2. Peace: True and False.
3. How I found Peace.
4. Support of Peace under Trial.
5. The Gospel.—A Message of Peace.

WORD STUDIES IN THE TEXT.—COL. 3:15.

Peace of God.—Peace coming from Christ. His own. See Jno. 14:27. Christ is not only our peacemaker, but our very peace itself. See Eph. 2:14.

Rule.—Literally, be umpire. The only place this word is used in the New Testament. Christ is the one who gives and adjusts our peace.

Called in one body.—So that according to your call you are one in body. Christ our Peace, is thus a bond of peace. See Eph. 4:4.

RESIGNATION

I ask no more that I may know
The way God has for me,
I only care that he shall show
My duty momently.

At first I sought with restless mind
To know the entire way,
But now I am content to find
My path from day to day.

I am not idle, for it seems
That much on me depends,
But failing all my fondest dreams
I take what Heaven sends;
Not always gladly, but resigned
I wait the Father's will,
Believing that though I am blind
He walks beside me still.
—Arthur W. Eaton.

PEACE WITH GOD THROUGH CHRIST

That Christ's mission was one of peace needs no proof. The New Testament is a book that throbs with inexpressible joy. The early Christians were the happiest people in the world. Poor, they were rich; persecuted, they rejoiced; martyred, they were more than conquerors. The secret of Jesus as they knew it was a blessed secret. It filled them with joy. Their watchword was, "Rejoice and be exceeding glad."

But what were the elements of that joy? What was it that had come into their life thus to change and brighten it? The answer is their faith in Jesus Christ as the Son of God, and the Savior of men. Those who received Him thus into their hearts felt that they were saved. And if one had asked them from what they were saved, doubtless they would have wondered at the question, and would have answered, "From everything that brings trouble and gloom and fear and anguish and death into our souls."

The world looked to them like a new place, and they felt like new men. Sorrow was changed. Instead of a hopeless burden of affliction, it became the means of working out for them a far more exceeding and eternal weight of glory. Death was changed. Instead of a gloomy shadow it became the gateway into a world of light. Duty was changed. Instead of an impossible compliance with an inexorable law, it had become a new obedience with divine help to accomplish it. They knew that through the work of the Lord Jesus Christ they were delivered from the weight, the curse, the condemnation of their sins.

The normal Christian experience, as it is expressed by those who stand in Christ complete, utters itself, first of all, as a great sense of peace with God.

Nowhere else do we find such a deep and keen sense of sin, and of its three deadly facts, as Drummond calls them—its power, its stain, and its guilt; nowhere else do we find these facts so clearly recognized, so deeply felt, as in the New Testament.

In modern times numerous writers that pass as religious, especially poets, seem to lighten the sense, power, stain and guilt of sin. They also have a misconception of the single remedy. Mr. Gladstone has said, "They appear to have a very low estimate both of the quantity and quality of sin; of its amount, spread like a deluge over the world, and of the subtility, intensity, and virulence of its nature."

But when we turn to the pages of the New Testament we see a different condition of things. Here we come into touch with those who were brought face to face to facts, and in their agony found the one perfect cure—Christ.

Not one expression from the lips of Jesus, not one action of His life, led His disciples to look lightly upon sin, to cover it up with roses and perfume, to change it into only a

mistake, or fault, to deny its reality and reason or explain it away. The entire mission of Christ was to intensify and deepen the consciousness of sin as a fatal thing from which they must be saved through Him who was come to seek and to save.

"This is the condemnation, that light is come into the world, and men love darkness rather than light, because their deeds were evil." "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." "If we say that we have not sinned, we make Him a liar, and His word is not in us."

On the other hand, after this overwhelming sense of sin was brought upon man, a correspondingly great and deep sense of deliverance from it was brought through Christ.

"There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit." "You, being dead in your sins and the uncircumcision of your flesh, hath He quickened together with Him, having forgiven you all trespasses." "If he have committed sins, they shall be forgiven him." "Your sins are forgiven you for His name's sake."

It is marvelous that men should thus, in one breath condemn themselves, and in the next declare themselves free from condemnation. This is all brought about by realizing the truth of the gospel as we have it complete in a few verses. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." "For ye know that the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." When the truth of God's love as it is set forth here dawns upon a poor lost soul, and he lays hold of it in faith believing there comes a flood of peace that passes all understanding.

PEACE: FALSE AND TRUE

Peace with God is a priceless boon; peace apart from God is a Satanic delusion. That the latter exists is clear from the Lord's own words, "When a strong man armed keepeth his palace, his goods are in peace" (Luke 11:21).

Satan is the "strong man;" the world is his "palace;" among his "goods" you are numbered, my unconverted reader; and "in peace" describes your state, if you have never yet been awakened by the Spirit of God to see your lost condition as a guilty sinner. Forgetful of sins of the past, heedless of the calls of the gospel to repent and turn to God in the present, and oblivious to the certainty of eternal judgment in the future, you carelessly pass along. No fear of God is before your eyes by day, as you do your own will, and take your own pleasure; no conscience pangs disturb you at night; unawakened, unblessed, unsaved, unconverted, the slave of sin, you move along "in peace," and Satan will do his best to prevent that peace being disturbed.

But, dear soul, forget not, this peace is false. It is founded in sin, fostered by the devil, finds its sphere in the world, and has no link with God. I would not have your peace for ten thousand worlds!

Peace with God, on the contrary, is true, because divine in its nature and source. It is the blessed portion of every believer in Jesus. The reason is simple. On the cross, Jesus, our blessed substitute, sustained all the judgment of God against our sins. He "who knew no sin" was "made sin for us." God's claims were all met in righteousness. The result is thus stated:—"Having made peace through the blood of his cross" (Col. 1:20), "the God of peace, brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant" (Heb. 13:20); the first moment the risen Savior gets among His own, He says, "Peace unto you" (John 20: 19); ascended now to the right hand of God, it is positively declared "He is our peace" (Eph. 2:14); the Holy Ghost, sent from heaven, is now "preaching peace of Jesus Christ," and the believing sinner can say in truth, "Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ" (Rom. 5:1).

Reader, which peace is yours? If yet in uncertainty, and desirous of getting God's peace, your wish, and mine for you, as well as the way these wishes are to be realized, is given in the following sweet words of the Apostle Paul, "Now the God of hope fill you with all joy and peace in believing (mark the way), that ye may abound in hope, through the power of the Holy Ghost" (Rom. 15:13). —Tract.

SEED THOUGHTS

All things that speak of heaven speak of peace.—Bailey.

Speak, move, act, in peace, as if you were in prayer. In truth, this is paryer.—Fenelon.

The peace of God is said to garrison the believer's heart and mind. He is surrounded with such blessed privileges that he is as safe as one in an impregnable castle.—Gurnall.

Peace does not dwell in outward things, but within the soul. We may preserve it in the midst of the bitterest pain, if our will remains firm and submissive. Peace in this life springs from acquiescence even in disagreeable things, not in an exemption from suffering.—Fenelon.

TOPIC FOR MARCH 28

Our Home Missions. Text—Rom. 1:14-16

MOTTO

"Pray ye" . . . "Go ye" . . . "Bring ye."

THE VOICE OF SCRIPTURE

A Missionary Gospel

The first message at the birth of Christ was a missionary message.—Luke 2:10.

The first disciple, Andrew, was the first missionary.—Jno. 1:41.

The first prayer Christ taught men was a missionary prayer.—Matt. 6:10.

The first message of the risen Lord was a missionary message.—Jno. 20:17.

The first command to His disciples was a missionary command.—Jno. 20:21.

The first apostolic sermon was a missionary sermon.—Acts 2:17.

Christ's great reason for Christian love was a missionary reason.—Jno. 13:35.

PRAYER

"Lord, it is nothing with Thee to help, whether with many, or with them that have no power: Help us, O Lord our God; for we rest on Thee, and in Thy name we go against this multitude. O Lord, Thou art our God; let not man prevail against Thee.

SUBJECTS FOR TALKS OR ESSAYS

1. "Bring ye."—Mal. 3:10.
2. "Pray ye."—Matt. 9:38.
3. "Go ye."—Mark 16:15.
4. Our Home Missions.

(We suggest that the last topic be handled in the following way: Have several brethren and sisters write to the various Home Mission stations for a letter to be read at the Bible Meeting. The leader might give some outline defining the information desired).

WORD STUDIES IN THE TEXT

Rom. 1:14-16.

Debtor.—All men everywhere, without any distinction of nation or refinement are Paul's creditors. Godet says, "He owes them his life, his person, in virtue of the grace bestowed upon him, and of the office which he has received."

Greeks, Barbarians.—Gentiles without distinction. Paul recognizes the Greek division of all mankind into Greeks and non-Greeks (Barbarians), which includes all nationalities and classes.

Power.—Not only a powerful tool in God's hand, but in and of itself a Divine force.

First.—Not principality, nor in preference to the Greek; but first in point of time.

THE CULTURE OF THE GRACE OF GIVING

Paul has apparently rescued from oblivion the saying of the Lord Jesus Christ, more valuable than any of those over which Egyptologists have lately made so much ado. "Remember the words of the Lord Jesus, how He said, 'It is more blessed to give than to receive.'" This priceless oracle seems to be one of those sayings, handed down by tradition, but not embodied in the Gospel narrative. Its unique value largely consists in this, that it lifts giving to its highest plane, and crowns it as the true secret of most exalted blessing to the giver himself.

Nothing needs reconstruction more than modern giving: in fact, the reconstruction must be a revolution, for the whole basis is wrong. A great German, in a clever epigram, contrasts Socialism and Christianity thus: "The former says, 'what is thine is mine;' the latter, 'what is mine is not thine.'" But as the late Dr. R. W. Dale said, "The epigram itself needs correction. Christianity really teaches us to say, 'what seems thine is not thine, what seems mine is not mine.' Whatever you or I have be-

longs to God, and you and I must use what we have according to His will.'"

This is the essence of that sublime truth every where taught in Scripture: God's inalienable **ownership;** man's undeniable **stewardship.** This is the corner-stone of the whole Biblical system of giving; and because it is practically denied or virtually obsolete, we need to begin at the beginning if we are to have a new and true system in the Christian use of money.

So fundamental is this grace, that whenever and wherever there is a spiritual advance, the standard of giving becomes more worthy of God's people. When Carey sounded the bugle call for a new crusade of missions a century ago, one of the first signs of response was found in thirteen pounds, two shillings and a six pence, laid on God's altar in widow Wallis' parlor at Kettering on that memorable October day in 1792. And "Carey's penny;" the systematic weekly offering, was the recognition of the need of regular stated habitual setting apart of the Lord's portion.

From that day to this the matter of giving has been one of the three perplexing probuems to be solved in our church life: **praying, going, giving.**

Many have been the attempts at solution. Most prominent perhaps has been the restoration of the tithe system, which has the advantage of being originally God's own appointment. This, with all its merits is much misunderstood; it belongs to law rather than grace, and it fails to answer the demands of Christian equity. Commonly, the tithe, or tenth, is supposed to have satisfied God's claims and man's needs, while, in fact, the Jewish tithe represented not the maximum but the minimum, and, in some years, the proportion given to the Lord's purposes reached two-fifths, if not three-fifths of the faithful believer's income.

Again, under the dispensation of grace we become sensible of a new ownership of ourselves by God, as redeemed, regenerated, spirit-filled Saints, including all we have and are.

Under this new order the tithe is not less His, but all money is in trust for His uses; all things and all work become part of a consecrated life for His glory. Moreover, while the tithe may be a fair proportion of a poor Saint, it is manifestly out of all proportion for the rich, for our giving is, in equity, to be estimated not by what is given, but by what is kept.

Another prominent plan has been the apostolic way of laying by in store, weekly, or at stated times, according as God has prospered, not a fixed sum or proportion, but a variable amount, depending on the ability at the time. This has advantages, most obviously the tendency conscientiously to weigh and prayerfully consider what duty is, and how the measure of obligation varies with increasing prosperity. Its obvious defect is the lack of uniform supplies for the work of God, and risk of too flexible a conscience in the estimate of real ability.

The teaching of the blessed Word on the subject of giving is unmistakable, and may be briefly stated under the following seven "theses," to borrow Luther's word:

1. God owns all things and all creatures, and never alienates or transfers His ownership.
2. God claims us, with all we have and are, as His by creation, preservation, redemption and endowment.
3. God teaches us that the one goal of our lives, in every detail, is to be not our own pleasure or profit, but His glory.
4. Every man is a debtor to every man, to love and further their well-being even as He loves and furthers His own.
5. All we possess, being held in trust, is to be used so as to serve the highest, largest and most lasting ends for God's glory and man's good.
6. Hence the one supreme life of light and love, duty and privilege, honor and blessing, is to lose oneself in the will of God.
7. Giving belongs to this highest plane of privilege, we multiply ourselves in our gifts, as one spring may fill many streams. No miser can be happy, for the very end of reception is impartation.

These laws of giving belong to a code, practically obsolete with man, yet eternally enforced with God, immutable as Himself, and not only missions but every other form of work for man's uplifting and salvation, will find its chariot wheels drag heavily, until the Divine idea of giving holds the throne and shrine of our conviction, and says our lives. Every cry for retrenchment is an assault on God and an insult to His claims. Even were there no more than the faithful bringing in of the tithes, there would always be meat in His house and blessing on His people. But could His church once be roused from lethargy and apathy, feel her debt to a dying world, and see her apostasy in the matter of withholding what is hers only as held in trust for payment of that debt, a river of beneficience would flow into the various channels of Christian service, which would overlap all present banks, and demand more and new adequate modes of distribution—a river to swim in.—A. T. Pierson.

THE WEALTH OF THE CHURCH

In the Sunday school lesson not long ago the beggar asked alms expecting to receive silver and gold. He got far more than he asked—the power to walk. The power of the gospel is to liberate men from the bondage of sin. If beggars are fed without requiring to work, not only is charity misapplied, but the character of the recipient is weakened and perhaps ruined, Nor is it enough to make men walk, to heal the body; they must walk in spirit and in truth—in the name of Jesus Christ. Even medical missions and all the physical help given by our city missions, are not an end in themselves; they are means by which to reach men's souls.

Peter drew a fine distinction between the wealth that consists of silver and gold, material resources; and that which consists of ability and power, physical, mental, spiritual. He had no money and still he was rich. He had pity and power to help. The strength of the church is not in her silver and gold. Pope Innocent IV. said to Thomas Aquinas, "You see the church can no longer say, like Peter, 'silver and gold have I none,'" the philosopher replied: "Nor can she say, 'rise up and walk.'" "When the church became rich in this world's goods, she declined in spiritual power. When she was poor in houses and lands, she was rich in grace and truth. Her debt to humanity is not to be paid in lifeless coin, but by sympathetic service. There is none so poor that he cannot pay his debt. "It is only necessary," says Phillips Brooks, "to be good and brave and true and patient and we give our brethren gifts far beyond all value, great, generous impulses and strong true principles." Turgenieff, in one of his parables, tells how he was besought by a beggar. Searching his pockets, he said to the man, "I am sorry, brother, I have nothing for thee." But the beggar, with joy beaming in his face, replied, "That is enough, you have given me more than money, for you have called me brother."

Yet we are not to imagine that the church or the Christian has no right to possess property and to use silver and gold in the performance of the work of the kingdom. Money is power, and its proper use depends upon the spirit of those who have it. By means of it the men who preach and teach must be supported, houses and homes and institutions must be built and sustained, and the gospel is sent to the ends of the earth. The problem is to subordinate money to spiritual and moral ends. A passenger on a sinking boat filled a belt around his waist with gold. After the wreck his body was found at the bottom of the bay. Ruskin says, "Now had he the gold, or had the gold him?" Beware lest the gold have you, instead of you having the gold.

WORKERS IN THE CITY

The city brings a sense of irresponsibility. The city is so large. It is crowded. There are so many. But few know even the families by name, who live in the same block, within two hundred feet of their own front door. All this subdivides responsibility until the weight on individual Christians becomes very small, even trifling. Individual Christians, well groomed and fairly prosperous, rest by the evening firelight; a fresh magazine or their little child is in their hands; they thank God and are content.

But our Savior looked on the throngs with other eyes. He wept. He said, "Come unto me, all ye weary and heavy laden, and I will give you rest." He saw them as sheep without a shepherd—a terrible picture of humanity. He saw them, moreover, one by one.

Must we not have something of the Savior's eye? Certainly the Christian cannot walk the streets of "the bottoms" of our cities at nine o'clock at night these cold nights, and see the shivering, drawn faces, the men without overcoats hanging around the bright windows of the pawn shops, the women walking near the store fronts to keep off the wind, and not have his heart wrung with something of this pitying which brought tears to our Savior's eyes. We

(Continued on page 95)

OUR SUNDAY SCHOOL

FITS AND MISFITS

A superintendent of a St. Louis Sunday school gave this experience:

"I had in my school a very bright woman who was always wanting to teach; but I knew she was such a crank that I did not dare to put her in charge of any of my classes.

"Finally, however, when she still insisted she must teach, I said to her, 'All right go ahead and get you a class, and I will give you a corner.'

"Well sir, she started out, and in one week gathered in seven other cranks, and from that day to this she has one of the best classes in the school. Besides adding a live class, she has done the rest of the school a great service by attracting the cranks from the other classes."

While we do not recommend a "crank class" for a Sunday school, the incident serves to illustrate a vital principle underlying a successful Sunday school. That the superintendent may greatly promote the efficiency and harmony of the school by placing the teachers where they best fit, and also placing new pupils, and sometimes transferring old ones to the classes where they can do their best work.

A misfit is always a source of annoyance. It is destructive to harmony and unity of purpose. It thwarts the successful culmination of the plans of the school. That there are misfits in many Sunday schools is attested to by the nature and results of their work. Harmony and power in any organization are dependent upon the proper adjustment of all its parts. In unity there is power. Where unity is lacking there is a misfit.

Perhaps one of the most common and harmful misfits is the misplacing of teachers. There may be an excellent old man in the Sunday school who is a good teacher. Because of his age and exemplary life it might appear that he might make a good teacher for boys. But it is noticed he does not attract young people, they do not seem to enjoy his association. To give him a class of boys would be a misfit, harmful to the class and a detriment to the school. He is not to blame, neither the boys, because his temperament is not fitted for this kind of work. The wise superintendent will use him not for a boy's class but for a staid Bible class of old people who will like him and appreciate his work.

A member of a class may worry a teacher by arguing and asking questions, that the teacher is unable to control him and hold him to the lesson. This is a decided misfit and should be remedied immediately by transferring that member to a class with a teacher having special knack in handling such pupils.

The superintendent is largely responsible for any misfits in the school. He is at the helm and it is his duty to watch and spy out any weakness or defect in the school and set to work to remedy it. These misfits can be adjusted very readily by the use of tact and diplomacy. Only where the Sunday school is fitly framed together can a successful work be done. If the frame work is faulty the finished product is imperfect and will not stand the test.

THE SUNDAY SCHOOL AS AN AGENCY FOR THE CONVERSION OF YOUNG PEOPLE

Ruth A. Yoder.

If the Sunday school is to do effective work for the conversion of lost souls there must be those in the Sunday school who are true workers in the Master's vineyard; those who will teach God's Word; those who will pray; and who will have faith to believe that God will answer prayer.

There are no doubt some Sunday schools which get and hold scholars in the Sunday school by some prize inducements which they have to attract the children and when one thing wears out they must find something else attractive. This is a very low standard for a Sunday school. The minds are drawn to the wrong object and the Sunday school as a means for the conversion of the young is a failure.

Then there are other Sunday schools which are alive to the needs around them, and strive to get more people into the Sunday school that they may learn the Scripture and see the blessings which come from obeying it.

The Sunday school, like anything else, is just what we make it. If it is simply a sort of "place-to-go" school it is just what those who go make it. If it is however a place to learn God's Word then someone has made its purpose known in his life.

Young people, I believe we can say, usually if not always become interested in the Sunday school before they are interested in the church. Hence if the proper teaching is given seed may be sown in little hearts which will not be forgotten long after they have grown to young womanhood or young manhood, first impressions being the most lasting.

Where home training is neglected no doubt many children who are interested and taught God's Word in the Sunday school would otherwise be lost to the church because in the Sunday school the Word is explained just to them in a class by themselves while in a church service the child is not so directly touched and therefore is not so much interested.

Its knowledge gained in the Sunday school will help it to become interested in the church service.

If the Sunday school teaches God's Word pure and simple it will bring conviction to the sincere heart.

The Psalmist says, "The entrance of thy word giveth light," and this has been proved especially in communities where God and His Word have been neglected and someone has come into that community, organized a Sunday school and taught the Scriptures. Souls were converted, churches were organized and the work of the Lord prospered.

In my mind the teacher is the most effective agent in the Sunday school in bringing about the conversion of the lost in that school.

It is natural that the teacher be more interested in her class than she will be in any other. She will be more interested in their welfare than she will be in the welfare of those with whom she is not so closely connected. In her prayers she will especially remember those who are in her class and are yet away from Christ.

The story is given of a certain Sunday school teacher whose whole class became Christians. She was then given another of those who were unconverted and they all became Christians. After a while she died and in her diary was found the secret of her success. It was this. She had the names of her scholars written there and also the day on which she especially remembered each one of them to God. Through prayer and devotion to her class she was enabled to see results.

Prayer is one of the great forces in gathering the lost into the fold.

We must not think however that the teacher is the only agent in the Sunday school to bring the lost to Christ. Every Christian in the Sunday school has his part to do and if someone does not do his part the Sunday school will not be the agency that it should be.

If the teacher can pray why cannot every Christian in the Sunday school pray? "The effectual fervent prayer of a righteous man availeth much," but may it not be true that the effectual fervent prayer of many righteous men will avail more?

There is power in united prayer. "If two of you shall agree as touching anything which ye shall ask, ye may ask what ye will and it shall be done unto you."

What is true of united prayer is also true of united effort.

One true worker may be able to accomplish a great work, but by the united effort of many workers a much greater work may be accomplished.

Where ministers, fathers, mothers, brothers, sisters, lay-members everyone work together there is much greater strength than if each one would work singly.

In unity there is strength. Hence if every worker puts forth proper efforts in the Sunday school the work may become a soul-saving work and many may be brought into the church through the agency of the Sunday school.

United purpose united effort, united prayer go together to make the Sunday school an agency for the conversion of young people.

Bellefontaine, Ohio.

Current Events

Dr. Wiley Over-ruled

Dr. Harvey Wiley, pure food expert ,and Chief Chemist of the Department of Agriculture, has been completely over-ruled by the Board of Chemists, appointed by President Roosevelt, in his ruling against the use of benzoate of soda as a preservative in food products. The controversy which has waged for years over this question and brought about a conflict between Dr. Wiley and the food manufacturers has been decided in favor of the latter.

The Board consisted of scientists of such high standing that the public will not think of questioning their conclusions. They decided that benzoate of soda used in such small quantities as are to be found in canned foodstuffs is neither injurious to health nor detrimental to the nutritive qualities of the food.

Dr. Wiley has labored for years for the enactment of laws to prevent the manufacture and sale of impure and adulterated foods. To him is due much credit for our present pure-food laws, and for their vigorous enforcement. Notwithstanding the decision of this board, unless Dr. Wiley resigns he will still be the most useful factor in preventing food adulterations injurious to health. The unscrupulous manufacturer must be kept under a rigid and untiring supervision to prevent him from making, and selling impure and injurious foodstuffs to an unsuspecting public.

England's Old-Age Pension Law

England passed an Old-Age Pension Law that went into effect January 1, 1909. The law provides a pension of $1.20 a week for any man and woman over seventy years of age who is not receiving poor relief and has an income of less than $105 a year. If the means of the applicant are less than $157 a year he may receive a part of this weekly pension of 5 s. or $1.20, according to a sliding scale. The expense to the Government can not be determined. The latest estimate of the Chancellor of the Exchequer was that over 600,000 persons would be entitled to pensions, and the annual cost would be $37,500,000.

The number of applications filed in Ireland is more than half the total for England. Excluding the cases of intentional fraud, the exceptionally large number of pensioners in Ireland is due to the emigration of younger people, leaving a decreased population composed of older men and women, and to the natural tendency to exaggerate the age.

In a large number of cases in Ireland it was impossible to find any records of birth. Many difficult cases occurred in the application of the law, particularly where the claimant was practically supported by his children, or was in receipt of an income which, though entitling him to a pension, would be raised by that pension above the legal limit.

England is probably the first nation to pension its paupers. Whether the law can be satisfactorily administered remains to be seen. If not rigidly applied it gives abundant opportunity for the practice of fraud and graft. There is a possibility for it to tend to pauperize the people. However, any action taken by the Government to aid its poor is commendable.

A Subway for Water

New York City has begun the construction of a large aqueduct to supply the city with water. The city at present has some eighty different sources from which it obtains its water supply. This one will be the largest and shall be capable of supplying 600,000,000 gallons of water daily.

This water is to be brought from the Catskill mountains, more than eighty miles away, where a large reservoir, the Ashokan, is in the course of construction. This reservoir will cover the present site of seven villages. It is five hundred feet above sea level. The water could not be conducted through a pipe-line as the pressure would be to great. Consequently the water is to be taken through a large concrete main, large enough for a train to pass through, until it comes below the hydraulic grade, then it makes a dive to the solid rock, perhaps hundreds of feet below the surface of the valley, where the solid rocks will afford sufficient strength to resist the tremenduous pressure. The Hudson river will be crossed about one thousand feet beneath its bed.

The cost of the aqueduct will be approximately $160,000,000. This is a great financial burden, but it will be borne by the water itself. As soon as finished it will convey 500,000,000 gallons daily to the city, which will bring in a revenue of about 24 million dollars yearly.

Roosevelt and the Farmer

The report of the Country Life Commission, appointed by President Roosevelt, was forwarded to Congress accompanied by a message from the President.

The conclusions drawn from the report by the President are interesting, and briefly stated, are, that the farmer needs first, organization; second, better educational facilities, and, third, improved means of communication. It is pointed out that a co-operative organization of the farmers, which would put into effect modern business methods, would be an aid to improve their business. More attention should be paid to education, home life and religious activities, and that it is of vital importance that better roads be built, so that the farmer can get his product to market more conveniently, and thereby add to his business. The President recommends that the government organize a plan for a thorough study of conditions surrounding the business of farming, and the people living in the country. Also that the agricultural college be empowered to organize a department of college extension, so as to reach every person on the farm, with both information and inspiration. The commission urges the holding of local, state and even national conferences for the improvement of country life.

The Children's Conference

The Children's Conference, held at the White House January 26, of which we made mention in our last issue, urged the establishment of a Children's Bureau in the Federal Government. Among some of the conclusions are the following: Home care should be secured for children wherever possible, the home to be broken up only for considerations of inefficiency and immorality, and not for poverty, work for the prevention of blindness, tuberculosis, and other preventable handicaps upon life should be considered of great importance. The reform of child labor should be promoted; foster homes selected more carefully, and inspected carefully after children are placed; dependent children should be assured an education equal to that afforded other children of the community; physical defects should be examined and treated.

The foregoing conclusions are not new. They have been simply reinforced by this conference, impressing them more keenly upon the American people. There is no question but that this conference will result in bringing about better conditions for the neglected waifs. Arouse deeper sympathy, resulting in a more liberal support of the work. We trust it will mean the rescue of both body and soul of thousands of these poor unfortunate children.

The Anti-Saloon Movement in New Zealand

According to the London Times the prohibition movement in New Zealand is constantly gaining in strength and likely in the near future to dominate the country. A majority of the total vote is already in favor of prohibition, but, according to the New Zealand law, a three-fifth majority is necessary. The liquor men are trying to maintain the present local option law in order to prevent national prohibition, but under this they are constantly losing territory. There are now twelve prohibition districts in New Zealand, and in thirty-six others the majority of the votes are cast for no license. At the recent election six new prohibition districts were added. Women vote on this, as on all other questions, on equal terms with men. The women are exercising their privilege more freely each year.

The prohibition movement is a world-wide movement. Europe is becoming restless and is bringing organized effort against the legalized saloon. The nations are awakening to a realization that the dual reign of Kings Alcohol and Nicotine is sapping their strength and robbing them of the possibility of attaining to the highest standard. Down with the tyrants, and enthrone that which makes for character, manhood and womanhood.

Prohibition in the South

Prohibition is spreading. Tennessee will become all dry, and South Carolina proposes to follow. The Tennessee Legislature passed a prohibition law, which was vetoed by the Governor, but a few days later the law was passed over his veto. The liquor question has become a vital issue in this state since the assassination of Ex-Senator Carmack, the leader of the prohibition forces. It is claimed this crime was instigated by the saloon element, which consequently gave the temperance movement a new impetus.

The most curious and telling recognition of the spreading prohibition movement comes not only from the liquor dealer's associations which are in affright, but from the cigar and cigaret makers, who complain that the closing of the saloon is followed by the reduction in the use of tobacco. They propose to join the liquor dealers in opposing further prohibitory legislation. The liquor and tobacco traffic are twin curses, one complementing the other. Possibly greater economy in tobacco expenditures might not be a loss to this country. Possibly corn and potatoes may prove quite as useful a crop as tobacco.

France Returns to the Guillotine

France by the common consent of its people, returns to the guillotine. For years not a murderer had been executed, but now the murderers are in a panic, for five of them have been decapitated, and a hundred more are awaiting trial. Does the death penalty deter from crime? France after years of experience thinks so. While the use of the guillotine was discontinued murders have greatly multiplied.

These recent executions were attended by scenes that beggar description. They were made the occasion for a special holiday and merry-making. The crowds laughing, cheering and hooting as the executions proceeded. To the normal mind such conditions are revolting.

To the intelligent Christian mind capital punishment is not primarily a question whether it deters from crime, but whether it is right.

Under the present dispensation of grace, capital punishment can not be substantiated by the Bible. It is diametrically opposed to its teaching. Capital punishment, in public or private, is inhuman, barbarous,brutal and savage.

Punishment of the criminal is for the protection of society, but primarily should be reformative.

War Against Opium

The United States Senate passed the Anti-Opium Bill. The bill forbids the importation into the United States, after April 1, 1910, of smoking opium in any form or any preparation or derivative thereof. Opium, other than smoking opium, may be imported for medicinal purposes.

China is using drastic measures to rid herself of this curse. England who bears the sin and shame of fastening this curse on China's millions, has given her promise to abolish the export trade in opium from Into China. If this movement against opium is successfully carried forward it will mark an important epoch in the world's history. Nations are realizing that they cannot well afford to tolerate that which weakens their moral fabric. That moral assets are of infinitely more value than wealth or material resources. Anything that is dertimental to the physical, intellectual and moral welfare of a people, which is licensed, is an economic loss.

On the morning of January 23, in a dense fog, the White Star steamer "Republic", bound for Italy, with many passengers, was rammed by the Italian liner "Florida," off the Massachusetts coast. Six lives were lost. The disaster was communicated by wireless messages to other vessels, which came to the rescue. The "Republic" was so badly damaged that she sunk the following Sunday evening. The value of wireless telegraphy on sea going vessels has been demonstrated in this collision. The United States Government is considering the advisability of compelling all sea faring vessels to be equipped with a wireless apparatus.

Kansas City, Kansas, is realizing one of the benefits of the abolition of the saloon. She finds six hundred boys and girls between the ages of twelve and eighteen able to attend school for the first time.

Formerly these children were unable to attend because—through the frequent drunkenness of their fathers, they had to work to help support their respective families. Does the saloon contribute anything to the welfare of the community?

Abbot Lawrence Lowell is to be the successor of Charles William Eliot as President of Harvard University. President Eliot has resigned after forty years continuous service as head of the oldest educational institution in the United States; founded in 1836.

Ninety-three of Kentucky's 119 counties are now totally "dry," twenty-one are partly "dry," four are wholly "wet," and one county which voted as a unit for prohibition is to be settled by legal process at court.

It is rumored that J. D. Rockefeller will give $50,000,000 to education in Oriental nations. He is awaiting reports of two scholars commissioned to investigate conditions in the Orient.

On February 9, King Edward and Queen Alexandra of England came to Berlin, Germany, on a royal visit. The Emperor of Germany is a nephew of King Edward. This is the first visit to Berlin by an English ruler in 136 years.

The taking of testimony in the Government's suit to dissolve the Standard Oil Company has been completed. The testimony gathered in various cities during many months, consists of twenty volumes of 500 pages each. It is estimated that the evidence comprises 6,000,000 words in addition to which there are 1,430 documentary exhibits.

On January 28, Cuba began its second attempt at self government. On that day the United States Government withdrew after two years' governing. If Cuba should fail again to satisfactorily govern herself, the United States will again assume control.

Miss Martha Finley, better known as the author of the "Elsie books," died at her home in Elkton, Md., January 30, in her eighty-first year. She was the author of more than 100 books.

Sixty-four counties in Missouri have rid themselves of the dram-shop. Besides these sixteen counties have voted dry outside of the cities, each having one or more cities where the saloon is licensed.

Indiana is ridding herself of some of her saloons. A number of counties have voted "no license" recently. Within the next few months the majority of the remaining counties will vote on the issue.

Elihu Root resigned as Secretary of State in Roosevelt's Cabinet. He has been elected United States Senator from New York. His successor is Robert Bacon.

The United States is sending material for the construction of two thousand small homes for the earthquake sufferers in Southern Italy.

The cost of the cruise around the world of the United States battle-ships, is estimated at $27,000,000.

Your Opportunity

In addition to our special club offer we are making the following offer: For $1.00 we will send the Christian Monitor until April, 1910, including all the back numbers. There are only a limited number of copies of the February issue left. This offer is good only as long as they last. Subscribe at once in order to get the four additional copies of 1910 and all the back numbers. A delay in doing so may be a source of disappointment to you. Remember, good only while those copies last.

The Young People's Bible Meeting topics for 1909 can be secured in a neat folder form at the following rates: Six copies, five cents; twelve copies, ten cents; one hundred copies, fifty cents. Other quantities at corresponding prices. Address all orders to Christian Monitor, Scottdale, Pa.

Miscellaneous

Money from Inventions

That there is much money made in inventions, may be easily realized when it is known that there are over 175 patents in the United States which are paying over $1,000,000 apiece each year to their owners.

There are over 900 more patents on inventions which are paying more than $500,000 per year to their owners, and there are 10,000 or more which bring from $50,000 to $100,000.

The examiner-in-chief of the Patent Office stated recently in an official report that: "A patent if worth anything, when properly managed is worth and can easily be sold for from $10,000 to $50,000."

Even the smallest things bring great results. It is wonderful to note the items and the returns which come from them. The man who invented the common and necessary shoe-lace realized $2,500,000 from that alone. The man who obtained the first patent on the umbrella realized $2,000,000, and different umbrella patents of other people have brought $10,000,000 altogether. The inventor of the metal heel-plate made $1,500,000 anually as royalty on his simple invention.

Doctor Plimpton invented the roller skate, and received an annual income of over $100,000 from it. The man who made the first rubber tips for pencils made the same amount, and an Englishman who made the first steel pen died leaving a fortune of over $10,000,000 from this small article. The man who improved the pen and made one which would shade in different colors, earned $200,000 a year therefrom.

Toys have always been profitable; it seems that the nation must ever be amused, for we spend immense fortunes yearly for the amusement we derive from the simplest of toys. For instance, "The Return Ball," the little rubber or wooden ball with a rubber cord attached to bring the ball back after it is bounced, proved profitable to the extent of almost $100,000 in royalties.

16,000 Motions in a Day's Work

Before each of a row of machines in a certain Pittsburg shop, as described in the current "Charities," sits a girl. Each girl picks up a bolt with her left hand, takes it from the left with her right hand, feeds it point downward into the machine. When she has done this 16,000 times she will have earned 96 cents. Unless she or the machine breaks down, such is her ten-hour day.

In these machine-made days, it is not the monotony of such a task which is most impressive. The girl of the 16,000 motions attracts and holds the attention.

With motions fewer in number but infinitely greater in variety, the day's work of a family is done. The houseworker is not tied to a machine. She stands up to her tasks one moment and sits down the next. She may think of other things, and to-morrow will be in its duties and performances a little different from today.

The houseworker gets tired. Is it really the same grinding, breaking weariness as that of the girl who sits before the machine and makes 16,000 identical motions in a ten-hour day? This is a fair question in Pittsburg. Perhaps it is a pertinent one in this larger city, where thousands of young women choose the routine of the factories in perference to the life of varied tasks offered in well-ordered households. The chief difference when the case comes to New York seems to be in the kind of machine that does the grinding.—"New York World."

Market for Snake Venom

The venom of snakes has been found useful in medicine, and has a valuable place in several departments of the mechanical arts and sciences. There is a constant call for it among naturalists and experimenters; and when it becomes known that it can be bought in the open market additional uses for it will certainly be discovered. The value placed on some small quantities lately exported from New South Wales was so high that the collection of snake venom has already become a recognized industry.

Snake venom, valued by weight, fetches more per ounce than any of the precious metals. At the present the market price in England is from 20 to 25 shillings a grain, which reaches the seemingly fabulous sum of £6,000 per pound troy: or, to use American values, $30,000 for a single pound of the venom. This seems almost incredible, but the report is based on prices that have already been paid. And even these huge figures fail to bring to the market a quantity sufficient to meet the demands.

The venom of the nondeadly snakes, though of use in some chemical processes, does not command such wide or profitable patronage as that of the deadly. Hence the worst dangers are encountered at the threshhold of the enterprise. The price per pound for venom almost takes away the breath, but such a quantity as a pound is difficult to collect. A robust snake of almost deadly class, treated with the greatest care, will not discharge more than a grain at a bite, and it is said that all so far collected in Australia falls considerably under a pound. It will be seen from this that the world's supply of this natural poison is not likely to exceed the demand.—Chicago Tribune.

(Continued from page 85)

good qualities of the two, and the piano forte is the result.

It is a far cry from the set of whistles known as Pau's Piper, used by prehistoric people, to our present full toned pipe organ; but the ancestry can be clearly traced. The pipes were enlarged, increased in number, improved in mechanism, until 180 B. C. it stood forth as the first pipe organ.

As notation and instruments developed, it proved an inspiration to composers, who adapted different ideas, strove for new affects, and took greater pains and interest in composition.

The Round, the oldest of musical forms, developed into the fugue. The folk song was converted into the madrigal; the opera and oratorio walked hand in hand to the front of the musical stage, with the orchestra and piano following closely.

Those who enjoy the modern orchestra and the best vocal and instrumental music of today must never despise the day of small things.

Comparing the music of the different nations, and noting the conditions existing in these nations, we are impressed with the fact that music must have played a very important part in the civilization of the world; for those nations who stand for the highest ideals in national and individual life are the ones who have developed and fostered music to the highest degree. We of the 20th century certainly owe a debt of gratitude to those who, centuries ago, joined the Choir invisible; but bequeathed to us the rich legacy won through their patiént labor and perseverance, a system of music that still unfolds wonderful possibilities.

Goshen, Ind.

(Continued from page 91)

believe that Christians would sleep better at night, if they would merge their sympathies occasionally with those of the various helping hand societies, of whatever name, which now, thank God, may be found in all our city bottoms.

The poet Longfellow put down these words: "Where shall the scholar live? In solitude or in society? In the green stillness of the country, where he can hear the heart of Nature beat, or in the dark gray city, where he can feel and hear the throbbing heart of man?" I make answer for him, and say: "In the dark gray city." Certainly the words should have the attention of the Christian whom Destiny has cast into the city.—Central Christian Advocate.

SEED THOUGHTS

God's love gives in such a way that it flows from a Father's heart, the wellspring of all good. The heart of the giver makes the gift dear and precious, as among ourselves we say of a trifling gift, "It comes from a hand we love," and look not so much at the gift as at the heart.—Luther.

Look not every man on his own things, but every man also on the things of others. —Bible.

There are from four to six times as many churches for a given population in the country as in the city.

There are added to Chicago every year a city of nearly 40,000 and to New York of more than 50,000.

The census of 1900 gives the population of the United States as 76,303,387, of which one-third are either foreign born or the children of foreigners. The later census estimate is about 80,000,000.—Isabelle Horton.

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CHRISTIAN MONITOR

APRIL, 1909

EASTER

The Angelic Message

He is not here; for he is risen.

Matt. 28:6.

The Sequel

Go ye into all the world, and preach the gospel to every creature. *Mark, 16:15.*

GOSHEN COLLEGE
LIBRARY.

Question Page

Mission

Why is it that the young people of the Mennonite Church are not more interested in missions? Is it because of lack of teaching?

I think the one that asked the question has suggested the answer. It took the Church at Jerusalem about seven years under the most striking and conclusive evidence of God's love and power with direct intervention by the hand of persecution, to learn the real issue of Christ's message. And then some of them were not convinced. So we must not think ourselves so far superior to them as to believe that reading an article on missions occasionally, and hearing a lecture on missions once a year will produce in us the same results that required such unusual measures to start the first generation of Christians beyond their own interests. We no doubt have as many reasons to stay at home as they had to stay in Jerusalem.

Have the Hindus a bible?

They have sacred books which are divided into two classes, The more authoritative and less authoritative. The more authoritative are "that which has been heard" called Sruti, and the less authoritative "that which is remembered" called Smriti. The Rig-veda, Sama-veda, Yajurveda and Atharva-veda belong to the Sruti. It is supposed that these books were written between 2,000 B. C. and 1,000 B. C. at the time when the Aryans spread over India from the north. Much might be said about these books and also the Smriti.

THE TRAGEDY OF CARELESSNESS

Who can estimate the lives lost, the vast number of human beings injured, and the tremenduous loss of property caused every year by carelessness? Just a little indifference or carelessness—just a few little bubbles in a casting, and the whole building is wrecked, or a bridge goes down into the river, carrying its train of precious human freight. Just a little flaw in a rail or in a wheel, or in a bit of machinery, just a little carelessness, and scores of people may lose their lives. We are always on the lookout for big things; but it is the little things which escape detection that cause the great mischief.

Oh, the tragedy of carelessness enacted every day in our country by employees, which comes from indifference, from lack of interest, from not thinking, from a wandering mind! How many customers and how much money are lost by business houses every year from careless letters, careless packing, and careless addressing—useless blunders. How many lives are lost from the carelessness of railway employees, of switchmen and of motormen!

It is a most unfortunate thing for a large establishment to be honeycombed by carelessness of its employees. Boys break things, ruin goods—furniture, china, glassware, works of art—all sorts of things—by sheer carelessness.

In our homes everywhere we see evidences of carelessness and indifference. Our furniture is always falling to pieces because not properly glued or properly doweled, and our beds breaking down, casters coming out, and chairs coming to pieces.

The little mistakes of the employees in John Wanamaker's establishment cost the firm more than twenty-five thousand dollars a year. The manager in a large Chicago house says that he has to station pickets here and there all through the establishment in order to neutralize the evils of inaccuracy. One business man states that inaccuracy costs the city of Chicago one million dollars a day, and, when we remember that somebody is blundering somewhere every minute of the day, this does not seem strange.

Yet the most of those who make mistakes would say that they are little things to make such a fuss about. In the aggregate, however, they amount to a small fortune. These careless clerks doubtless wonder why they are not promoted, and would be greatly surprised if told that these trifling errors are the cause of their slow advancement.

Some minds seem to be almost incapable of accurate action. There is loose-jointedness about their very mental make-up. If we analyze these people, we find that they do not observe definitely or think sharply. They lack mental method and system. Slipshod thinkers are loose-jointed doers.

"Oh, that is good enough! Do not spend so much time on that thing. We can not afford it, Charlie. We do not get paid for it." This was the exclamation of the proprietor of an upholstery shop to a new boy who was employed to run errands and to get and deliver goods in a push-cart. When the boy had a few minutes he borrowed tools and repaired furniture. He soon became so skilled that the proprietor set him to work at upholstering furniture. The only fault he had to find was that he was too particular, and he would say, "Do not use two nails where one will do. Do not spend two hours on a job where one will do. We do not get pay for that sort of nicety." But the boy was not satisfied with "good enough," or "pretty fair." He always insisted upon everything being done to a finish, and would never let a job go out of his hands, if he could help it, until it was done just as well as he could do it. This was his trade-mark.

The determination of this young man to do everything to a finish has carried him to a high and very responsible position within a very few years, and now he has hundreds of men under his authority.

The reputation of being absolutely accurate and painstaking is equal to a large amount of capital to a young man going into business for himself. Banks are more likely to give him credit, and jobbing houses will trust him, when they would not place confidence in a slipshod man of equal ability.

Thoroughness is the twin brother of honesty. When an employee gets the reputation of doing a thing, not pretty nearly, but exactly right, it has more influence with his employer than talent. For example, a young stenographer who is accurate in taking notes, who spells correctly, punctuates properly, and whose judgment and common-sense enable him to correct involved sentences or matter which has been hastily dictated without reference to grammatical construction, will never be out of a place.

There is never a day in a business office when accurate understanding and clear-headedness are not at a premium.—Selected.

THE SISTER'S PART

An elderly lady and two young girls walking together in the sreet one day, met a boy known to one of the girls. Stopping to speak to him for a moment, she introduced him to her friends. When they had bidden him good afternoon and passed on, the lady remarked:

"I think that boy must have a very nice mother and sister."

"He has. Mrs. Lee and Nellie are both lovely. But how did you know?" replied the girl, in a surprised tone. The lady smiled.

"I do not know, but I guessed it from his manner. A boy who is snubbed at home does not act like that when he is out. Only home kindness and courtesy and the training that love gives can make a boy such a frank, easy, well-bred gentleman" said she.

The girls looked at each other for a moment and then one voiced the thought of both.

"I am going to be careful how I treat Ned after this. If people are going to judge me by him. I'll have to be on my guard. And I know you are right about it. There is Will ———. When you speak to him he always shuffles his feet and puts his hands in his pockets and hangs his head and stammers. His sister is always chasing him out of her way and scolding him, and his mother acts as if she were ashamed of him, and sends him off out of sight when there are callers. I earnestly believe he would be as nice as Rob, too, if he had the same chance."

"Quite likely," said the other girl. "I know he is good-natured and bright when he forgets to be awkward and embarrassed. I think I shall have to look out, too, and make sure that my little brother is a living demonstration of my amiable disposition," and though she laughed as she spoke, under the laugh was a tone of real earnestness.—Selected.

"Moping Over" Our Troubles

To go about moping, depressed, blue, out of spirits in general, is to exist, but not to live. It is the condition of a mollusk, and unworthy of human being. Worry is a state of spiritual corrosion. A trouble either can be remedied, or it cannot. If it can be, then set about it; if it cannot be, dismiss it from your consciousness, or bear it so bravely that it may become transfigured to a blessing.—Lilian Whiting.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

VOL. I SCOTTDALE, PA., APRIL, 1909 No. 4

HOW EASTER CAME TO ERINDALE

Elsie Byler.

Spring had come to Erindale—spring with its long beautiful days, its mild balmy air, its sunshine and its showers. Only a few traces of the passing season yet remained and these were fast fading away under the kindly influence of wind and sun. The bitter, biting blast was being tempered by a warm southern breeze. Late snows were vanishing and soft, muddy pools were becoming imbued with life, both animal and vegetable. More than this, the grim nakedness of the trees that skirted the river bend had been exchanged for a garb of tender green. Flowers bloomed, sparingly, 'tis true, in the chilly wood and glen, while the early morning air resounded with the notes of the first home-coming birds. In fact, all things were being changed. Old things were passing away and all things were being made anew, for spring had come to Erindale.

But while the genial spring-tide was awakening field and garden; while the sun shine streamed into the humble cottages at Erindale; while it flooded Eric Benton's room with light, thus retouching the dingy walls and brightening the otherwise dark corners—the season's gladness, alas, had not touched Eric Benton's heart. Nor genial sun shone there. No flowers bloomed there. There all was cold and still. Any sunshine which might have penetrated there had signally failed to thaw the icy indifference which abounded there. In that unseen region a bitter, biting blast sometimes blew which would have nipped in the bud any little floweret that might have sprung up therein unawares. No, the gladness of spring had not touched Eric Benton's heart.

Eric had failed, failed in the bitterest and most real sense of the word. He had stooped to do that which he had never even dreamed himself capable of doing. If Eric was poor, he also was proud. And through his pride he fell. Instead of frankly telling his employer, Mr. Gardiner, of his dire need and his invalid mother he chose to face the battle alone and for once it proved more than a match for his moral strength.

It had happened in a weak, unguarded moment, a time when a word of encouragement from some one would have meant so much to him. At this time, however, when a word from a friend would have enabled him to steer through his difficulties safely—then there was none, no not one. And the tempter whispered to Eric things strange and heretofore impossible; things which would have made him tremble at any other time. Now they sounded so differently.

At first he had promptly disregarded these evil suggestions. But day by day the color of the suggested crime grew less black and finally it grew quite white. It was not so bad, he had reasoned, not exactly a theft to use money that did not belong to him. He knew where Mr. Gardiner kept both his money and the keys. He would replace it as soon as his mother was better, or as soon as he would have a raise of wages. There was a heavy bill which had resulted from his mother's sickness and then, the monthly rent was due and not to meet the rent was to be homeless. Surely it was his duty to meet these. Surely God would not regard it as a theft, how could He? And thus Eric reasoned until it seemed to be no crime. Thus he tampered with temptation until the suggestion became his own will. And so it happened one raw chilly evening that Eric stood alone in the store with the safe-doors flung wide open. He hesitated a moment, then ran his fingers through the shining heaps of gold and silver. The ringing coins almost frightened him. He trembled. Seizing a roll of bills he closed the door, replaced the key and then withdrew into the night.

Eric had assured himself that he would be able to replace the deficiency before the loss would be known. Least of all, did he dream that Mr. Gardiner would suspect him. Mr. Gardiner was rich; he and his family had never known a want. Ought he not to share his wealth with the more unfortunate? Thus Eric had justified his deed in his own sight.

But evil will out. Mr. Gardiner did notice his loss; he did suspect Eric and he did deal with the theft according to law. In his estimation there was one place for Eric and another for the mother. A cell with iron barred windows for the son, and an institution peopled with like unfortunates for the mother. So Eric went to prison and his mother went to an almshouse. But while Eric lived a fairly comfortable life within the prison walls, his mother in the almshouse pined and died. And then to the already intense apathy which his own disgrace had brought upon him there was added a something bitter, hard and full of despair.

Shortly after his mother's death Eric had been released. He had gone back to their old home for one day and then left it, as he thought, never to return. He had wandered about aimlessly until he finally reached the little village—Erindale. Utterly exhausted, he had stumbled into the parsonage one mid-winter evening. Sick and half famished as he was the parson and his wife had received him most kindly and cared for him through the long illness that followed, as though he had been their own son.

As the parson's patient, Eric had been listless and indifferent. True, he was never gruff, never resented any kindness shown to him and indeed some times even seemed grateful, but for the most part he was so bitter,self-centered and unapproachable.

So when, a few days before Easter, the parson's wife entered Eric's room and spoke cheerily of the beauty of spring, of coming Easter—its hope and gladness, he turned his face from her in bitterness. She must not see how utterly impossible it was for him to be touched by either hope or gladness. What cared he for these? Gladness had long since flown from his heart and hope, after sickening struggles, had died—died as he thought, never to live again.

So while the general atmosphere of the season rose to gladness; while twig and branch unfolded their tiny wrinkled hands; while birds twittered and narcissi buds just out side the window threatened to burst in bloom; Eric turned his face from them, closed his eyes to them and refused to listen to them.

Thus the days passed. One evening Eric lay wondering if his pain would never cease, not only his physical pain but also the pain which throbbed in the region of his heart and which seemed to grow more tender as time wore on. There was a knock at his door. A moment later the parson's wife entered. She did not speak at once. Experience had taught her to be cautious with her patient. She had long since divined the cause of that look which so often flashed across his countenance. Evidently there was some hidden sorrow or loss—the memory of which would at times surge up from the heart with all its first strength. Possibly it was some wound which refused to be healed. She wished so much she knew, so that she might help him. She stood and gazed in silence for a few moments at this sullen, morose stranger, who at times indulged in periods of thought from which he emerged more moody than ever.

She readjusted the cover, placed new magazines upon his stand, dusted the furniture, and opened the window for a breath of fresh air: Then she spoke.

"The first of the season," she explained as she deftly arranged some flowers in a

vase and placed them before him.

"Only two more days and then Easter. Seems as if its very coming makes one feel happier already,, she continued.

Eric half smiled as he looked at them. There were spring beauties, anemones and and a frond of fern. They were pale, puny and slender with some petals already shed. Nevertheless he thanked her kindly and seemed pleased. He remembered with pleasure how delighted his mother had been with such as these. How tenderly she had cared for the little plot just in front of their old home. How anxiously she had watched for her sweet-violets to blossom. She had always kept a few on the table as a reminder of "God's fresh air" as she was wont to express it. Now all this was changed—Eric reflected as a pang of bitter despair shot through his heart. The little plot was choked with weeds. The hands that had toiled and the heart that had loved —both were dust; and why—he soliloquized bitterly—whose fault was it? Not, his, surely.

Mary had seen his face grow tense, white and drawn. She had seen his eye-lids droop while the lines around his mouth grew firm and almost rigid. She bowed her head in a word of prayer and then withdrew. O, if she only knew! If she could only help him!

That same evening as she and the parson were ascending the hill to the little village church, she again broached the subject of their many discussions.

"Surely we must do something for him, Charles," she began; "he seems so absorbed in himself. I scarce know more about him than I knew when he first came, and he seems so unhappy. He seems to suffer so and yet utterly refuses to allow anyone to help him."

"Selfish indeed, and so engrossed in his own sorrow as to be crushed," responded the pastor.

"But it may have been very serious." she began; "something perhaps which could not be shared."

"Well, whatever it is he ought to rise above it and take hold of the future again. One's thought and energy ought not to be wasted in fruitless regrets of the past. Such brooding never accomplishes anything."

"But what can be done to make him see thus?"

"Speak to him, Mary, speak to him. Tell him. Illness and possibly some foolish mistake have perhaps combined to weaken him. To me he appears to have been quite a strong man at one time."

"Might it not have been more than a mere mistake—some grief or some loss?"

"Even in that case there would be no excuse for such wretched brooding over the past. From what I know, he is in no danger of the law. Whether or not he has been, I have never been able to wrest from him. He has no home and the future as yet is his to make. So much I have gleaned from him by our attempted conversations. Speak to him, Mary, when the opportunity presents itself. You have been more successful in this respect than I. If the boy at any time has had any regard for his mother, you will likely reach him some time and do so better than I."

When Mary entered Eric's room again she carried a bunch of fragrant wood-violets.

"Easter gladness for the present, Eric, and hope for the future." And Mary placed the flowers beside his bed.

"Beautiful, are they not?" she continued. "Just like God's own thoughts, it seems to me—they are so pure and fresh. They always make one feel like being better and hoping for the future if things in the past have not been as we should like to have had them. For whether our fault or not, sometimes things happen that seem unjust and then we are apt to blame God instead of going to Him for comfort. And that is where we are in danger of losing both ourself and God."

Mary paused, quite out of breath, in this attempt to comfort her patient. She smiled pleasantly, but little did she guess that her words had gone to his heart, swift and sure as an arrow to its mark.

Eric smiled in return as he took the flowers in his hand. For some moments he regarded them thoughtfully. They were beautiful, large and long-stemmed. He could not remember ever having seen any such save in his mother's garden.

How very often in our least expectant moments God speaks to us softly and tenderly. Not always by man's voice, for He has other messengers, silent yet effective.

So to Eric, these flowers were not much, but somehow they seemed to speak. At sight of them a troop of memories came thronging to his mind—memories of his struggle, his defeat, his mother's trust in him. Again he heard her voice bidding him be strong and courageous. In her estimation, nothing had seemed too good to bestow upon him; nothing so high, but that he might attain. When he fell, she had naught for him but forgiveness and an earnest prayer to God for his future guidance. She had wept for him but had not a word of censure. Again, when they parted, she had prayed that his life might be spared and that he might be secure against future temptation. She had forgiven him, trusted in him, and hoped for him. But now she was gone. Had she hoped for no more than this from him? Eric wondered.

He dropped the flowers. Again his face grew white; his muscles quivered and his breath came fast. That inner ear which had so long been closed was now opened. And Eric listened to a voice that long had slumbered, but had at last wakened and would now be heard. The powers that had been so long paralyzed were at last aroused and asserted themselves with twofold energy.

Mary saw the coming struggle.

"What is it, Eric?" she began; "Can't you triumph over it? Is there anything I can do? Is there anything I might say?"

But the form that lay on the bed remained motionless and rigid. Presently there was a groan.

"My God," he cried, "I cannot, no, I cannot."

For a moment Mary bowed her head and breathed a prayer for divine help. Then she withdrew. The battle had begun and she would pray for its end. Such a conflict would either entirely crush a life or lift it infinitely beyond itself. And Mary prayed earnestly that it might end well.

Within, the conflict raged long and hard. At times came a voice telling of possible happiness and hope. Again a spasm of the past degradation seemed to seize him in its vise-like grasp. Its shame—so beneath him—so low—so mean—could he rise above all this? And the injustice—the bitter in justice meted out to him—had he deserved this?

Evening had come and darkness had quite obscured everything in the humble room where Eric lay, when once again the tense form on the bed moved and uttered a groan.

"My God," he cried, "help me. I can, I will," and Eric Benton sank down white, weak and exhausted, but triumphant.

Easter morning dawned calm and clear. When Eric awoke the church bell of the little village was ringing for service and sunshine was flooding his room with brightness.

A moment later, Mary and the pastor came in. They found their patient weak, but beaming brightly.

"You have conquered," exclaimed Mary; "We're so glad."

Eric bowed his head, stretched out one hand to the parson and one to Mary. For a moment all three bowed their heads in prayer and thanksgiving to God above.

Outside the wind played softly through the trees; birds twittered and flowers bloomed. There was an atmosphere of peace, hope and gladness. Easter had come to Erindale and the season's gladness had come to Eric Benton's heart.

Goshen, Ind.

A New Moody Anecdote

They had agreed to meet at the Tremont Hotel, and at the appointed hour Mr. Moody went down to meet Mr. Reynolds. They were not very well acquainted. Mr. Moody walked quickly around the office, and not discovering Mr. Reynolds was about to walk out, when Mr. Reynolds jumped up and said:

"Hello, Moody, didn't you see me?"

"No," said Mr. Moody, "I didn't expect to find you here smoking a cigar."

"You don't see anything wrong in smoking a cigar, do you?" asked Mr. Reynolds.

"No," said Mr. Moody, "but you and I are representatives of the Lord Jesus Christ. Suppose I had come to meet the Lord Jesus here by appointment, do you think I would have found Him smoking?"

"No," said Mr. Reynolds; and that was the last cigar he ever smoked.—Institute Tie.

Do not rest content with a belief that does not lead to experience.—Andrew Murray.

EDITORIAL PAGE

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WILL SHE ENTER?—That the doors of unparelleled opportunity for missionary activity have been thrown open to the church can not be questioned from the following array of facts published by the American Board. "The Church today is face to face with the opportunity of the ages. Never were the conditions more favorable for the spread of Christianity. Never has the Bible prophesy of a universal kingdom under Christ seemed more certain of fulfillment. Never has it been more evident that Christ alone can be the religious leader of mankind.

A large part of the non-Christian world is now under Christian government, so that the Gospel has free course. In every other part religious toleration prevails. Russia, since the recent edict of toleration, affords a missionary opportunity of the first magnitude. China is a great open door. The Christian missionary, eight years ago driven out by the Boxer revolution, can now go anywhere under the protection of the government. Turkey swings into line at last, and by the revolution of July 24, 1908, opens wide the door of Christian education and evangelism.

The breaking down of opposition to Christianity on the part of adherents of other religions is an event of unparalleled significance. Japan despairs of finding in Buddhism a sufficient ethical and spiritual basis. The native newspapers of China are urging the people to give up idolatry. The idol temples in many districts are neglected and in disrepair, while not a few of them have been turned into public schools, the idols being thrust into a closet. India shows both a political and religious awakening.

With all the new motives and conditions which offer encouragement, our strength lies today, as it has in the past, in the leadership of Jesus Christ, 'the same yesterday and today and forever.' But a new fulness of time is upon us. Conditions are similar to those in the first century, when Christianity spread with such marvelous rapidity. Then it was the Roman Empire which was open. Now it is the world. No greater opportunity can ever come. No new factors are likely to arise. It only remains for the Church of Christ to go out and conquer."

The prayer for open doors is now answered, the entire world is laid at the feet of the Church. This request also implied the intention of entering those closed doors if opened. Will the Church now fulfill her implied promise, and enter these doors? Will she? If you will, she will.

THE PRICE OF A SOUL:—Recently we had the privilege of hearing William Jenning Bryan, the most popular lecturer on the platform today, on the above theme. Mr. Bryan impresses us as a man with a message. His utterances seem to be enforced by a deep-seated conviction, coming from the heart. Among some of the thoughts he gave are the following, which are good food for thought for us.

The soul is that in man, which is the highest; that monitor, to which if he listens will guide him right. Every man who fails to heed the promptings of his better nature endangers his soul. There is a higher reason to be honest, than simply it pays. One of the questions confronting the modern business man, is, whether to enter a monoply. No man is compelled to. If he thinks he is and enters one, he has very little moral stamina, and will have less when he gets through. Each man has a right to decide for himself whether he will be a thief or not. It is of vital importance to teach that gambling is wrong. God's law of reward is, according to your labor. We need a higher standard of truth in the legal profession. Any lawyer or person who argues a question in which he does not believe, does so to his moral injury. The largest field of influence today is in journalism. Comparatively few periodicals and papers have editors with conscience back of them. We should prefer the triumph of truth, rather than that we think right. The measure of a nation's greatness is the measure of her service to mankind. A nation can barter away her soul as well as man. The price of your soul is, that, for which you sacrifice your principle of right.

TO YOUR INTEREST:—A request has been received from a certain Young People's Bible Meeting for copies of the Christian Monitor for distribution among its members. There may be some more such, and other organizations that desire this paper for distribution. To meet this demand we are making the following offer. We will send ten or more copies to **one address** for half price, or fifty cents a year. The placing of the paper in the hands of the members of the Young People's Bible Meeting will undoubtedly be a great aid to create an interest in the meetings, as familiarity with the discussions of the topics in the paper will stimulate thought and discussion. In addition to this there is a monthly exposition on some part of the Bible; interesting missionary articles and facts; educational articles of interest, and other features of a helpful nature. We would urge that the various Church organizations avail themselves of this offer, and thus aid in building up the cause of Christ in their own congregation and vicinity, by the spreading of good wholesome literature. Ten or more copies mailed to one address for fifty cents a year.

CHRISTIAN LIFE

EASTER

Easter,like so many of the days set aside for the commemoration of some special event, stands merely as a day of feasting and pleasure. The frequent observance of an event tends to gradually lessen the appreciation of its real meaning and import. The thing which occasioned the day is lost sight of, or even forgotten by some. Sad, indeed, that this is true of some in the Christian church—that not more reverence is shown for the sacred events of our Redeemer's life. Easter will not be meaning less, but the deepest meaning to us, if we give the reading of God's Word the proper place in our life.

What is the place of the resurrection in the plan of salvation? Easter is an emblem of fulness of joy in the Christian heart. The emblem of life and hope. Upon the fact of the resurrection hangs the Christian faith. Disprove the resurrection of Christ and Christianity falls with it. Men have been constantly looking for proofs of the existence and character of God. They have sought for their proofs in a creative intelligence, in an evident guidance in nature, in history, etc., but in the resurrection of Jesus we have an unerring proof to the existence and character of God, who raised Him.

Our faith is dependent on a risen Lord. "And if Christ be not raised your faith is vain; ye are yet in your sins" (I Cor. 15:17).

The rising of Christ implies the resumption of life, consequently saving faith is not centered in a dead Christ, but in a living Savior, not a Redeemer of the past, but of the present; not an impersonal, but a personal power. A faith in a living Savior quickens, but in a dead Savior deadens. Many professing Christians believe in a Redeemer who lived, died, and was buried, but has not yet risen. They have touched the hem of the dead Savior's garment, and received no spiritual life. Death cannot impart life. Consequently, because they sought life among the dead, their life is sluggish and like a stagnant pool. They do not animate by their touch, but rather contaminate those about them with their morbidity. The message of the Easter morn, "He is not here; for he is risen," has not yet penetrated their soul. The life-giving stream can only pour into the soul when the soul through faith is joined to a living Christ. Awake, my soul, and behold thy risen Lord! Look and thou shalt be quickened! He arose that thou mayest have life and have it more abundantly.

Not only is the resurrection the foundation for a living faith, but also for a living hope. "Blessed be the God and Father of our Lord Jesus Christ, according to his great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead" (I Pet. 1:3 R. V.). After the death of Christ the hope of His followers turned again to their former hope, that of the promised Messiah, who they thought had not yet come. The hope which had died with Christ was again revived with the resurrection of Jesus. And now we have a living hope, "unto an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you."

"As the sinful man has always something to cause him to mourn, however prosperous, so the righteous man has always a living hope to comfort and bring joy in the midst of the most adverse and trying circumstances. Such a hope "maketh not ashamed." It is the priceless possession of the Christian. Without it heaven loses its charms and earth all its joys. Life would be a mere existence, having form but not content, and we would be "of all men most miserable." This living hope is the balm applied to the wounded and weary spirit, causing it to rise on the wings of faith to realms of light.

"He is not here; for he is risen." The essence of this angelic message, delivered to the women on that memorable Easter morn, is that of a living faith and hope calling us to service. Indeed it is the prelude to the Great Commission. The announcement of His resurrection is immediately followed by a command, and this in turn by a promise, the whole including the core of Christ's final teaching. It is a four-fold command and a two-fold promise. "Come," "see," "go quickly," and "tell," "he goeth before you," and "there shall ye see him." This message is to be told to all mankind "quickly." The Lord is risen and "goeth before." A glorious promise. An inspiration for every follower of Christ to become more like Him and have a burning passion to tell this wonderful message to mankind. Yea, the Lord is risen. May we "come" and "see" where he lay, then "go" with a living hope and faith, a quickened spirit and "tell" others that they too may live; then the promise following is ours. Before this message can become real to us, we must, like the Marys of old, first pass through all of Good Friday before we can come to Easter Sunday.

May our meditation on this great event—Easter—result in a realization of its vital relation to our Christian life, and give us a new impetus to a greater and more self-sacrificing service. May it be a call to herald the heavenly message, "He is not here; for he is risen," to all mankind.

The soul of the Christian religion is reverence.—Goethe.

SINCERITY

Maud Petersheim.

The word sincere signifies truth and uprightness, when the heart and tongue agree together. So we can clearly see that it is inconsistent for any one to act one way and speak another and claim to be sincere. If we are honest with God it is an easy matter to be honest with ourselves. For the Spirit of God leads to honesty, not only with self but, also, in our dealing with our neighbors. Another inconsistency is to claim to be right with God and not care whether we are right with man. In Rom. 12:17, 18 we notice how Paul admonished the brethren and said, "Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible as much as lieth in you, live peaceably with all men." We believe these words were given for us as well as for the Romans in Paul's time. So let our whole life be like the Jewish feast of the Passover and unleavened bread. Let us not spend our days with the leaven of Malice and wickedness, not allowing ourselves to be drawn away either, by corrupt affections, sinful actions or tolerating among us any scandalous offense. But let us practice all Christian purity and hold fast the truth that has been delivered to us. Then we will be a blessing to those around us and God will reward us by a crown of life. By reading God's Word we find that after we have come to the age of accountability we must be sincere and honest in the work God has for us to do, or we have no promise of eternal life. Sinner friend, Jesus is pleading and pleading for your soul. It is not the will of God that any should perish but He has made it possible that all can enter the pearly gates of Heaven. When you will once become willing to deny sin and live for Christ you are causing joy in the presence of God. The Holy Angels will rejoice that another soul has become willing to turn from darkness unto light before it is eternally to late. If you are sincere and desire to live a true Christian life God will give you grace to overcome every obstacle that the wicked one will cast in your pathway to cause you to stumble and fall. There are so many that will stumble and fall at the obstacle that will happen to be in their way, simply because it is such an easy matter to look upon carnal things and follow after the lust of the eye, and before we are aware of the fact Satan will trip us and cause us to fall. But God looks down upon us and is ready to reach down and help us again if we are honest with ourself and will confess to Him our wrongs. For He knows that we are flesh and blood, and He will not deal with us according to our iniquity. But woe to him

who will fall away from God and will remain out in darkness until that brittle thread of life will break and he is to meet an eternity without a ray of light. He fell because he was not honest with God and he could not be honest with himself. Honesty will help us on to glory. Dishonesty will lead into darkness and woe. So let us be honest and sincere in all that God would have us do and we will be rewarded with the blessings that are prepared for us from the foundation of the world.

If you put your trust in Jesus,
He will guide you all the way.
If you ask Him to go with you,
He will lead you day by day.

If you come for Him for comfort,
He will be your strength and stay.
If you take Him at His promise,
You will never go astray.

If you trust Him and obey,
He will lead to endless day.
Go with Him o'er paths unseen,
He will lead to pastures green.

Go and tell the precious story,
Of a Savior true and kind.
How He left His home in glory,
And came down to save mankind.

Sinner will you come to Jesus,
And confess to Him you guilt?
Look upon the Mount of Calvary;
There His blood for you was spilt,

Brother, Sister. Are you ready,
For we know not day nor hour.
When the Lord will come from heaven,
Then to manifest His power.

We shall meet the loved ones there,
Who have gone on before;
Meet them, greet them, and joys we'll share,
Over on the golden shore.

Let us all go hand in hand,
As we journey here below,
Seeking for a better land,
Where no tears shall ever flow.

Let us all be true and honest,
And sincere in all we do;
Looking, waiting for the promise,
God has made for me and you.

Kalona, Iowa.

THE UPWARD LOOK

"It is of no use to tell me to look forward," said one in great trouble the other day to a friend. "The worst of my trouble, I know, lies ahead. To look back upon the past, before this shadow came, simply adds to my agony. I can only sit in the darkness and shut my eyes to everything, and bear as best I may."

"There is always one way left," said the friend, gently. "When we can not look forward nor backward, we can look upward. I have been in every whit as hard a place as you, and I sat a long while in the darkness before finding the way out. Try the upward look—it is meant for just such sorrows as this, which seem to shut in the soul inexorably. If we look up, we never look in vain."

It was the advice of a true friend. Yet how many friends fail to give it! When we sympathize with those we love in their trials and worries, how often we suggest that there is "hope ahead;" that they are "not so shut in as they seem;" that past and future should be dwelt upon rather than the present; and, saying all this, forget that we can give them a far truer comfort in teaching them to lift their eyes from themselves and their problems up to the Eternal Father, who can give joy and peace to His children through all things.

"Time alone can help such sorrows as yours," said a woman who called herself a Christian, to a bereaved friend lately. There was no upward look suggested there. A heathen could have said as much. Time only can dull the edge of pain; the upward look robs suffering of its sting surely and lastingly. It is always possible to lift our eyes to the sky, and though at first, perhaps, we see only the clouds, we shall find it true before long that "over all our tears God's rainbow bends."—Author Unknown.

SPEAK TO THAT MAN

After all it is personal work that counts. It is the personal need, the touch of a life upon another life. This is possible to every body and in multitudinous ways. Chaplain McCabe was driven to a strange house in a great city. As he stepped from the hack he reached for the hackman's hand and said "Good night; I hope to meet you in glory." About midnight his host tapped at his chamber door and said: "Chaplain ,that hackman has come back and says he must see you." When the rough-looking man came in he said, "Sir, if I meet you in heaven I have got to get saved tonight." The two men knelt together and the hackman went out of that room singing the new song of salvation.

Friend, it is not as hard as you think to "speak to that man." You will be surprised to find how easy it is—if only you begin—if only you put it to the test. Have you tried it? Have you tried it lately, even with your own children? When did you speak to your children, quietly, one by one, on the matter of their personal acceptance with God? And your neighbors, your friends, your business associates, have you spoken with them?—Central Christian Advocate.

"I'VE DONE REFUSIN'."

These were the words of an aged Christian, who had been unexpectedly asked by his pastor to lead the special meeting for the evening. In commencing the services, he stated that he had not expected to take charge of the topic before them. "But," said he, "I have made up my mind that when I am asked to do anything in Christian work by one whom I have confidence in, if he thinks that it is my duty, even if I do not feel prepared, I will try to do it. "I've done refusin'." No better opening for the prayer-meeting that night was needed. What better keynote could be found? What a difference would be seen at once in every branch of church work, if only each professing Christian could say, "I've done refusin' "!—Congregationalist.

"MY PRESENCE SHALL GO WITH THEE AND I WILL GIVE THEE REST"

(Exodus xxxiii, 14)

Hark! from the heights of glory
What voice is that I hear,
Bidding me look before me
Into the opening year?
Hark! 'tis my name He calleth—
Oh, heart, with doubts oppressed.
"My presence shall go with thee,
And I shall give thee rest."

I catch a glimpse, but only
A glimpse of days to be;
If the path be blest or lonely
I cannot clearly see;
But a voice of tender sweetness
Falls on this heart depressed—
"My presence shall go with thee,
And I shall give thee rest."

I see the pathway dreary,
With no sun's rays between,
When this heart will feel so weary
Of every earthly scene;
But I know, whate'er may meet me,
With this promise I am blest—
"My presence shall go with thee,
And I shall give thee rest."

I see the road just winding
Into a vale of woe,
Yet I go forth, not minding,
Since Christ will lead, I know;
For he saith, lest I should falter,
With undue trouble pressed—
"My presence shall go with thee,
And I shall give thee rest."

Perchance that path of sorrow
These feet may never tread,
Then wherefore should I borrow
From the future aught or dread?
Whate'er of woe betideth,
This thought shall fill my breast—
Christ's presence shall go with me,
And He will give me rest.

And if through Jordan's river
My feet shall have to go,
And I pass away forever
From this sad vale of woe,
Surely His voice shall whisper,
E'er I can be distressed—
"My presence shall go with thee,
And I shall give thee rest."

—Selected.

THE TROUBLE IN THE INSIDE

An old paper tells the story of a man who was washing the large plate glass in a show window. There was one soiled spot which defied all efforts to remove it. After hard rubbing at it, he found out the trouble. "It's on the inside," he called out to some one in the store. Many are trying to cleanse the soul from its stains, says the writer. They wash it with the tears of sorrow; they rub it with the chamois of morality; but still the consciousness of it is not removed. The trouble is, it's on the inside.—Sel.

The eyes of the world are upon us. I think it was George Fox who said every Quaker ought to light up the country for ten miles around him. If we were all brightly shining for the Master, those about us would soon be reached, and there would be a shout of praise going to heaven.—D. L. Moody.

MISSIONS

Conducted by I. R. Detweiler.

MISSION WORK IN OUR RURAL DISTRICTS

C. Z. Yoder.

As we travel from coast to coast visiting our congregations, we see the need of doing more practical work for the Lord in our rural districts, to rescue the lost and dying, who, like poor Lazarus, are lying at our door steps famishing for want of the true Bread. Almost in every state, west of the New England states, we have scattered members and congregations having no resident minister, which might serve as a nucles of a church and be the means of rescuing many lost souls, thus advancing the cause of Christ.

In many places the tendency of our larger churches (usually called popular churches) is, to go to the cities and towns, deserting the country churches where once flourished a Sunday school and church, probably because the members are too few or too poor to support a salaried ministry. I know of such places where there are souls hungering for the pure Word of God, and no one there to teach the whole Gospel. But notice our Savior came to preach to the poor, and we are to be His ambassadors.

Within ten or fifteen miles of most of our larger congregations there are localities where the children do not attend Sunday school, neither do the parents attend religious services. Here Mission Sunday schools could be organized, and some minister preach a Gospel sermon after the Sunday school session, thus sowing the good seed, that some day may result in the salvation of many souls. I rejoice in the work that is being done in the cities and in our foreign lands, and wish more could be done; but we must not neglect our own countrymen. The Savior says we shall testify in Jerusalem, also in Judea, out in the country among our own kindred; and in Samaria among the people who are not of our own people; and lastly to the uttermost parts of the earth. Too often it appears that our people seem to think that our efforts only need to be for the ingathering of our own children, which is not in accordance with the commandments of our Lord, consequently we are losing many blessings and are not extending the borders of Christ's Kingdom as we should. Many of our people because of their training and experience in the country, would adapt themselves better to the needs of the people in the rural districts, than to the needs of the cities, and meet with better success and work with much less expense.

In my mind the most desirable method of work is to organize Sunday schools in such localities where there are none, yet having a number of children, and parents who do not attend any religious services. Procure a minister who is a personal worker to preach a short sermon in connection with the Sunday school, and later when the Sunday school is better organized make special efforts to gather the lost into the fold of Christ. In speaking of Sunday schools, I mean denominational schools, as I have failed thus far to see the best results from union Sunday schools. After putting forth special efforts to win souls for the Lord, and after securing visible results, we must heed the admonition of Paul, I Thes. 5:14, "Warn the unruly, support the weak, comfort the feeble minded, be patient toward all men." Hence consecrated workers must keep in close touch with them.

Wooster, Ohio.

A GLIMPSE INTO A HOME

B. B. King.

It will probably be interesting to our readers to have the privilege of looking into a home of the slums of one of our cities, and see the actual circumstances there; to note how much different it is from our homes, where we have plenty to eat, warm clothes to wear, and plenty of fuel to burn. But there are many homes in the cities that do not have these things, and no doubt we are anxious to know how they get along in life.

In Ft. Wayne was a family, the father being a great drinker. When his oldest boy was seven years old he was sent on the street to beg and make a living for the family. For six years all the family had to eat and wear, was what the boy could beg. And many times when the boy had gathered together a little more potatoes or coal than was needed for one day his father would sell it to get money to buy more whiskey or beer.

When the boy was thirteen years old his father died. This boy and his mother then began drinking. We can hardly describe the awful condition they were in. The boy would come home drunk and try to kill his mother with the ax. Finally they broke up house-keeping. The boy going from place to place living a drunkard's life for twenty years. One night he happened to come into our mission and was converted. He then became very much concerned about his mother and brother, praying much for them. They also came and were converted. They rented two rooms and are now living together. They are very happy because the Lord wonderfully saved them, and gave them a home again that they had lost through drink.

Ft. Wayne, Ind.

THE HOME DEPARTMENT

(The following is an extract from a letter written by Mrs. W. D. Detweiler.—Ed. Mission Department.)

My last quarter's work was a busy time. It took me about three days to do my part of the work, and my visitors each one day. I have only two lady visitors, making about five days work, but I do enjoy the work very much, and it seems the people are always glad to see me come. It is a pleasure to me to meet them. Where I have sick ones, I always remain a little longer; we really do not think how much pleasure it is to a sick person for some one to come in and have a pleasant visit with them. To be a Home Department worker brings us to these homes. I have an old lady in my Home Department class who has been an invalid for twelve years. She enjoys the Home Department quarterly very much and always has all her lessons, and looks forward to the time for my calling. Then I have in my class men who are farmers who take good interest. One man I happened to meet on the road (have known him for a long time), so stopped and had a long talk with him, not right away about Home Department of Sunday school but of everyday life, and when I felt it was time to approach the Home Department subject, I asked him if he did not think it was right for him to take up the Sunday school lesson at home; that I was very much interested in the work and thought it was just the right thing to do for such as were unable to attend any Sunday school. He promised me he would try. I can't express my joy, for he is a man not caring for church or Sunday school work, although his wife and children are earnest workers, and they were so glad I made the attempt. This last quarter I called at his home, his wife handed me several lesson studies for which I was very thankful, and by the next quarter I expect more. One essential thing is, when going from home to home, go with a prayerful heart, and before leaving home ask God for strength and guidance to say right things at the right time. I always try to add new members during every quarter. I do believe the Home Department work to be one of the strongest Sunday school branches.

Report for Quarter ending Dec. 30, 1908

No. on list at beginning of quarter	102
New members secured during quarter	12
Lost by removal, death or transfer	1
Quit	none
Entered main school	none
No. members reported	93
No. visits to Sunday school	21
No. who studied every lesson	58
No. who studied only part of lessons	35
No. who missed every lesson	9
Whole number lessons studied	1003
Amount contributed	$12.88
Expense during quarter	5.16
Cash balance	7.72
Total present membership	114

Lizzie Detweiler, Supt.

Sterling, Ill.

OPPORTUNITIES FOR MISSION WORK IN THE FAR WEST

Kate Blosser.

It may be of interest to many of our readers to have some idea of the opening for mission work in the West.

I shall devote this article to the State of Idaho, where my limited experience has been and as a brief account is given you of its present conditions and prospects you will have something by which to judge the needs and openings in many other parts of the Rockies.

The year 1836 marks the date of the first Mission located in Idaho, known as the "Spaulding Mission. When Dr. Whitman and Rev. H. H. Spaulding were sent into the Western Country by the Presbyterian board of Missions to establish a mission under the auspices of the Presbyterian Church, Dr. Whitman decided to locate at Walla Walla, Wash., and Rev. Spaulding selected a site among the Nez Perce Indians at Lapwai,

The Spaulding Mission

Idaho, several hundred miles north of our present location.

To any of the readers in possession of the book "Heroes of the Cross in America," it will be interesting at this time to read the thrilling adventures and experiences these two men with their families had as the first missionaries to the Western Country. A church house is said to now mark the spot of the Spaulding Mission.

The history of any Mission since the early date of 1836 is very limited and at the present time only a few stations are found in the State. As we look over the field we cannot help but exclaim, "The harvest truly is great and the laborers are few."

The numerous mining camps throughout the State afford splendid openings for Mission work. Among the more prominent is Silver City, a typical mining town and one of the oldest settled points within the State. Located about 50 miles south of Nampa and has a population of about 1500 people. Of this place it is said, "Fraternal organizations are found in neatly constructed and furnished buildings that are owned by the orders." Nothing is said of churches or mission stations, how sad. Here are 1500 people just in one little spot without the Gospel. This place is reached by stage, the nearest railroad being about 20 miles distant.

Another prominent mining town is Wallace, the county seat of Shoshone, one of the northern counties. Its population is said to be 3000. This town is noted as being the cleanest and most beautifully located mining town in the United States. But again our hearts are saddened as we have no evidence of the Gospel among them, that which is the most essential to the cleansing and beautifying of the soul. We might give you many more similar examples but we will let these suffice as evidence of the need of mission work not only at these places but many more places.

As to how the Gospel is accepted or appreciated I can tell you best by personal experience during a six weeks trip to the mountains. Being quite well equipped with a camping outfit a party of us left Nampa, and after a ten days' leisurely drive through beautiful mountain scenery, we reached Lardo, a small town of about 200 inhabitants, located about 120 miles north of Nampa, on the beautiful Payette lakes.

Here we tented for about two weeks. During this time six or eight open-air meetings were held, the first one on Saturday evening after arriving there on Friday. On Sunday afternoon the hotel proprietor came to our camping grounds and asked if we would hold a meeting for some of them if they would come over, having been assured that we would, he went back and soon returned with a number of men, women and children. After being quite comfortably situated, some on the wagon seats, others on the ground, they eagerly listened as we gave them the story in song and word. On Sunday evening we held another open-air service for quite a large and very attentive audience. They seemed hungry for the Bread of Life and even it seemed to us hungry for a hand-shake or a few personal words. Each succeeding meeting seemingly was much enjoyed. A hall was offered to us free of charge if we would hold meetings for them. Regret was shown when told we could not stay longer. Here also they are without the Word only as per-

Crossing the Mountains

chance some one comes in for a short time and gives it to them. No church of any kind is found.

Our next stopping place was at Meadows, another small town ten miles farther on. Here was found a small mission post in charge of a minister who, with his family recently had been stationed there. The dance hall had been procured as a place for Sunday school and other services. How he dealt with the problem of gaining the good will and confidence of the people and how his efforts resulted, we learned partly through his own words, and partly from the remarks of others. In his eagerness to "become all things to all men that he might by all means save some," he in the first place became the leader of a base ball team. But soon found himself alone and hooted at for not joining in the Sunday games which the members of his team decided were all right. Again the standard others held of true Christianity, even though they did not profess it themselves, lowered their estimate of him when he became one of a concert band and was found practicing with them in the rear part of a saloon. While his intentions no doubt were sincere and his purpose was to win them, yet he certainly learned the lesson, and we also

The Nampa Mission

were anew impressed with the fact that in dealing with souls and especially the unsaved, we need to avoid all appearances of

evil, and as much as possible maintain a Bible standard that will be above the reproach of any one. The several open-air services held at this place were also much appreciated and requests made that we stay longer.

But again we must go on and the last place we stop is Council, another small town and without the Word. Here only one meeting was held.

Perhaps one thing that prompted an interest in our services at these various places was the fact that they were free for all. Their standard of the Gospel along this line being expressed in the words, "Freely ye have received, freely give," and disgust was shown for those claiming to be Gospel heralds, yet continually making money a prime factor in their meetings.

Right here we might say that after leaving Nampa for this trip we drove at least 135 miles before coming in sight of any railroad and the farthest distance at any time from any railroad being about 90 miles. The means of conveyance from one place to the other, where no railroads are found, is always by stage.

As to the opening for Mission work in Nampa, a large field lies before us. While about fifteen different creeds and doctrines are taught among a population of 5000, the Salvation Army and our station are the only missions, and ours the only Gospel services of any kind held on the north side of "across the tracks," as we say, and among the needier classes. Among the foreign elements found in the city are quite a few Japanese and Chinese, and in our immediate neighborhood are some Spaniards, Portugese, French, Danish, etc. The majority, however, are Americans. Very few homes are found destitute or very poor as we find them in the larger cities. But the indifference and low regard shown toward God and His Word, the many degraded and sinful lives, cause sadness of heart. This with the false literature that such as the Mormans, of whom there are many, Russelites, Adventists, Christian Science, etc., are actively engaged in scattering broad-cast, makes us long that God may use us with great power in bringing them the pure, simple, unadulterated Gospel.

We are glad for the many homes that are opening their doors for cottage prayer-meeting every Friday night. The Home Department Sunday schools work, also has been accepted by a number. A sewing school for the girls is held each Saturday afternoon. Sunday school on Sunday afternoon with an average atendance of about 50. Usually an interesting street meeting is held on Sunday evening at 7 o'clock the year round. Bible meeting at 7:30 and Gospel services at 8 o'clock.

While we realize that God is blessing our efforts and feel like going on and doing with our might what our hands find to do in the great conquest with the enemy, we also realize that the work is greatly suffering for lack of help and are praying that God may send some one. Who will come?

Nampa, Idaho.

APOSTOLIC MISSIONS

Samuel Honderich.

Like the unchangeable standards of weights and measures held by our great national powers of today, and the derivative measures and weights given by them to the various states and provinces for fixing the weights and measures in common use, so all missionary enterprises can look back to the Great Commission as their ever abiding standard and to the apostolic missions for their examples of faithful effort. If we who are Christian workers would take more time to acquaint ourselves with these great models, and would try to approach their ideals, there would be greater faith and energy in the mission work of today.

The aim of these early missions is primarily set forth in the program of the Great Commission and is reflected in the activities of the early missionaries. Undoubtedly much of their inspiration came from Christ's words, "All authority hath been given to me in Heaven and on earth." Matt. 28:18. "As my Father hath sent me even so send I you." John 20:21. These words imply that when he gave his disciples the program for the work He wanted them to do, the same power of the Spirit which accompanied Him in His work was to be given to help them.

First, to "go."

Second, to preach the Gospel—repentance and remission of sins—and to bear witness to His death and resurrection.

Third, to make disciples and to baptize believers among all nations.

Fourth, to teach them to observe all things.

Fifth, to do all this in accordance with the divine plan, to begin at Jerusalem and from this as a starting point to work out into all parts of the world, preaching to all people.

On the day of Pentecost the disciples began to preach, to make disciples, to instruct and to train the converts, first in Jerusalem and then in just those everwidening circles which the Savior had marked out for them. Then came the conversion of Paul, and his call to the work among the Gentiles. Acts 26:16-23. In the power of the Spirit and with many signs and wonders he went forth proclaiming the Gospel to those who had never heard of Christ. Rom. 12:19, 20; II Cor. 10:16. Paul longed for the conversion of sinners but was manifestly aiming to accomplish more than this. He baptized his converts, either with his own hands or by the hands of his helpers. Acts 16:15, 33. He instructed and trained his converts, established churches, and daily prayed earnestly for those churches he had helped to establish. So earnestly did the early disciples carry forth this missionary work that during the first century converts numbered 500,000, and churches were established in at least twenty different countries and provinces and the Gospel "preached to every creature which is under heaven." Col. 1:23.

The difficulties in the way to be overcome in the spreading of the Gospel in these early centuries were by no means trifling. There were diversities of tongues, customs, and people. The dominant philosophies of the times and moral and spiritual difficulties of various kinds occupied the soil where the good seed was to be sown. Heathenism was in full possession. While God had been training His chosen people in the true religion, "He had suffered all other nations to walk in their own ways." Acts 14:16. Some people had fallen into the last stages of immorality. I Cor. 6:9-11. Even nations were fast falling into the same state. Acts 16:20; 17:6, 7. Persecutions against the Christians were fierce, none more so than those arising from the various Jewish sects of the day.

But what were the motives that prompted these early Christians to so earnestly contend for the faith? First, the glad tidings of salvation through faith were too good to be selfishly kept hidden. Peter and John said, "We cannot but speak the things which we have seen and heard." Acts 4:20. Second, they were deeply conscious of having received a divine command, and they realized their obligations to God. "We ought to obey God rather than man." Acts 52:29. Paul says, "I was not disobedient to the heavenly vision." Third, Not only obedience to Christ, but love to Christ, zeal for His honor, for the extension of His church, zeal for the triumph of His kingdom, were motives that underlay apostolic missions. The eleven "rejoiced that they were counted worthy to suffer shame for his name." Acts 5:41. Paul took pleasure in persecutions and distresses for Christ's sake. II Cor. 12:10. He had but one ambition; it was that Christ might be magnified in his body, whether by life or death. Phil. 1:20. Fourth, they were moved to missionary effort by compassion for a world perishing in sin. They knew the world was lost and that the only hope of salvation lay in the Gospel; Jew and Gentile alike had sinned and were without excuse. Rom. 3:9. They saw men dead in trespasses and sins, alienated from God, without hope. Eph. 2:2, 12. "By nature they were the children of wrath" and from this wrath there was but one way of escape. Only if they would call on the name of the Lord could they be saved. But how could they call on Him of whom they had not heard? or how hear without a preacher? or how preach, except they be sent? Rom. 10:14, 15. Christ on the one hand said, "go preach" and the needs of a lost world were calling for their services.

These are a few of the many examples handed down to us by the first Christian missionaries. Would to God that the church of today would arise with such an army of brave soldiers of the cross and wage as arduous and systematic a warfare against the strongholds of Satan as in the days of the apostles.

Toronto, Ont.

The things that seem to be difficulties and hardships only need to be fronted to yield, like the east wind in its season, good results in bracing and hardening. Fix in your minds that nothing worth doing is done but at the cost of difficulty and toil.—Alexander Maclaren.

A NEEDY MISSION FIELD

A. M. Eash.

The accompanying sketch was prepared solely for the purpose of educating the workers of the actual conditions existing in the districts in which we are laboring, and is being published here only at the request of the Mission editor. It was a revelation to the workers in the following points.

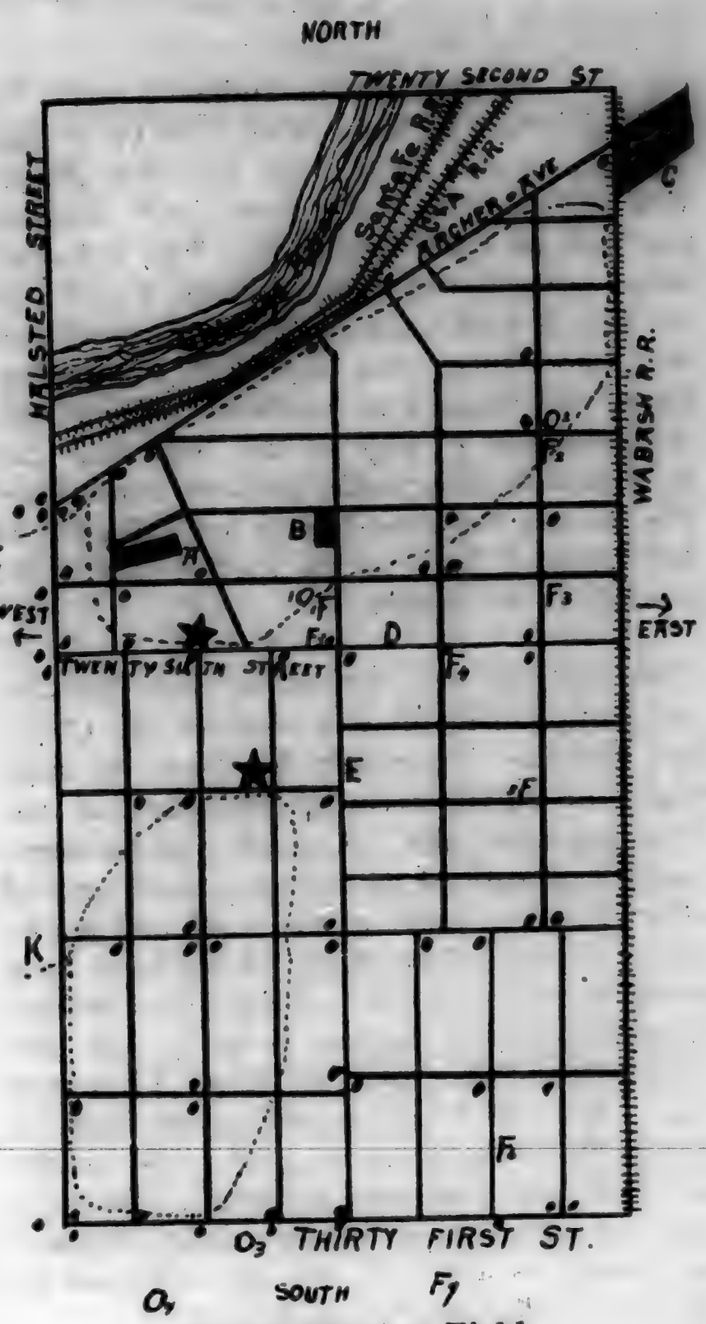
(1) The real strength of the forces working on the side, and in the interest of His Satanic Majesty; (2) the comparatively little work that is being done by the Evangelical churches in combating these forces.

The entire district covers one-half of a square mile so that the part on which the streets are indicated and to which the figures apply is only about three fourths of that, or three-eighths of square mile. Distances are as follows: Halsted street to Wabash raidroad one-half mile; 22nd street to 31st street, one mile; average distances of Archer avenue to 31st street about three-fourths of a mile. The present location of the Mennonite Gospel Mission is very near the center of the district and the majority of the attendants live within its bounds, although there are many who come from beyond its borders—in fact over half of the present members live beyond the half mile limit. Were the map extended south one mile farther the number of saloons would no doubt increase while the number of Evangelical churches would be considerably smaller. For the present, however, we shall limit ourselves to the section illustrated.

The small round dots (.) indicate the saloons which are sixty-three in number if counted correctly. (A) is a large pop factory (just taken charge of by a receiver); (B) is a beer bottling establishment; (C) is a large brewery; (D) is the location of a nickel theatre just a short distance from the Mission which appears to do a flourishing business—especially Sunday afternoons. An old lady in church Sunday evening spoke of it as "the devil's Sunday school," which appeals to us as a very appropriate name. They have succeeded very poorly thus far in keeping children away from the mission services. At least 80 per cent. of the population being members of the Catholic church shows that a large percentage of the devil's following consists of church members.

(E) This letter indicates the public schools of which there are three. The total attendance in these schools is 2711. The letter (O) locates the four parochial schools, the fourth of which is outside the district, but is attended by a number of the children (we cannot give the attendance of this school). "1" and "4" are Irish Catholic, "2" is German Catholic and "3" is German Lutheran. Schools "1" and "2" have an attendance of about 1400 and "3" has 160, making a total attendance of children in this district of 4271. This total is without counting those under and those over school age and those who for various reasons do not attend.

(F) is the letter indicating the churches and missions of which there are eight at present. "1" is Irish Catholic. Many of their most influential and most liberal giving members are moving away. Recently one of the loyal ones told me her tale of woe—how the church is going down. We do not wonder at this when we consider the licentious living of the priesthood and their despotical rule. There have for some time been rumors of moving the church into a richer part of the city. "2" is a German Catholic church and "3" a German Lutheran. Both of these churches are moving out on account of their members having moved out and a large railroad warehouse being built from Archer avenue to 29th street. All of these we consider a good riddance. "4" is a Baptist Mission about two blocks from our location. They have



Gospel Mission Field

no stationed workers and are doing very little aggressive work. Their Sunday school attendance at present is less than one hundred. "5" is a small Reformed Episcopal church. In all our visitation work we have not met a single person who attends here. Their attendance also seems to be considerably below 100, 77 being given in their annual Sunday school report for 1907. "6" is the Duremas Congregational church. It seems to have been quite flourishing at one time but, since the awful train wreck while returning from a Sunday school picnic a number of years ago in which many of their scholars were killed or injured for life, many have ceased to go there. We have gotten into homes where a number of chairs were vacant because of this wreck and where people are still suffering from wounds received. One of our most regular attendants, a twelve year old girl, is a deaf mute and three of her brothers and sisters were killed instantly. "7" is a Methodist church which seems to be doing quite an active work. They have also had reverses, such as the pastor being burned in the Iroquois Theatre fire about five years ago. The average attendance in the Sunday schools of "3" to "7" for the year 1907 was 709 including children and adults. Contrast this with the attendance in the day schools. It is now about two years and four months since the Mennonite Mission was opened. The work has grown gradually but quite rapidly, until today we have, second perhaps to the Methodists the largest work in the district. For the past seven Sundays the attendance in Sunday school has been over 200, about 25 per cent larger than a year ago. All that is needed to increase it even more than this in the coming year is a larger, more convenient building, and persistent, prayerful work by the workers.

The population in this district has been English speaking for a great many years, being largely of English, Irish, German and Scandanavian descent. The circle marked "K" encloses a partly Bohemian district. Although these are good mission material they are not the most desirable foreign nationality for that work. What little change perceptible in this district is perhaps a gradual moving north of the River into the main Bohemian colony. The circle "L" encloses what in the past two years has been developing into an Italian colony. They have been moving down and settling along the east side of the river until they finally reached Halsted street. West of Halsted street are lime kilns and west of those a large Polish district running south to the stockyards, so that if the Italians continue to move in, in years to come they will settle on the east side of Halsted street largely in this district we are describing. Thus the chances are that this district may some day become Italian in nationality—providing it changes at all. **Home Mission work among the Italians in this country has proven very successful.**

Considering the condition of the field at present and the prospects for the future, to us this appeals as a mission field in Chicago second to no other. If the Italians continue to move in, we shall consider it a "God send" to have been here before they come. We only regret that there is not already an Italian worker at the Mission to push the work in their language.

The article in the January 23rd issue of the "Gospel Herald" on this Mission gives the reader a partial idea of our lack of suitable room to properly take care of the work even at this stage of development. It suggested what we greatly feel the need of, and that is, a larger and more suitable building. This we should by all means have before undertaking another year's work. Several locations suitable for building have suggested themselves, among which are those indicated by a star (*) on the map. The ground at either of these places could be purchased for about $2,000.

All the workers feel greatly encouraged over the prospects for the future. To be able to see over 200 children come marching into Sunday school where two and one-half years ago there was not an indication of a Mission has led us to pause and wonder what might have been done had the church prayed more for us and we as workers been more consecrated.

Chicago, Ill.

NOTES

Opportunity in China

At the present time China is passing from conservatism into an atmosphere of liberalism which presents a unique opportunity to the Christian church. George W. Hilton, missionary of the Brethren Church, writes as follows: "We see the great need everywhere apparent here, as we see idolatry on the wane; many temples closed, others falling into decay, and the people in general giving up their gods of stone; we see also the great change that is coming to this Empire and are made to feel that the Lord's business requires haste. When we came through Japan we felt that the Church of the Brethren had let a golden opportunity slip in not establishing work there. Now the territory is claimed by others. Shall we let China go the same way or shall we come to the rescue with the strong young men and women of the church? We ought to have twenty or more workers here at the language now instead of five. The opportunity is ours; shall we use it? Let us pray more earnestly than ever for workers to be thrust forth into these fields. Let us pray that the purse strings be loosened that the Lord's work may not be hindered."

Seven Cowries

A young Bengali student came to me the other day to ask for an explanation of difficult passages in a book he was reading. When I asked him his name he said, "Sat Kori," which means "seven cowri shells," and explained the reason of this curious name. His mother had had several children before him, but all had died; so, like many other Hindu mothers, she thought God or the Evil One had a grudge against her, and, if he could, would take this last little one also. But if he could be brought to think the child someone else's, or not worth taking, he might leave it alone. So she called the nurse who attended her in her illness and sold the baby to her for seven cowri shells (less than a tenth of a farthing), and lest the transaction should be forgotten, gave the boy the name of "seven cowries," by which he has been known ever since. I asked him if he thought it had made any difference. He said, "Perhaps—at any rate I did not die." So a university undergraduate more than half believes that one can cheat God by a trick like that.—C. M. S. Gazette.

The whole hope of human progress is suspended on the ever-growing influence of the Bible.—W. H. Seward.

The Korean Marvel Grows

A word about the Koreans from Dr. Underwood:—The native Korean convert is zealous to study his Bible. Bibles are not given away in Korea nor sold for a small fraction of the cost, but fetch the full cost of their production. Yet, in spite of the Korean's poverty, so great is the demand that last year, when the Bible Committee had ordered a new edition of 20,000 copies of the New Testament, the whole edition was sold before a word had been printed. Koreans will endure great privations and travel for days to attend a Bible class, and these classes, varying according to locality, from 250 to 1,180 enrolled members will continue from ten to fourteen days. Then the attendants upon these large classes in their turn hold smaller classes, so that one station in the north reports during the past year as many as 190 of these smaller classes with an enrollment that exceeded 10,000.—Missionary Review.

Self-rule in India

The unrest in India may not be a sign that she is able to manage her own affairs. The hatred between Hindu and Moslem has not all been forgotten. The behavior between these two classes lately, which was conducted with such terrible bitterness and even bloodshed, may serve as a warning. There are those who condemn British rule in India, but it may be the best that can be done for them under present conditions. The hatred between Hindu and Moslem is deep seated and needs merely favorable conditions for fruitage.

The change that has come over Turkey, as mentioned in the last issue of the Christian Monitor, apparently has come to stay. Signs of satisfaction on the part of the Turk are noticeable. A number of incidents have been noticed where they made special effort to know more of the work and teaching of Christ. Armenian and Turk are seen mingling together as they never have before. Confidence seems to have been the key that unlocked the door of friendship. They now say, "We are brothers, and must live together in loving harmony and work for the good of our common country." There is also an effort made to interpret Mohammedanism as a friend, and not antagonistic to other religions.

A letter from an orphanage boy to returned missionaries.

American Mennonite Mission,
Dhamtari, C. P., India.

Dear Papa and mamma

I am in good health by the mercy of God and hope that you are in the same state There was a convention at the mango-garden of Sorid and I went there from 28 December 1908 to 2 January 1909 and I received many blessings from God. Every sunday I go to villages to tell of the work of Jesus and How He worked for me. I am reading fourth class English and I shall go to Raipur to take Examination if God will. If I will pass I shall read in fifth class I also do some work beside reading I work in the hospital at Rudri I am very glad that you love me and reply my letters which I write to you—I alway remember you and I pray to God for your good health and my guardiens also love me and they give me all things when I ask them . . . please excuse my mistakes which I have made in this letter

Your obedient
Son Mahru.

In many of the foreign countries the plan of taking the converts through a long course of study before they were baptized, naturally led to the idea that baptism was the end of Bible Study. We are glad to note that in a number of places, especially in Japan, the spirit of Bible study is growing, and already has left some results. A missionary of a South African mission writes, "that for some time we have felt the need of a Bible class among our native converts, but it has been impossible until recently the way has been opened. Many of the converts have had hard struggles because they were unable to meet their trials with the truth of God's Word. The great tendency is to measure themselves among themselves, which results, very often, in an ideal far inferior to the Gospel standard. They do not seem to learn much in one lesson, but each lesson prepares them for a larger one to follow."

It is interesting to notice that the missionaries are today preaching in many of the same places where Paul first preached the Gospel to the Gentiles. During these two thousand years Christianity in some form has been professed in Asia Minor. The Gospel is not a new message there. It has played a large part formulating ideas and principles. Yet there is a great need of Christian teaching there today. The largeness of the opportunity is enhanced by the present conditions of social life. "There are now forty-four organized Evangelical Churches in Western Turkey, fourteen of which are now entirely self supporting, with about five thousand communicants and seventeen thousand adherents. About one hundred and twenty other places where there is regular preaching and Bible study. Perhaps the largest field of opportunity is the over one-million Gregorian and orthodox Christians. They are mostly steeped in formalism, ignorance and superstition. But many are open to the Gospel."

The Congregational Home Missionary Society has nearly 1700 missionaries teaching and preaching in sixteen different languages. During the past year they supplied 2312 churches and preaching stations, a gain of 431 over the previous year; 98 churches were erected, 42 more than the year preceding; and 118 churches were organized, a gain of 78 over last year.

During the past year the New York Bible Society distributed nearly 90,000 Bibles. Two missionaries are stationed at Ellis Island to give to each immigrant a copy of the Scriptures in his own tongue. Another is kept busy distributing Bibles among the sailors who enter the harbor.

Bible Study

Conducted by S. F. Coffman.

HIGHER CRITICISM

During the last decade the teachings of the critical school of Bible scholars have been making headway, and through various avenues have been disseminating their teachings until their influences are felt in a more or less degree in nearly every locality. Not all who teach these views may be aware of what they are teaching. Others who know the character of their teaching advance them under the guise of learning, but in either case they tend to undermine faith in the word of God, unless the wiser minds are able to detect the weakness of the critical system of Bible study. In the article in this issue are given some of the principle features of these teachings and the weakness of them. The author is in a position to know whereof he writes and with a sincere desire to enlighten some, and establish others in the true way, he has consented to write these papers and allow them to be used in these columns. They are commended to the cause of truth and the purity and stability of the word of faith.

ONCE A WEEK STUDY

Study in Genesis

FOURTEENTH WEEK

God's Covenant with Noah.—Gen. 9:8-17.

I. Perpetual

1. With Noah and his sons.—Vs. 8, 9. The first covenant with man (Gen. 3:15-21) was also perpetual, because it was not made for Adam and Eve alone, but included the women's seed." This covenant includes Noah's sons. (See vs. 12-17.)

II. General

1. For man. Vs. 8, 12, 15-17. Every living creature of all flesh that is upon the earth. All those who were spared in the first destruction were to be included in the new covenant.

2. For living creatures. Vs. 12, 15 etc.

3. For the earth. The whole earth is included in this covenant. This is another evidence that the flood was general and not (as some suppose) limited to a certain small section of the Asiatic continent. See. V. 13 etc.

III. Heavenly

1. Of God.—V. 8. God spake. "I will,"
   (a) "I establish my covenant"—V. 9. "I do," etc.
   (b) "I do set my bow in the cloud"—V. 13.
   (c) "I will remember my covenant."—Vs. 15, 16.

2. In the heaven.—V. 13. The covenant sign is of divine origin. Whether or not there was a rainbow before the flood may be questioned. From the reading of verse 14, we may easily conclude that the rainbow was a new thing, and given especially as a token to men of the covenant which God made at this time. The principle color of our rainbow is red. Some say it points to the judgment of fire that shall follow. It may point to mercy through the blood. See the "rainbow" Rev. 4:3. "Like unto an emerald," green. Those who are in heaven are past the judgmente and need no more blood for redemption.

IV. A Memorial.—Vs. 14-17.

1. Of past judgment. V. 14. The bow is placed in the cloud, from whence God had sent part of the flood. The bow in the cloud recalls judgment upon sin.

2. Of future mercy.—V. 15. By the bow God remembers the covenant of promise that He will not again destroy the earth with a flood.

Note 1. God does not promise to stay His judgment upon sin. If God punished sin once, He will always bring judgment upon it. The character of His judgment is changed. See II Pet. 3:4-7.

Note 2. God's covenants are accompanied with memorials. Adams covenants—coats of skin, (offerings); Noah's—the rain-bow; Abraham's—circumcision; Israel's—Passover; The Church—the Communian.

FIFTEENTH WEEK

The Nations Renewed.—Gen. 9:18-10:32.

I. Their origin.—Vs. 18, 19. See ch. 10:32; I Chron. 1.

1. A common origin.—V. 18.
2. Three divisions.—V. 19.
3. A general dispersion and repopulation of the earth.—V. 19.

II. The Nature of Man.

1. Employment.—V. 20.
2. Disposition.—Vs. 21, 22.
   (a) Fleshly lust.—V. 21. See ch. 6:11, 12.
   (b) Lustful flesh. V. 22. In the case of Noah, the fleshly passions were not restrained, he became drunken, with shameful consequences. Ham, instead of being compassionate and pure, was inclined to further spread the sin and shame of his parent. For this he was judged.

III. The Nature of righteousness.—V. 23.

1. Seeks not sin nor glories in it.
2. Turns away from sin.
3. Covers up sin, in compassion and mercy. The nature of atonement is also beautifully illustrated in this act of Shem and Japheth. God was ready to cover the transgressions of those whose hearts are toward Him and not indulging in sin.
4. The blessing of righteousness.—Vs. 26, 27. Shem and Japheth were both blessed. Both had the promise of supremacy over Ham; Japheth, however, would be a partaker of the blessings of Shem.—Sharing his tents. Today the Aryan races dwell in the "tabernacle" which God built for the Jews, the Semetic race.

IV. The Nature of Sin.—Vs. 24-27.

1. It is detected.—V. 24.
2. It is cursed.—V. 25.
3. It is humiliating.—Vs. 25-27.
4. It shall never triumph.

They that walk after the flesh shall of the flesh reap corruption.

V. The Duration of Life.

1. Age of Noah.—Vs. 28, 29. Those who would take the time to compute the dates from the ages of these patriarchs would find some very interesting facts. See ch. 11.

2. The average age of man is not given; yet up to the time of Jacob the age of none of those recorded had fallen below 147 years, although it was gradually decreasing. Shem was not yet dead when Jacob was born.

VI. The Generations of Men.—Ch. 10:1-32.

1. The general relationship in Noah.—V. 1. See Acts 17:26.

2. The nations of Japheth.—Vs. 2-5. These nations comprise those located principally in the northern sections in Europe and Asia and districts east of Persia.

3. The nations of Ham.—Vs. 6-20. These nations are more easily located on account of the tribal or national names, cities, etc., which are mentioned in the discription. Israel's greatest conflicts were with the descendants of Ham; the son who was accursed. It was a conflict between those who represented righteousness and those who represented unrighteousness.

4. The nations of Shem.—Vs. 21-32. It is supposed that these families were located principally in the borders of Arabia.

Comparing these discriptions of the descendants of Shem in chapter 11 it is very evident that in neither account are all of the families mentioned, while the most important generations and families are mentioned. The Bible does not presume to give a history of all the nations and the events of the world. It has to do principally with the history of God's dealings with man and hence the history of those people and nations who have come in touch with this phase of life are the most prominent in the history of the Bible.

SIXTEENTH WEEK

The Nations and God.—Gen. 11:1-26.

I. Blessed of God.—Vs. 1, 2.

1. Fellowship.—Our language, etc.

2. Sustenance.—A dwelling place on the plains of Shinar, a fertile and pleasant abode.

God was true to His word in blessing mankind.—Ch. 8:22.

II. Exalting Themselves.—Vs. 3-4.

1. Making their city.—See. ch. 10:10. These were undoubtedly the descendants of Ham, whom it is said located in the plains of Shinar. With them were allied the other nations as well. See. Vs. 1. 2.

2. Making the tower.—V. 4. The purpose of this was that they might make themselves a name; nothing is said concerning their desire to save themselves in case another flood should come. Instead of building altars for the name of the Lord they built a great tower for their own name. They exalted man instead of God.

3. Trusting in their own strength.—See V. 6. God had commanded them to "replenish the earth." This commandment they in a sense resisted when they desired not to be scattered. This same spirit may today be one of the strongest influences against the fulfilment of God's purpose in spreading the gospel.

III. God's Intervention.—Vs. 5-9.

1. God saw their work.—V. 5.

2. God disapproved of their work.—V. 6. While God recognizes the possibilities that lie in the power of man, He does not always approve of their works.

3. God had power to overrule their purposes. "Let us." See Gen. 1:26, etc. Another instance of the plurality of the Godhead. This is not an evidence of polytheism, but shows that the God of our forefathers is the same as He whom we now worship, Father, Son and Holy Spirit in One.

4. God hindered their work.—Vs. 8, 9. By the confusion of their language they were compelled to separate. This was as much a miracle as that of giving new languages to the apostles on the day of Penecost.

5. God fulfilled His purpose.—V. 9. They were scattered abroad on the face of the earth. There is no need of attempting to resist the will of God. He will surely fulfil His purposes.

IV. The Generations of the Righteous.—Vs. 10-26.

1. A continuation of the family of faith before the flood.—See ch. 5:32. It is evident from comparison with ch. 10, that there is no attempt made to give a complete geneaology of all the families of Shem. One may question whether even the first born is always named. See ch. 10:22 and 11:10, also Gen. 25:23. The evident purpose is to keep the line of faith intact until safely rested in God's own Son Jesus, the Christ. See Matt. 1 and Luke 3.

2. The record of faith.

(a) Noah brought from before the flood the record of 600 years, that is, from the closing days of Enos, the son of Seth. Noah lived 350 years after the flood or until Abraham was 58 years old.

(b) Shem was born 100 years before the flood in the days of Methuselah, whose life overlapped that of Adam by 243 years. Shem lived until the year 502 after the flood or until Jacob and Esau were 48 years of age, and Abraham himself died 35 years before Shem.

(c) If tradition or legend required substantiating in those days there was ample opportunity for its having been done. The only wonder is that not more of the history of those days is handed down to us.

(d) The date of the flood.—See ch. 10: 25 and 11:17-19. Peleg was born 101 years after the flood and died in the year 340 after the flood.

3. Keeping the promise.—It was the object of God in this line of faith to perpetuate the promise made to man. A covenant was made to Adam; another to Noah; and the fact that the covenant was again renewed to Abraham is sufficient proof that this was the principle point in view in keeping intact the records of the fathers of faith.

SEVENTEENTH WEEK

Abram's Call to Canaan. Gen. 11:27-12:5.

I. Abram's Birth.—V. 27. See V. 26. He was born 292 years after the flood, and at that time there were still living all of his ancestors, even Noah.

1. Relatives.—Vs. 26, 27.

2. Contemporaries.—Neither Nahor nor Terah were dead when Abram left Ur and Haran. They did not die until 441 and 427 respectively after the flood, Nahor outliving Terah. It is possible that the dates were differently understood in the days of Stephen. Acts 7:4.

II. Abram's Journey.—Vs. 31, 32. There is nothing definite here as to the call coming to Abram while in Ur of the Chaldees. See Acs 7.

1. From Ur of the Chaldees.

2. From Haran to Canaan.—V. 32. The date of Abram's birth (v. 26) and his removal to Canaan (ch. 12:4) would make the age of Terah 145 years. See V. 32. By this we must conclude that Abram literally followed the instructions of the Lord in leaving his father's house and his kindred and his country.

III. The Promise to Abram.—Ch. 12:1-3.

1. The Land.—V. 1. It was evidently Terah's purpose to go to Canaan. See ch. 11:31. God made no definite statement as to the land, only, "I will shew thee." Compared with Heb. 11 it is evident that the land itself was but a shadow of the eternal home which God has provided for His own.

2. Posterity.—V. 2. The nation of Israel as a direct offspring and the nation of faith (Rom. 4:11; Gal. 4:22, 26, 28, etc.) as a spiritual people comprise the two-fold nature of the posterity of Abraham.

3. Name.—V. 2. See Jno. 8:53; Luke 16: 22. Naturally and spiritually the name of Abraham is preeminent.

4. Blessing.—Vs. 2, 3.

1. Receiving the promises.
2. Having God's protection.—V. 3.
3. Bestowing blessings upon the world.

IV. Obedience, Manifesting Faith.—Vs. 4, 5.

1. He went.—See V. 1.

2. His companion. (He did not **take** Lot, but Lot **went** with him.) There are those who do not inherit the promises but who desire to share the blessings.—See V. 5 also.

4. The land. In every particular Abram observed the commandment of the Lord. He came into the land of Canaan but not until after he had gone into the land of Canaan did the Lord reveal to him that it was the land of promise. See V. 7.

Suggestions for Study.—Separation from sin and world. Walking by faith. The honor of God. The blessings of God. Being a blessing. The comfort of God's presence. The world's share of God's blessings to His people.

DEVOTIONAL STUDY

JOHN

Chapter Five

Chapter Name—The Pool of Bethesda.
Key Verse—Six
Best Verse—Thirty-nine.

1. THE OCCASION.—V. 1. The faithfulness of Jesus in attending the set feasts of His own people should impress us; first, with their importance as institutions of God for His people; second, with the necessity of our attendance upon the means of grace, which God has given us in the assembly of believers, and the seasons of spiritual edification in the ministry of the Word. Heb. 10:25.

II. THE POOL.—Vs. 2, 3. Bethesda—"House of Mercy." Every means of grace and every blessing, both for the body and the soul comes from God's Bethesda. The pool itself was a means of mercy to the suffering multitudes, but only a few could avail themselves of its benefits.

III. THE ANGEL OF THE POOL.—V. 3. See Heb. 1:14. For those who seek God's favors He has angels of mercy. For those who reject His will His angels are a flame of fire.—Gen. 3:24, etc.

IV. THE INFIRM MAN.—Vs. 5-9.

1. **Confirmed infirmity.** Continuing for thirty-eight years. It is not probable that the man had gone to the pool at first. It may be that he had come only as a last resort. Spiritual infirmities begin early in life and continue long. Blessed are those who early seek the comfort of Bethesda for their salvation.

2. **An unknown friend.**—V. 6. Jesus **saw** him and **knew.** He neither recognized Jesus nor knew His purpose. Can we not remember in our afflictions that there is a friend near who sees and knows. "Let not your heart be troubled."

3. **Help in a time of need.**—Vs. 6, 7. Jesus not only sees our condition and knows our needs; He also knows our desires. Like Cornelius, our prayers and our alms are heard and remembered before God. Jesus, who suffered in the flesh, has sympathy for others who suffer. "Wilt thou be made whole?" No earthly friends, who are so apt to be concerned about their own sufferings, are as ready to help us as Jesus is. Then, there is a difference between willingness to help and power to help. God provides abundantly for all in His "House of Mercy."

4. **A new "House of Mercy."**—V. 8. Under the old dispensation the poor and helpless were neglected by the priests, scribes and pharisees. They were busy with their own ills and concerned for their own welfare. Jesus removed those selfish privileges by opening a way for "whosoever" will or is in need. The burdens which His servants under the law would not bear, Jesus takes upon Himself. Our Bethesda is in Jesus.

The periodical troubling of the waters, or the feast occasions, was substituted by the ever-present mercies of Jesus, who says to every sufferer, "Take up thy bed." When you lie in affliction there is help for you.

5. **A Day of Mercy.**—V. 9. "The Sabbath was made for man." It is first a day of rest. The infirm man received rest from his affliction. It was a day of worship. The man was enabled on this day to go to the temple. No doubt praising God for His mercy, see V. 14. It was a day for the blessing of mankind, as manifested in the mercy shown by the "Lord of the Sabbath." It is now possible for us to enjoy a day of mercy in Christ. See Heb. 4.

V. THE OPPOSITION.—Vs. 10-16.

1. **Opposing the Man.**—Vs. 10-13. They would still keep in bondage whom Jesus had released. His defense lay in the authority of the One who had healed him. Those that fight against the work of God, fight against God. We have every privilege of doing just what God says, simply because He says so. Jesus conveyed Himself away. "I go unto the Father," that we might have the opportunity of witnessing for him. Our reply to our adversaries is, "He that saved, commanded also."

2. **Opposing Jesus.**—Vs. 14-18.

Men first oppose the believers who are now like the infirm man, not having seen Jesus, but yet enjoying His blessing of salvation. "Whom having not seen, ye love." But we shall see Him when He comes. See V. 14. It will then be so that the enemies must deal with the Lord Himself. Even in that day shall men oppose the Lord and shall fight against Him. See Rev. 19:19.

The enemies of the Lord seeking to slay Jesus only shows the depth of their hatred of the truth. They would utterly destroy that which opposes their own conceptions of right and their fleshly ways.

3. **Opposing God.**—V. 18. Notice the steps of the opposition. The man who is healed is persecuted and points them to Jesus. Jesus is persecuted and points them to God. We are joined to God in our faith and will be avenged by Him for our persecutions.

VI. THE AUTHORITY OF JESUS.—Vs. 17-47. His authority for healing on the Sabbath and commanding the man to carry his bed was called into question and was answered by Jesus in the following discourse.

1. **Jesus did the Work of God.**—Vs. 17-30.

a. As the Son of God. Jesus had already done such work as none but God Himself could do. It was the nature of the Father manifested in the Son. The character of our lives testifies whether or not we are born of God and are His sons.

b. Patterning after God.—Vs. 19, 20. We should instate God in all our life.

c. Restoring life.—V. 21. God only can give life. The Son had quickened or healed the sick.

d. Judging righteous judgment.—Vs. 22, 23. Instead of condemning Jesus for His merciful act those who are wise will honor Him for judging rather to heal the infirm man than to allow him to suffer longer.

e. Giving eternal life.—Vs. 24-30. See chapter 4. It is given to Jesus to give eternal life now, to those who believe on His Word, V. 24. It is given to Him to judge all men even at the last day and to bestow eternal life upon those who are worthy and condemn those who are not worthy. Vs. 28, 29.

f. Doing only the will of God.—V. 30.

VII. THE WITNESSES OF JESUS.—Vs. 31-47.

1. **Not of Himself.**—V. 31.

2. **The Witness of John the Baptist.**—Vs. 35. A wonderful truth is here declared that while men are inclined to believe in the testimony of men they are slow to believe the more direct and more convincing testimony of divinity as revealed in Jesus Himself. See V. 35.

3. **The Witness of God the Father.**—Vs. 31, 32, 36-38.

a. By the works which Jesus did.—V. 36. The whole trend of the works of Jesus was to prove that the Father sent Him.

4. **The Witness of the Word.**—Vs. 38-47.

a. It testifies of Christ's coming.—V. 38.

b. It testifies of eternal life in Christ.—V. 39.

c. Those who reject have not life.—V. 40.

d. Those who reject do not love God nor honor God.—Vs. 41, 42.

e. Those who seek the honor of men will not honor God, and are condemned by the Word.—Vs. 43, 44.

f. The writings of Moses are the Word of God.—V. 46.

g. Jesus Himself bears witness to the writings of Moses that they are the Word of God.

This extended discourse cannot but more firmly fix in our minds the definite conviction of Christ's desire to prove in every possible way the fact of His Messiahship, His authority and power to save those who come to Him and give us every opportunity of finding Him to be the Savior of the world. In every sense we find His words true. A new foundation of God is opened up for us in Christ. In Him we have life and eternal life.

Chapter Six

Chapter Name—Bread of Life.

Key Verse—Thirty-five.

Best Verse—Sixty-eight. Jesus declares Himself to be the Bread of Life.

I. THE OCCASION.—Vs. 1-4. The approaching feast of the passover brought multitudes to Jerusalem. Jesus had gone from Jerusalem back to the Sea of Galilee on His ministry and attracted there new throngs to Him by the repetition of miracles. The works of the Father which He had been commissioned to manifest.

II. THE MIRACLE OF THE LOAVES AND FISHES.—Vs. 5-14.

1. **The need.**—Vs. 5-9. It is impossible to read such accounts as this without feeling that God is interested in keeping our bodies as well as our souls. His compassion is extended to us in every phase of our lives.

a. Natural means insufficient.—Vs. 6, 7. God does not intervene when natural means are sufficient. We should not tempt God by thoughtless appeals or hasty fears.

b. Natural things used.—V. 9. The five barley loaves and two fishes which the little lad had were not ignored by the Lord. Let us take account of even the little gifts, the little fund, the little strength, the little talent that we have. God may use them to bless multitudes.

2. **The means.**—Vs. 10-13. The multitude seated, was supplied by the disciples from baskets which were filled with bread, **supernaturally** increased. The blessing did not consist of the giving of thanks alone. The Lord could thank God for the loaves and fishes and for the power to supply the needs of the multitude. But is was God's power which blessed the bread in increasing it to the extent of satisfying all.

3. **The result.**—V. 14. This was another miracle the effect or result of which was, that many believed in Him.

III. THE ERROR OF THE PEOPLE. Vs. 14-15. It was a common belief that Elias would come, again, or "That prophet spoken of by Moses" or the Messiah would come. The multitude at this time chose to believe Him to be that prophet. See Jno. 1:21. He withdrew from them when they would have made Him king. He withdrew to be alone instead of going to the multitude to be their king. The humble spirit of the Christian seeks only the honor of God and not of men.

IV. THE STORM STILLED.—Vs. 16-21. From the eastern shore of the lake to Capernaum the disciples laid their course but were hindered by the storm. We may not always succeed in our endeavors, many hindrances may intervene, but Jesus knows and is the friend who comes and stills our tempests.

V. THE DISCOURSE, THE BREAD OF LIFE.—Vs. 22-71.

1. **The place and occasion.**—Vs. 22-26. The multitude sought Jesus because He had performed so many works of wonder. They also remembered the loaves and fishes. While Jesus wishes us to recognize Him as the Giver of every good and perfect gift, He is not pleased when we seek only the material blessings.

2. **The subject, Bread of Life.**

a. The gift of God.—V. 27. The one source from which it may be obtained is from Christ; no other one has been sanctioned (sealed) except Christ.

b. Received only by faith.—Vs. 28, 29. The work of God which procures eternal life is, **faith in Jesus Christ,** whom He has sent.

c. The figure in the wilderness. Vs. 30-35. We have every right to spiritualize the manna of the wilderness and the word of Jesus. The strength of our spiritual lives does come from God in Christ.

d. The will of God.—Vs. 36-40. Those who believe do the will of God. Those who do not believe do not God's will. The benefits of Christ can only be bestowed according to that will. See V. 40.

e. The flesh and blood of Christ, the Bread of Heaven. Vs. 41-58. This fact of

the incarnation of Christ the Son of God is here certified in a most convincing manner. The Son of Mary and brother of her sons is so completely and definitely acknowledged by God, that the Father only can bring men to Him. This same flesh and blood of Christ has power to raise the dead. Those who are taught of God will believe on Him. V. 45. It is that man Jesus who came down from God. It is He who came down from heaven as did the manna in the wilderness. It is the flesh and blood of Christ alone, that can give life. We must believe in such a Christ, that is **eat His flesh and drink His blood** or have no eternal life. There is absolutely no salvation in a doctrine of Christ that does not believe in His incarnation and the atonement made by the breaking of His body and the shedding of His blood.

f. Partaking of that Bread.—Vs. 59-71.

1. Partaking of Christ in faith and by spirit.- Vs. 60—63. Jesus is ascended and yet we do partake of His flesh and blood by faith and spiritually, believing in His life on the earth and His suffering on the cross.

2. Drawn by the Father.—Vs. 64-71. Only those who truly believe in God and are willing to do His will and keep His word are brought to Christ. See V. 29. Jesus knows the deceivers, the false, the insincere, and He knows the true ones. The sincere heart will say. "To whom shall we go? Thou hast the words of eternal life." May God help us to so firmly believe God, His testimony concerning His Son, the witness of Jesus and the work of His life and death that we may rest in the full assurance of eternal life in Him.

THE CRITICAL HYPOTHESIS ON THE OLD TESTAMENT

J. E. Hartzler.

It is with some degree of hesitancy that I comply with the request to offer a treatment of this subject, for in doing so I must take issue with some of the greatest intellects of the world; such men as Wellhausen of Germany, Cheyne and Driver of Oxford, Smith, Dillman, Hackmann and others. These men are known world wide. They are men of great mental caliber. They study and think more in one week than the great majority of people do in a life time. But regardless of all this I must take my stand against the critical theories which they present. I have the victory half won before I begin because all these men disagree among themselves, each claiming to have the proper theory.

There are several reasons which warrant the presentation of these articles. (1), I find so many people firing at "higher criticism" and at the same time they have only the faintest idea of what they are exploding their ammunition on. (2), I find good meaning people accepting higher critical views, not knowing what they are accepting. This is true among the gray heads as prominently as among the younger generation.

It is impossible to put whole libraries on a few pages, but in these brief articles I hope to give only a few glimpses of the modern critical view, with their method of working. In conclusion then I shall present the incompleteness, utter hopelessness and folly of the system as a whole.

Modern criticism on the Old Testament deals largely with dates and authorship. The theory is one of evolution. By evolution we mean the rise from a lower form of religion to a higher. Briefly then the entire theory may be stated as follows:

1. In the year 2100 B. C, the principle character of historical and religious notice was Abraham. This man, criticism says, was a polytheist and knew not the one God as we know Him, but many gods and served them out of "fear."

2. In the year 1320 B. C. the great character is Moses who knew and worshiped one "National" God. Criticism also says that this man Moses knew nothing of writing, knew nothing of books and that everything was communicated orally.

3. In the year 1000 B. C. we have David and Solomon who were again polytheists. They were on a little higher plain religiously; they evoluted somewhat for they worshipped in "high places." They had many gods, among them was the "teraphim" (I Sam. 19:13).

4. In the year 900 B. C. we have such men as Ezra and Elijah. These men were monotheists. They had risen to a higher plain than any before them.

5. During the year 800—700 B. C. such men as Amos. Hosea and Micah appear who were also monotheists, and of still a higher order. But there was still no written law; everything was oral.

6. In the year 621 B. C. the noted men are Jeremiah and Habakkuk. Some critics would add the "Deuteronomist" or the man, whoever he was, who wrote the Pentateuch. These men, says the critic, were monotheists and had a still higher, an "ethical" religion.

7. Then in the year 444 B. C. many critics say we have the decalogue, the law of Moses, written for the first time. Supposing the law did exist before 621 B. C. even, they say, that it existed orally and not written. But this early date they will not grant but maintain that the law, the Pentateuch, could not have existed earlier than 621 B. C., but in all probability not before 444 B. C. when it was collected and arranged by some scribe. Some critics who allow an earlier date say that Ezra was the scribe and by him the Pentateuch was arranged and edited.

If space would permit we might present this theory in greater detail and also to produce argument against it. But I think you already agree with me that this is a wonderful "hypothesis" but a false one. I am not scared about modern criticism. There is no reason why any one should be. You need only to remember that the critics all agree that they are building upon an "hypothesis", a supposition, a few supposed facts which have never been proved, and which they grant can not be proved. The best that the critical school can do in the end is to agree to most widely disagree among themselves; to fight for the greatest worldly recognition; to confess that all they have said or written is but a theory built upon an unproved hypothesis. In short to confess,

The Critic on the Pentateuch

"It is only what I think about it."

To observe the critical hypothesis further applied we shall note the method and view of the average critic on the Pentateuch. To the critic there is no question but that the Pentateuch, or rather the Hexeteuch, has many authors. Moses, they say, had nothing to do with it. For a working hypothesis they give the authorship to the "Jahwistic," "Elohistic," "Deuteronomic," "Priestly" and "Reviser" writers. Their names they do not pretend to know. They simply call them "J", "E," "D," "P," "R," writers. Some critics add others. In this way then they go through the Pentateuch; cutting it into bits, assigning the parts to the different named authors until they have the book so mutilated that it becomes well nigh as repulsive as the scientist's dead cat when it leaves his laboratory.

The critic says that the Pentateuch is of a composite character, and this is in part true, but it by no means warrants his above position; neither does it furnish a working foundation for his following arguments and treatment of the Pentateuch. To establish his theory the critic argues as follows:

1. **Many Unnecessary Repetitions.** For, example, the creation of beasts and birds in Gen. 1:21-25, repeated in Gen. 2:19. Also the creation of man in Gen. 1:27, repeated in Gen. 2:7. Again the corruption and punishment of man in Gen. 3:1-7, repeated in Gen. 6:11-13.

But we may ask what authority has the critic for saying that a repetition is unnecessary? Or what reason has he for claiming dual authorship because of repetition of facts? In this he is not only illogical and unreasonable, but he denies absolutely the power of inspiration and revelation.

Again, the account of the creation of beasts, birds and man in the second chapter of Genesis, is not a second account and by a second author, but by the same author who presupposes all the facts of the first chapter of Genesis. And the repetition of the corruption and punishment of man in the sixth chapter of Genesis is the most natural thing that could happen. Any candid mind can see that the two accounts were in different stages of the development of the human family and the facts were repeated on different occasions by the same author but for a different purpose.

2. **Frequent Discrepancies and Inconsistencies.** A prominent example cited by the critic is the creation story in Gen. 1:1-2:4. He says the story in ch. 2:4 is entirely different and contradictory to the story in the preceding verses. In the first story six days and the events of each day are given very orderly, and in the second story (2:4) it is done in one day and quite disorderly and reverse from the first story. Gen. 1:1 says: "In the beginning God created the heaven and the earth." Gen. 2:4 says, "In the day that the Lord God made the earth and the heavens."

(Continued on page 127.)

Educational

Conducted by N. E. Byers.

EDUCATION BY MEANS OF LIBRARY

Everyone, regardless of his occupation or hobby, needs to learn how to find good books and how to use them to the best advantage. Our own experiences are too limited to give us the wisdom needed for the best life. We need to profit by the teachings of the best and wisest of all lands and of all ages. While we have many friends whose fellowship we enjoy yet we can select a larger circle of the best of all time and have them for our best friends. Wordsworth says:

Books we know,
Are a substantial world, both pure and good;
Round these, with tendrils strong as flesh and blood,
Our pastime and our happiness grow."

Our children spend much time in school learning to read and yet very few adults read very much that is worth while, and some read to their detriment. Does it pay to learn to read? In the past I don't believe it has paid for the majority of people. Teachers and parents must put forth more effort to get our children not only to learn how to read but also to really desire to read good books.

In this number we have the second of a series of articles on what to read and we have the first of a series to show us how to interpret some gems of literature. These will be of interest only to those who will read carefully and then go to work. Education comes only to the workers. We must work hard and persistently even if for some time we don't seem to get much out of it.

In educational work some need to be inspired, some need to be helped, some need to be pushed; in-so-far as possible we wish to supply all these needs to those who are interested enough to read even a part of these pages.

SUGGESTED READING MATTER FOR YOUNG PEOPLE

II.

Anna H. Kauffman.

Good books bring young persons in touch with the strongest and noblest lives the world has known. In them as Milton put it we find "the precious life blood of a master spirit embalmed and treasured up." When surrounded by a few choice books, no young man or woman need feel the pangs of solitude. Good books, those which have endured the test of time, are permeated with the eternal personality or soul of their authors and present us face to face with their deeper lives. They speak to us a varied language; perhaps we see the anguish of a soul struggling to rid itself of some vicious habit; or it may be the song of triumph o'er victory attained; yet again, we enjoy a deep, sweet peace as we live with the heart and life that had learned to know the quiet peace and assurance of life lived in uneventful, close communion with God. As we read the experience of men and women like ourselves we imbibe some of their strength, courage and hope and our own lives become better. Thus good books perform for us the office of good friends whom we may call into our presence whene're we choose. There are times when we can not enjoy the personal associations of our best friends, and it is then, that books serve their intended purpose of supplying this deficiency. Good books, in our day, may be purchased for small sums of money so that no one need feel he can not be a sharer of their messages. Having thus broadly defined the mission of good books, let us look more closely into the nature of their subject matter.

"There is first the literature of knowledge, and secondly the literature of power. The function of the first is **to teach;** the function of the second is **to move;**" said De Quincey over a hundred years ago. Since then we generally accept this division. When we read a book we either acquire some new facts or we experience a deep emotion so that we are spurned to action; and sometimes both forces are embodied in one book. That litertaure, which teaches only, young readers usually push aside as "too dry." But when the dry facts are clothed with some personal experience about what they know they will read them. All better literature combines these two qualities. The Bible is the best example of this type. Men have tried to define this better literature. Here are some of their attempts: 'Literature is the record of best thoughts," "By literature we mean the written thoughts and feelings of intelligent men and women arranged in a way that shall give pleasure to the reader," "The breath and finer spirit of all knowledge." In short we see that in literature we have preserved for our enjoyment and use the most genuine of human experiences; by most genuine I mean universal and true experiences. Young persons are ever seeking for sympathy, for such as have had experience, similar to those which they are having. That search is not always rewarded by the lives of their associates but it will be rewarded in the lives of these universal teachers. It is the universality and deep truth of Christ's teaching that makes Christianity the truest and best religion. Occasionally through the ages there have lived men and women who understood Christ more completely than the average person does and for that reason their writings are so satisfying and can give us new conceptions of right living and divine inspiration for action. But when we have defined good literature we have not defined all literature.

Nine-tenths of the literature found on the news stand; three-fourths of the books exhibited in the window of the average book store belongs to the class of either positively pernicious literature or very markedly poor literature. In the former we have all the satanic "yellow-backed" trash that can serve no possible good other than to feed the flame of a bon fire. The one redeeming feature of the news stand is that it usually has on it some of our really good magazines. In the book store we find the books that are read by people who would not deign to read a "yellow-backed" novel, but they do read the **refined** "yellow-backed" novel. They are the same people who **enjoy** going to the **refined** vaudeville. They are the starved people who have never learned to enjoy good solid forms of literature and pass times. They have a lean hungry look, for their lives are not getting substantial food. You ask "Do you intend to rob us of the modern novel?" Yes, I do; because there are so few that are worth reading that it is safest not to try to find the one good one by reading fifty or a hundred worthless ones. Foolishly when young I read a number of stories that I would only too gladly dismiss from my memory. I read them just because I had the normal young persons desire to read and did not have the opportunity to hear about the books that I shall recommend to you.

Why is the modern novel so injurious? It is too emotional, or sensational, too sentimental, and too false. Here are your tests. The good stories arouse emotions that lead to thought and better living; the poor ones simply arouse emotions and lead to unhealthy cravings for emotional satisfaction; the good ones present situations that call for thoughtful analysis, the poor ones simply deal with situations in order to bring in the required amount of sentiment; the good ones deal with universal fundamental principles of life, the poor ones with passing, catchy ideals; in the good ones the character study overshadows the detailed incidents, in the poor ones the character is not true to life—it would be uninteresting without the details. **No modern novel develoys a vital truth or ideal that is not developed just as forcibly and in a more wholesome way in some other forms of literature.** So the only excuse for the novel is a means of whiling away the time for those who are too lazy to dig after pearls. It is the most expensive expenditure of time and energy not to mention the positive injury. There is plenty of reading matter which will satisfy the young mind laid up for use in good poetry, essays and biography. All that is needed is for the young readers to be introduced to it. When you give up your fascinating story for a good poem you are given a substitute which satisfies just as fully and is a positive help to you where the story is a positive injury. It is always safest to read what time stamps

its approval upon. Very little of that which is being written now will continue to exist as good literature. Take for example E. P. Roe's works which were read so extensively about ten years ago. Now they are seldom mentioned and very probably they never will again come to the front. They are not even found on the shelves of some of our good libraries. Truth is the same for all ages, so we lose nothing at all by reading works which have truth in them, even though they were written hundreds of years ago. It is by no means true that the newest books are the best. Some of our new books are good, but they form a small percentage of all that is being written now.

Granting that we know **what to read,** we need to know **how to read.** When Bacon wrote "Some books are to be tasted, others to be swallowed, and some few to be chewed and digested; that is, some are to be read only in part, others to be read but curiously and some few to be read wholly with diligence and attention" he gave us a rule that still holds good. Generally, though not always, he who reads very extensively does not read very intensively and assimulates but little of the whole mass skimmed over. When the body and mind are tired very light reading rests, but the reading which repays most bountifully is that which is more heavy and therefore read more slowly and carefully. Not uncommonly, a thought from some master mind will start a train of musings and thought which will render the most solitary place alive with beauty and truth. Therefore it is well for young people to cultivate the habit of reading very thoughtfully and only the very best. Select a few writers who especially satisfy your longings and then live with them long enough and freqently enough to thoroughly catch their spirit.

The books named in the following list follow the same line of subjects included in the list for boys and girls, with some poetry and essay added. Whittier and Longfellow are the poets of the American people and especially of the simple life. Most people unless educated to enjoy it shun poetry; yet some of the choicest truths are imbedded in poetry. However, the poems referred to in the list are simple and easily comprehended by the average reader. The nature books are both educative and enjoyable. Most of us Mennonite people live so near the earth that we especially need to be awakened to the beauty round about us. The biographical sketches are those that every young person ought to know. The essays have little in them for the person who is looking for light easy reading material, but they are loaded with truth for the earnest minded young person and are ever ready sources of inspiration for the weary hearted and inquiring. The essays and the poems are the books to which you will want to come again and again. Their treasures are as inexhaustible as those of the Psalms.

By way of current literature, every home needs in addition to the church and religious papers, some good papers or magazines, for current events of the world at large. For the average reader "The World Today," "Current Events," and "World's Work" are the most wholesome and instructive. They are freer from objectionable cartoons and stories than most magazines. The illustrations are especially educative for those who are not privileged to travel and see things for themselves.

LIST

"Whittier's Poems"
"Longfellow's Poems"
"Lowell's Poems"
"Wordsworth's Lyrics and Short Poems"
"Famous Missionaries of the Church"
"Life of Christ" Stalker
"Life of Paul" Stalker
"Life of Livingstone"
"Autobiography of John G. Paton"
"Up From Slavery" Booker T. Washington
"Life of J. S. Coffman" Steiner
"Quiet Talks on Power" Gordon
"Quiet Talks on Prayer" Gordon
"Life of the Spirit" Mabie
"Every Day of Life" Miller
"Making the Most of Life" Miller
"Sesame and Lilies" Ruskin
"Friendship" Black
"Investment of Influence" Hillis
"A Man's Value to Society" Hillis
"Secret of Achievement" Marden
"Making of an American" Riis
"Wake-Robin" Burroughs
"Signs and Seasons" Burroughs
"Winter Sunshine" Burroughs
"Indian Studies" Burroughs
"Pepacton" Burroughs
"Squirrels and Other Fur Bearers" Burroughs
"Our Native Trees and How to Identify Them" Keeler
"In God's Out of Doors" Quayle
"Walden" Thoreau
"History of Birds" Bingley
"Nature's Garden" Blanchan
"Mennonites in America" C. Henry Smith.
Goshen, Ind.

SOME THOUGHTS ON TENNYSON'S "BREAK, BREAK"

S. F. Gingerich.

Break, break, break,
On thy cold grey stones, O sea!
And I would that my tongue could utter
The thoughts that arise in me.

O well for the fishermen's boy,
That he shouts with his sister at play!
O well for the sailor lad
That he sings in his boat on the bay!

And the stately ships go on
To their haven under the hill;
But O for the touch of a vanished hand
And the sound of a voice that is still!

Break, break, break,
At the foot of thy crags, O sea!
But the tender grace of a day that is dead
Will never come back to me.

Tennyson wrote this poem when he was about twenty-two years old. It was his first outpouring of grief at the death of his most intimate friend and boon companion—Arthur Hallam. We must imagine we can see the young poet standing on the shore of a sea. He not only can hear but also can see the waves breaking against the shore; in the bay before him he can see the fisherman's boy and his sister and the sailor lad in his boat; farther out he can see the ships passing out of sight into the broad expanse of the ocean; immediately before him he can see the stones and crags projecting out of the edges of the water; in fact, from where the poet stands he can see every material image and picture presented in the poem.

As he hears the waves of the sea breaking helplessly against the cold grey stones, the poet likewise feels waves of tumult and sorrow rising in his breast and breaking themselves to pieces in an effort at finding utterance. Those of us who have experienced a great personal sorrow like the poet know exactly how impossible it is to give utterance to that sorrow. We feel, too, that our tongues cannot utter the thoughts that arise in us. We feel that our poor miserable words cannot at all express the deep thoughts and feelings that well up from within. We feel as utterly helpless as the waves of the sea that dash themselves to pieces on the hard cold stones.

But we also feel that there are many in the world who are innocently happy and cannot share our sorrow with us. They are just like the sailor lad and the little girl in the poem who shout and sing and cannot realize what is going on in the breast of the poet, although he is so close to them. But as the poet looks beyond these happy and innocent children who cannot appreciate his sorrow, he sees the ships disappearing and is again poignantly reminded of his own deep sorrow. Just as the ships are passing away from his sight forever, so the touch of a beloved hand has vanished and the sound of a beloved voice is still forever. Ah! if one could only once more look into those eyes that have closed in death, if one could just once more feel the touch of the live hand and hear the melody of the sweet voice, what a satisfaction and a comfort to our sorrow that would be!—but that is a vain hope. It cannot be, no, it never will be on this earth. And so the poet's mind comes back once more to the breaking of the waves upon the cruel crags, and feels his heart sinking within him as he thinks that

The tender grace of a day that is dear
Will never come back to me.

Indeed, that day is past. It is irrevocably and unchangeably past. The days of love and friendship, of tender graces and kindly smiles, of happy communion with one who is now dead—these days will never, never return!

And thus the poet has given a most beautiful and powerful expression of our feeling of sorrow on the death of a friend or companion, far more beautiful and powerful than any prose essays I have ever read or heard on the same subject. In fact it is only the language of poetry that can adequately express the deeper yearnings of the human heart.

It may be said, however, that the poet does not give any expression of faith and hope that should bear up one's experience

in sorrow. True, he has not expressed such faith and hope here, but this was, as I have said, his first outburst of grief, and it was his purpose in this poem to express only the sorrowful side of his experience. A little later Tennyson wrote "In Memoriam," a long poem, on this same subject in which he gave expression to the feeling of faith in God and hope in immortality which softened his sorrow and made it bearable. And when Tennyson was more than seventy years of age and came to meet death himself he wrote one of the most beautiful expressions of faith in the great Pilot of our souls that can be found in the English language. It is called "Crossing the Bar" and is the very last poem he wrote. This last and the "Break, Break" poem are two poems that ought to be committed to memory by every person who has experienced a great sorrow and has felt the need of a sustaining faith and who loves the beautiful and the true. I will quote the two last stanzes of "Crossing the Bar."

Twilight and evening bell,
And after that the dark,
And may there be no sadness of farewell,
When I embark.

For though from out the borne of time and place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crossed the bar.

Ann Arbor, Mich.

SOCIAL STABILITY

C. Edward Bender.

Social stability is essential to social progress. Hence everything that makes for social instability ought to be discouraged. Nothing tends to destroy social stability, and therefore thwart social progress quite as much as the effervescent thought waves, which so frequently radiate from mob-minded people. The groups of society that harbor such personages are liable to be lunged hither and thither by every wave of suggestion. The prevalence of such typical groups in society is apt to lead to all kinds of fads and crazes, booms, panics, strikes, speculations, fanaticism, anarchistic demonstrations, free-love, divine healing, holy rolling, table tipping seances, wonder working shrines, frenzied religious revivals, Eddyism, Dowieism, Mormonism, etc. These irrationalities are nearly always due to exciting and fascinating impulses or stimuli, which nearly always can be traced back to some glowing mob center from which they radiated. By suggestibility the mob folk completely overcome some people, and through them still others by the ever increasing value of suggestion and imitation. The prevalence of these fads and crazes in any one group of society is a strong symptom of the presence of mob folk. These fads and crazes are highly contagious and may infest the entire social fabric of society.

Fads and crazes constitutes that abnormal social phenomenon which Professor Ross aptly defines "as that irrational unanimity of interest, feeling, opinion, or deed in a body of communicating individuals, which results from suggestion and imitation."

Since it is the business of organized society to decrease its burden of all that which makes for its instability and degeneration, it may not be amiss to suggest and consider a few things that favor social stability and social progress and which also may prove to be robust prophylactics against the above named social perturbations.

1. Thorough education begets knowledge and wisdom and therefore favors stability and progress. A little education is dangerous. It tends to foster the spirit of the mob. It opens the mind to all kinds of novel ideas before the judicial power of the mind has been trained and strengthened by the process of a critical education. The judicial power to value ideas always lags behind the power to absorb them. The judicial power can only be developed by a slow and strenuous process of education. The developed judicial power is the rudder that steers the individual and society over the ocean of life. The individual or society without this rudder is obliged to drift with every meandering current.

Thorough education, religious and secular, "ought to equip the student with standards and tests of objective truth." Such an education ought to enable every person to dig down to the very bed-rock of all truth, where "he can learn in what mortar and by what plumbline the stones" of fads and crazes, creeds, etc., "have been laid." When he is "obliged to lay one little stone in the top course of a single turret of his science, he will ever after appreciate the difference between science and humbug, truth and quackery, faddism and progress." Truly, Christian men and women, well ballasted with knowledge and wisdom, located here and there in society, can, and frequently do maintain social stability and promote social progress by staying the sweep of popular delusion as already indicated. Such persons constitute the elite of society.

2. Accurate knowledge of ones own body and mind, as well as of society in general is important. Hygiene, psychology and sociology can ward off an infinite amount of social folly. It is a significant fact that body, mind and society are the storm centers of social insanity—"the breeding grounds of manias." To be fad and craze proof is to be physically, mentally and sociologically fortified against a vast amount of popular foolishness. Cranks or faddists haunt these storm centers of life because they are of supreme human interest. The prices that can be held out for the adoption of popular fads and crazes are some of the most desirable things in the world, immunity from disease, from sin, and from poverty.

3. Full acquaintance with the classic influences of the past is of no small importance. One ought to know the intellectual champions of the human race; Jesus, Job, Moses, Solomon, Paul, David, Socrates, Plato, Aristotle, Bacon, Savanarola, Huss, Luther, Angelo, Beethoven, Mendelsohn, Pestalozzi, Milton, Cervantes, Hugo, Schiller, Goethe, Shakespeare, Burns, etc. Indeed, there is scarcely any plausible excuse in this day of civilization and of opportunity for not being familiar with sane spirits, the first rank of minds of the past centuries. Many of them have impressed the human race for good by their universal appeal to the highest and noblest instincts in the human heart. How" excellent are the winnowings of time." It is very true that the "acquaintance with the best in thought and literature helps one justly to rate the things that people run after" and to avoid and to ignore the fads and crazes that cause social degeneration.

4. Close contact for several years with sane, benign, and scholarly teachers leaves a most healthy influence on the individual directly, and therefore on society indirectly. These master minds are the guiding lights of society. They individually guide society by bringing into ripeness the sane and robust individuality of its members. They train these members to do their own thinking logically, to make the best possible use of their own resources, and to become self-reliant and worthy leaders.

5. Physical health makes for the stability of society as well as of mind. Physical sluggishness heightens suggestibility and weakens the power of inhibition. Such a state of physical condition is apt to provoke melancholia, pessimism, and to throw out of gear the whole social machinery. Persons thus afflicted are easily seduced by magnetic healers and fakers. Much of this morbidity can be reduced to a minimum by proper physical culture and exercise. Physical health always favors mental and physical poise, moral tone, and social stability. It enables the will to become the real executive of the mind and in so doing it becomes a mighty buttress against all the fads and crazes there to suggestion.

6. Avoidance of the hodge-podge that issues daily from the dithyrambi press is very necessary. Yellow journalism is frequently the chief factor in propogating fads and crazes. It always presents things in a false perspective and "captures the public pennies by exploiting the unique the startling, and even the imaginary." "So the jaded nerves are kept on the perpetual thrill, and looking always for something wonderful to turn up, the deluded reader goes on and on like a donkey reaching for the sheaf of oats tied to the end of his wagon pole." This constant flitting from fad to fad, from craze to craze, causes unstableness in the individual and likewise in society. The yellow sheet should be avoided at all times.

7. A sane energizing religion plays an important role in maintaining social stability and in promoting social progress. A religion for life and service, a religion that dominates ones life by some universal principle of responsibility or by some high and lofty ideal of choice that braces the soul and safe-guards society. But there is a yellow religion too—a fad religion that provokes social chaos. It is that highly impulsive or emotionalistic religion that agitates the individual or group of individuals to the ex-

tent that the rational powers of the mind—will, judgment, and reason are temporarily suspended or put in abeyance, and all the involuntary impulses left subject to the prevailing and glowing impression brought about by the suggestions of the hypnotic agitation. This I call yellow religion of the extreme type. All kinds of cataleptic performances attend yellow religious revivals. The Kentucky revival of 1799—1800, and I presume some of the present day revivals afford some excellent illustrations. Yet "to take feeling out of religion would be as absurd as to take parental or conjugal fondness out of the family." It is not the aim here to belittle or revile the revival as such, but to raise a voice against that highly emotionalistic, non reflective kind, which causes social chaos and is a reproach to the founder of Christianity, "Religion ought to rest, and call into exercise all the faculties of the mind and no superior sanctity should be ascribed to persons whose tempermental makeup is sentimental rather than choleric." A religious social stability is maintained when religion preserves an equilibrium between sensibility and will. "When this equilibrium is lost, in rushes a tide of religious vagaries."

Yes intelligent religion has made encroachments on the domains of social darkness and transformed the slaves of sin into soldiers of Jesus. It has made worthy citizens, good neighbors, faithful friends, useful workers, wise parents, and obedient children. It has helped to mitigate the vicissitudes of human life, to avert the stroke of misfortune, to lessen the smart of disaster, and to tone down the harsher inequalities in society.

It has thrown the arm of law, love and sympathy about the more helpless ones, and it has helped to bind men together and to keep them to the due performance of their various social duties. In short, a sane energizing religion is the greatest socializing and civilizing agency in the world.

In concluding this article, suffice it to say, if society shall maintain a stability, make progress, and combat the ever present mob influences; thorough education, sound knowledge of life and society, classic familiarity, self-reliance and leadership, physical efficiency, avoidance of yellow journalism, and a sane religion are some of the things of vital importance.

Chicago, Ill.

INSECTS AND DISEASE

C. B. Blosser.

A great deal has been said among farmers and fruit growers about the harm done their grains, fruits, vegetables and forest trees by injurious insects, but they seldom stop to count the cost in actual dollars and cents. Perhaps this would be a difficult matter and yet it is possible to make a very fair estimate of the actual damage.

A very good authority on this matter said not long ago: "The millions of dollars lost annually because of injurious insects are sort of a direct tax paid by farmers and fruit growers for the privilege of farming and growing fruit. If this tax were levied by our government and collected by two legged agents instead of being levied by nature and collected by six-legged agents, how swift the revolt would be!"

Most of us however who farm and grow fruit accept these ravagers as sort of necessary evils imposed upon us by nature from which we must expect a certain amount of evil and, about which we should not complain unless the harm become too perceptible.

There are still other insects which, harmless and innocent though they may seem, do far greater and more dangerous injuries not to plants but to man. These, too, we accept as annoying pests and think little of the ravages, upon our health and happiness which these little creatures have the power to make.

The common house-fly, while it is the bane of most housewives, is very much more. In a very quiet and unthought of way it can bear sickness and death about. It becames an intermediate host or bearer of disease and transfers bacteria from sick persons to healthy ones. A very common disease which the fly can disseminate and scatter abroad is typhoid fever.

A patient lies in a room where there are a number of flies as is often and quite usually the case. He expectorates into a vessel or on a paper to which the fly has access. The sputum which contains thousands of the typhoid bacilli (the germ which causes this disease) becomes attached to the feet and proboscis of the fly. The latter attracted by oders from the dinner table or by cooking food goes directly from the sick room, lights upon the food and transfers a great many of the disease germs. The food containing these germs is then eaten by the healthy members of the family and very soon there are new patients to be nursed.

To be sure the fly is not the direct cause of the disease, but it is the agent through which the disease is transmitted from sick persons to healthy ones. There are plenty of cases on record to show that the spread of this and other diseases among members of families and people of towns and villages is often due to the house fly and, can be traced in many instances directly to it.

Still more harmful and no less detested insects are mosquitoes. These hungry, blood-thirsty songsters have made themselves notorious through their persistent power, of making themselves annoying to man. These have been proven to be more than mere annoyances because they, as the house flies, are disease bearers or intermediate hosts of disease.

One species especially has come to be quite known through the fact that within comparatively late years it has been found to be the exclusive transmitter of malaria fever. This mosquito, "anophelis rossii" carries disease differently than does the housefly. The way in which this takes place is very interesting and perhaps not very widely known.

In this case, too, there must be a fever patient. In the blood of a malaria patient are to be found always what are known as malaria parasites which are very minute ameoba-like organisms. These parasites penetrate the red blood corpuscles and here grow, causing the disintegration of the latter. Within a few days the parasites break up into many small parts called "spores." After the spores are formed the walls of the blood cells break and the many new ameoba-like organisms are set free in the blood plasma. Just as the walls of the corpuscles break, there takes place the well known "malaria chill." Each of these new spores very soon attacks a new blood cell, penetrates it and the same cycle is repeated.

If the person infected with this parasite is bitten by the mosquito the latter must, of course, take in along with the blood a number of the spores. Before, however, these can be transmitted to another person they must undergo a second stage in the wall of the mosquito's intestine. This requires about ten days. The parasite then migrates from the wall of the intestine of the mosquito to the mouth. The conditions are then entirely ripe for its transmission to an uninfected person, where it again begins its life cycle by entering the blood corpuscles and dividing into spores.

The life history of the malaria germ seems comparatively simple and yet it took years of painstaking study, by careful investigators, to prove that the mosquito is necessary for the completion of its life history.

Most of us have heard and read a great deal about the yellow fever scourge in tropical climates. It has only been a few years since that this disease was prevalent in our southern states. For a long time it was thought to be contagious, or that it could be contracted as a result of contact with clothes or bedding of patients sick with the disease. This theory has not only been disproven but it has been proved, beyond any doubt, that another species of mosquito (stegomyia fasciato) is responsible for the spread of yellow fever.

A great many other insects such as fleas, bedbugs, cockroaches are known to spread disease, but those most commonly known are the ones already discussed at some length, namely the housefly and the two species of mosquito.

If four example the house-fly is a disseminator of typhoid fever and other diseases, how can this be prevented? The answer is very simple. Keep flies out of the house where there is disease, by all means out of the sick-room.

The best way to prevent the increase of mosquitoes and consequently the spread of malaria and yellow fever is to destroy their breeding places. Upset rainbarrels, clean and close up tightly cisterns, drain low wet places where water is apt to stand. If the low wet places are not easily drained a little coal-oil poured on the water kills, easily, the mosquito "wigglers".

Several years ago malaria was common at Lake Winona, a popular summer resort in northern Indiana. Physicians were busy

but no one seemed to know the cause of the disease or how to remove it. Finally an appeal was made by the managers to a scientist who was well acquainted with the cause and nature of malaria. An examination of the grounds was made and it was found that an ill kept stable and several small swamps were the breeding places of millions of the mosquitos. The conditions were righted and there has been very little malaria since. This disease is much less common now than twenty or even ten years ago, especially in the more thickly settled parts of the United States, simply because those parts are usually well drained. There are however still a great many places where the disease is prevalent and where it will remain so until the proper precautions are taken.

Yellow fever has been practically stamped out in many of our southern states and Cuba, because the breeding places of these dangerous insects have been destroyed. The axiom: An ounce of prevention is worth a pound of cure" applies very well here and ought to be heeded. Insects are, however, not all harmful or bearers of disease. A great many are not only not harmful but actually useful to man. Even the detested flies and mosquitoes are not entirely bad for they try our patience and lessen our conceit and this, too, is necessary.

Bloomington, Ind.

THINNING APPLES

Jonas Stineman.

(Read before the Indiana Horticultural Society, Franklin, Indiana, August 12, 1902).

In all occupations and stations of life the ambition of man is to attain the highest degree of success. And in order to reach this desirable result in any capacity it is necessary to observe and perform every part of the labor with the utmost care and the highest degree of perfection. This principle applies to no industry more particularly than to that of fruit growing. Hence the orchardist starts with the selection and preparation of his soil, the selection of his trees, the cultivation, pruning and caring of his orchard. These stages of labor are necessary previous to the setting of the first crop of fruit. But at this stage of the growth of the fruit comes a very important work, viz.: That of thinning fruit when necessary. It is sometimes said that the succesful farmer causes two blades of grass to grow where before but one blade grew. But this sentence might well be reversed, in applying it to many an orchardist, by saying that the successful grower causes but one apple to grow where before two apples grew.

The object sought and obtained by the process of thinning fruit is two fold. First by proper thinning a much greater per cent of first class fruit is secured and a correspondingly higher price is obtained therefor. Second, by thinning the fruit the future vigor and vitality of the tree is largely enhanced without materially diminishing the quality of the fruit. To the inexperienced fruit growers it is incomprehensible why a given number of small apples should tax the vitality of the tree to a greater degree than to grow the same quantity of large apples on the same tree. This condition, however, is brought about by the fact that a small apples produces as many seeds as a large one, and the development and maturing of seed exhausts the vitality of a tree to a much greater extent than the production of fruit pulp. It is also a noticeable fact that the larger the fruits on a certain tree the better it is colored, and thus enhances the commercial value of the fruit.

As to the time of thinning apples, it varies somewhat acording to the season of ripening, but should be performed as early as practiceable. A suitable time is when the apple is about an inch in diameter, but it is better to thin them when they are half grown than to not thin them at all, if it is necessary.

The process of thinning may be performed by two different methods: First, by cutting a number of small twigs containing fruit from among the branches, thus admitting air and sunshine, two very essential elements to the development of fruit. Second, by removing by hand all superfluous fruit. To perform effective work great care must be observed in leaving the remaining fruit distributed as even on the tree as possible. As to the distance apart the apples may be left, depends somewhat upon the variety of the fruit. A small or medium variety may be left nearer together than a large growing variety. No definite rule can be given on paper, that must to a certain extent be governed by the skill and experience of the individual performing the work. As a rule, apples left from seven to ten inches apart leaves them near enough together. The work can be performed best by using a step-ladder to reach all branches that can not be thinned from the ground, as the work can be accomplished more effectively by approaching a branch from the end instead of working out from the center of the tree.

In regard to the cost of performing this labor, much depends on the per cent of fruit that should be removed. But in any event the cost thereof is small compared with the increase of the commercial value of the fruit that has been properly thinned over that which has been neglected, not to speak of the better condition of the tree and increased number of fruit buds that have formed for the following season's crop. One of the greatest obstacles in the way of an inexperienced fruit grower to properly thin his fruit is the fear that he removes more fruit than necessary, and this fear often causes the work to be but partly performed. We will therefore give a few statements from a mathematical standpoint.

Take an apple tree that has a top fifteen feet in diameter and eight feet deep, containing 1,408 cubic feet, deduct one half for large central branches and open space between the branches, this leaves 704 cubic feet, or 1,216,512 cubic inches; this number divided by 512, the number of cubic inches each apple would occupy if grown eight inches apart each way, would equal 2,376 ,the number of apples on said tree; as a bushel of fair sized apples contains 158 apples, the aforesaid tree would produce fifteen bushels of apples, which may be considered a profitable crop for such a tree, especially when taking into consideration that such apples would sell from twenty-five to seventy-five per cent higher than fruit of the same variety of a small grade could be sold for.

McGrawsville, Ind.

THE ART OF BEING AGREEABLE

The Man had never met Elizabeth, so I took him to call upon her.

"I'm so glad to see you both! It is so good of you to come," she said, as she shook hands with us.

The call was pleasant. The Man, who detests calls, came away reluctantly. "She is the sort of woman a man marries," he said, on the way home. "How do you suppose she does it?"

"Does what?"

"How do you suppose she manages to make herself so extremely attractive without being in the least beautiful?"

"It's her secret," I said, "but I'm going to find it out."

So the next day I went to see Elizabeth. She saw me coming and met me at the steps. "How perfectly lovely to have you again today!" she cried, as she held out both hands to me.

"I have come to ask you a very personal question, Elizabeth."

"Take this easy chair. Want a fan? Now, what is the question?"

"Why are you the most attractive woman I know?" I asked.

"You silly thing, I'm not!"

"You certainly are, and I've come to beg you to tell me the secret. Will you?"

"What a question!"

I apologized.

"Don't," she laughed—"don't apologize. If I have a secret you are perfectly welcome to it, you know that. And," reflectively, "maybe I have a secret, and I don't mind telling you the least little bit—really, I don't You know, dear, I haven't any brains."

I tried to stop her.

"Oh, everybody knows that. I have no brains to speak of, no talent, no good looks, no figure. So," she pressed the tips of her fingers together and leaned back in her chair, "I had to do something to be anybody. When I was wondering what on earth that something was to be, I happened to meet the most charming woman I ever knew. She was a Southerner. She had brains, education, talent, she had traveled, she was beautiful. You can imagine how she made me feel."

Elizabeth shook a cluster of sweet peas from the jar of blossoms at her side, smelling them daintily.

"When I knew her better, I told her how cheap, how absolutely worthless she made me feel. She laid her hand on my shoulder and said, "Elizabeth, no matter what you know or do not know, no matter what you

(Continued on page 127.)

Young People's Bible Meeting

Conducted by J. D. Charles.

TOPIC FOR APRIL 4

"Risen With Christ." Text—Col. 3:1-4.

MOTTO

"With Christ in God."

THE VOICE OF SCRIPTURE

The Resurrection.—Job 19:25-27; Psa. 16: 9; 49:15; Luke 20:35-38: Acts 24:15; Rom. 8:19-23; I Cor. 15:32, 40-44; Rev. 20:6.

PRAYER

Our Heavenly Father, grant that we may more fully realize the exceeding greatness of Thy power to us-ward who believe, according to the working of Thy mighty power, which Thou hast wrought in Christ when Thou didst raise Him from the dead, and set Him at Thine own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hast put all things under His feet, and given Him to be the head over all things to the church, which is His body, the fulness of Him that filleth all in all. (Eph. 1:19-23).

WORD STUDIES IN THE TEXT—Col. 3:1-14.

1. **Be Risen.**—R. V. Were raised. See Eph. 2:4-6.
   Seek.—Practical striving.
2. **Set your affections.**—Literally, fix or anchor your mind, be minded, think. R. V. Set your mind. The expression marks the inward impulse and disposition. "You must not only **seek** heaven, you must **think** heaven." (Lightfoot).
3. **Is hid.**—"Your new spiritual life is no longer in the sphere of the earthly and sensual, but is with the life of the risen Christ, who is unseen (hid) with God." (Vincent).
4. **Who is our life.**—The Christian's life is not simply **with** Christ, but it **is** Christ. Perfect identification. See John 1:4; 14:6; 15:4; II Cor. 4:10, 11; I John 5:11, 12.
   Shall appear.—R. V. Shall be manifested See I John 3:2.
   In glory.—See Rom. 8:17.

SUBJECTS FOR TALKS OR ESSAYS

1. The Witness to the Resurrection.
2. The Resurrection as Concerns Christ.
3. The Resurrection as Concerns Believers.
4. The Resurrection as Concerns Unbelievers.
5. The Resurrection Morn.

"NOW IS CHRIST RISEN"

The divine plan is perfectly fulfilled in the One who has been raised from the dead. This One, Jesus Christ, stands entirely out side of this world, on resurrection ground. He is interceding mightily before God the Father for a poor lost world to come to Him.

In the first chapter of Ephesians we are made to see, in that wonderful prayer, the exceeding greatness of God's power. (See Prayer.) This fact of the resorrection and glorification of Christ through the mighty power of God is the foundation of the entire epistle, penned by the Holy Spirit to show that believers, once dead in sin, God "hath quickened together with Christ." If Christ was not raised from the dead, then have we no life; we are yet in our sins.

There is no greater need in these last days than that of burning into the hearts of Christian people everywhere the great truth of the literal resurrection of our Lord Jesus as the very foundation truth of the faith once for all time delivered unto the saints. It is God "who brought again from the dead our Lord Jesus" who alone can make us "perfect unto every work," and that not of our own working, but by His working in us that which is well pleasing in His sight. Our position in the world cannot make us perfect unto good works. Our morality will not do it. All these things may save us from a great deal here, but they are not the passport to glory. Our part is to believe in Him who quickens the dead, with such a faith that where He leads we will unhesitatingly follow.

No passage sets forth the essential truth of these facts better than our text—Col. 3:1-4. Here we see beautifully the union of the believer with Christ in resurrection life, and in His glory. The believer's life while on this earth is to be moored and riveted to a position as risen with Christ. This is very plainly taught in Rom. 6: 11-13. "Reckon ye also yourselves to be dead unto sin, but **alive unto God** through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of righteousness unto sin, but yield yourselves unto God, as those that are **alive from the dead,** and your members as instruments of righteousness unto God." This teaching is the basis of a new life received through a living faith in Christ, which gives the blessed privilege of aloofness from the world, and a closeness even to identification (oneness) with Christ. Quickened with Christ and raised with Him from the dead, we have the power of choice between two classes of things—"things above and things on the earth." As those whom the Son has made free, we are "free indeed," free to so great an extent that we can if we will, cease from seeking those "things on earth" and seek those "things above," and can set—that is fix, anchor, moor, rivet—our minds upon things above, not on things upon the earth.

Could all professed followers of Christ bear this, and many other scriptures of the same nature, continually in mind we would not hear so frequently the questioning—"Can I do this?" "Is this a proper thing for a Christian to do?" "I am not sure but maybe I can do this?" One's whole lifetime could be taken up in asking such questions, and in listening to all manner of feasible reasons which are brought forth to commend "things on the earth" to the believer. As long as one is in this questioning mood he is not where God would have him, and is missing the bright and blessed experience of the Christ-life. He is not happy. For the Scripture cuts short all such questioning. We dare not attempt to sort out some things on the earth as proper to engage in for the child of God—as suitable to hold the minds and affections of God's children. The Word is **"not upon things upon the earth."** And then it does not matter how worthy the things of the earth may seem.

A sister recently asked whether it was right to go to a certain place. After simply reading our text she exclaimed, "I should have known better than to ask such a foolish question." Her friends thought her a bit peculiar, but she, by the power of God, kept her mind fixed on the things above and conquered with a joy and happiness that those who momentarily sought after things of the earth could never have afforded her.

We can never center our minds too much on the things above.

Dear young people, if you have been to the feet of Jesus you are a heavenly people. "For where your treasure is there will your heart be also." Can this be said of you, beloved child of God whose eye is resting on these words? Stop! Ponder over your life. Where are your affections? Do you realize that you have affections and that they are at your disposal, that you can use them either for God or against Him? God's Word bids you "Set your affection on things above not on things on the earth." Do you say you cannot set your affections where you will? Then pray the risen Christ to raise you to that point and He will do it. You do not know the "exceeding greatness of God's power to us-ward who believe" that is at your service in the risen Christ. God knows it and He tells you, "Set your affections on things above." You simply exercise the will, and He will supply the power.

There is another truth set forth in our text that is not realized as it ought to be. Christ **is** the believer's life. People say Christ **gave** us life, and in a sense this is indeed true. He gave us life as He gave Himself. But when that life is thought of as separated, like a germ or principle of life given, so that the believer has life everlasting as a jar has a living grain of corn in it, much of the depth of this precious teaching is lost.

The more precious truth is that the life which is in Christ is also in the believer—as the life of a well of water is in the little stream which bubbles from it.

We may use our Lord's illustration, "I am the vine, ye are the branches." The branches cannot boast of the fruit they bear; for "The branch cannot bear fruit of itself, except it abide in the vine. He that abideth in Me and I in him, the same bringeth forth much fruit for without Me ye can do nothing."

We must never forget (and we need to be constantly reminded of it), that, in all connected with the salvation and happiness of man, and in the production of fruit for God, the work and power are all His, that the glory may be His alone. It is "Not of works, lest any man should boast. For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

Another point by way of emphasizing our motto, "With Christ in God." When we are risen with Christ our life is hid with Him in God. Our life is a hidden one as Christ's life is now hidden. The world can see no pleasure in our life, no beauty in our fellowship with the Father and the Son. The world can see nothing of these things and when we speak about them it appears as foolishness. They indeed can see that the Christian gives up some things that they hold dear and call the forsaking of these husks at which they labor so hard and for so little, "loss." But they cannot see anything of what is gained in exchange. What that life is will not be plain to the worldling until Christ is risen in his heart. Even to the Christian the fulness of the Christ-life will not be manifested until "Christ who is our life shall appear." "Behold, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when He shall appear, we shall be like Him, for we shall see Him as He is." "For now we see through a glass, darkly, but then face to face; now I know in part, but then shall I know even as also I am known."

"Now is Christ risen." "With Christ in God." Blessed be His name!

SEED THOUGHTS

Live as if Christ died yesterday, rose today, is coming tomorrow.—Luther.

Our Lord has written the promise of the resurrection, not in books alone, but in every leaf in spring-time.—Luther.

The resurrection is the silver lining to the dark clouds of death, and we know the sun is shining beyond.—Anonymous.

If we are not risen with Christ in this life we need not expect to have a share with Him in glory on the resurrection morn.

TOPIC FOR APRIL 11

A "Lively Hope." Text—I Pet. 1:3-9.

MOTTO

"Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ."

THE VOICE OF SCRIPTURE

A "Lively Hope"—

I. Centers in Christ and His finished work.
Study text. Also I Tim. 1:1; Col. 1:27.
II. Has for Its Final Objects—
1. Centrally. Christ's Coming Again—II Tim. 4:8; Phil. 3:20, 21; 1 Thes. 4:13-18; Tit. 2:13.
2. Subsequently. Heaven and a Blessed Future Life—Col. 1:5; Tit. 3:7.
III. Its Nature—
1. Blessed—Tit. 2:13.
2. Better—Heb. 7:19.
3. Purifying—I Jno. 3:3.
4. Assuring—Heb. 6:11.
5. Rejoicing—Heb. 3:6.

PRAYER

Blessed God, the Father of glory, and of our Lord Jesus Christ, give unto us the Spirit of Wisdom and revelation in the knowledge of Christ. May the eyes of our understanding be enlightened, that we may know what is the hope of His calling, and what are the riches of the glory of His inheritance. (Eph. 1:17, 18).

WORD STUDIES IN THE TEXT

3. **Blessed**—Well-spoken of; praised, honored, reverenced. The word here found in the Greek is used in the New Testament, of God only. A kindred word is used in applying to persons as to Mary in Luke 1:28: "Blessed art thou." An entirely different word is found in the Beatitudes meaning great happiness. This word, in the last sense, is found fifty-five times in the New Testament.
Hath begotten—Used only by Peter here and in verse 23. R. V. Begat. Peter regards the historical act of Christ's resurrection as effecting regeneration which is a definite historical act accomplished once for all.
Lively—R. V. Living A favorite word with Peter. See I Pet. 1:23; 2:4, 5, 24; 4:5, 6. Also compare Acts 9:41 where Peter is the chief actor; and 10:42 where he is speaking.
Hope—Another favorite word with Peter. See I Pet. 1:13, 21; 3:5, 15. It means great expectancy or apprehension.
4. **Inheritance**—The portion or lot or heritage which one obtains by virtue of birth or by special gift.
Incorruptible—Literally not destroyable.
Undefiled—Unstained.
Fadeth not away—Used by Peter only, and but this once, meaning literally unwithering.
Reserved—Which has been reserved.
5. **Kept**—Literally garrisoned. R. V. Guarded. The present participle would indicate something in progress, that is a continuous process of protection. Bengel says, "The inheritance is kept; the heirs are **guarded.**"
By—Showing the source of salvation.
Through—Showing the agency of attaining salvation.
Unto—Showing the result—Salvation.
Ready—Prepared to receive the inheritance.
6. **Through**—R. V. In.
Temptations—Trials. All that furnishes a test of faithfulness.
7. **Trial**—Proof, test.
8. **Though it be tried**—The verb is used in Greek of assaying or testing metals, and therefore means in a general way to approve or sanction upon test.

SUBJECTS FOR TALKS OR ESSAYS

1. The Proper Observance of Easter.
2. Mary at the Tomb.
3. "I Will Come Again"—Jno. 14:3.
4. A False Hope.

THE CENTRAL OBJECT IN THE BIBLE

What is the great central object in the Bible? Jesus Christ. From the first page of Genesis to the last of Revelation we find Jesus Christ and His great salvation.

You may go anywhere in this great wide world and wherever you find a rope or cable with a strand of scarlet arranged in its center in a certain way, put it down at once that it belongs to the British navy. Dig up old wrecks at sea and if you find the red line running through its cables, you know at once that England was connected with the disaster in some way.

So it is with our Bible. We can turn our eyes to any page we will and find a thread of scarlet. From the very first page to the very last we find the red line—**the precious blood of Jesus.** Jesus Christ, the living Word, is the great central object in the Bible, the written Word.

There are however three different themes of this great central object. Each one would bear the preaching of hundreds of sermons. At this writing it is not our desire to treat thoroughly any one of them, but to give an incentive for careful study of the Word, so as to increase the **living hope** within believers who may read.

The theme of the entire Old Testament is summed up in the words, **"Jesus will come."** We find this theme first touched in Gen. 3:15: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." It is sung there to begin with. And all through the Old Testament we want to listen to this theme. We hear it again in the days of Abraham in Gen. 26:4: "In thy seed shall all the nations of the earth be blessed." We hear it again at the death-bed of Jacob in Gen. 49:10: "The sceptre shall not depart from Judah until Shiloh come." It is sung in a minor key in the 53rd chapter of Isaiah. Then again in the 9th chapter of Isaiah it swells forth in a tremendous major chord. Israel was always, in the person of its godly ones, looking for Jesus to come, patiently waiting for the time when the Christ child could be taken into the temple and the aged Simeon, who had waited so long for the event, could take Him in his arms and grateful cry "Lord, now lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel."

The theme changes, however, in the Gospels, and on the plains of Bethlehem you hear the angels not singing, "Jesus will come," but **"Jesus has come."** "Unto you is born this day in the city of David a Savior, which is Christ the Lord." The four Gospels bring this out on every page—almost in every verse.

But the theme again changes. We go back to our Sunday school lesson of January the 3rd—Acts 1:1-11. We are on the Mount of Olives. There are eleven men with upturned faces watching the Lord Je-

sus ascending into heaven. Two men are found standing by their side in white garments—messengers of God. And as the eleven turn from their upward look to gaze into the faces of the angels, the great New Testament theme is again changed and it now reads, "**Jesus will come again.**" For the angels say, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, **shall so come in like manner** as ye have seen him go into heaven." From that day to this the theme has been, "**Jesus will come again.**" And it will remain thus until we can, if we live till then, breathe that last joyful prayer, "Even so, come, Lord Jesus." (Rev. 22:20.)

We are aware of the fact that many professed Christians do not believe in the literal second coming of Christ. We know that the world scoffs at the idea, but this is really a fulfillment of prophecy, when the Holy Spirit speaks in II Pet. 3:3, 4: "There shall come in the last days scoffers, walking after their own lusts, and saying, 'where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.'"

How these things should concern us as we study our Bibles! Jesus has said to us, "I will come again, and receive you unto myself, that where I am, there ye may be also." "Wherefore comfort one another with these words."

OUR HOPE IS IN HEAVEN

The true hope of the Christian is not in any conditions which are to be produced, or which are to arise at any time in the earth, until our Lord comes to it again.

Faith, hope, and love are coupled together in many passages of Scripture. In Col. 1: 3-5, Paul writes, "We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, since we heard of your **faith** in Christ Jesus and of the **love** which ye have to all the saints, for the **hope** which is laid up for you in heaven, whereof ye heard in the word of truth of the Gospel."

Any other hope that is put before the eyes of men, or which is indulged in their hearts, is not heard of "in the word of truth of the Gospel;" yet such is the apostate condition of Christendom that the "blessed hope" of the Gospel of God is all but discarded for the delusive hopes of the gospel of the age.

The hope set before the believer and upon which he lays hold as an anchor of the soul, both sure and steadfast, "entereth into that within the veil." Yes, it is out of heaven that our "blessed hope" is to come, and the same grace of God which brings salvation to all men, teaches us that "denying ungodliness and worldly lusts we should live soberly, righteously, and godly, in this present world looking for **that blessed hope and the glorious appearing** of our great God and Savior Jesus Christ, who gave Himself for us, that He might rescue us from all iniquity, and purify unto Himself a peculiar people, zealous of good works."

The hope that is laid up for us in heaven, whereof we hear "in the word of truth of the gospel," is so important a part of the riches that now belong to us as a heavenly people, that it will be good to dwell further upon it, for the special reason that the hope laid up in heaven has so generally been lost sight of, and hopes of earthly origin substituted for it. Many Christians have the faith of Christ, and the love of God, in a measure, but lack the "blessed hope." They are not looking for one to come out of heaven, but for some improvements to develop on earth. Yet faith and love are incomplete without love. The faith and love for which the apostle gives thanks in the above passage are "for (on account of) the hope" laid up in heaven.

Faith is especially associated with the Spirit, being the conviction wrought by Him in the hearts of those who hear the Word. His special mission is to "convict."

Love is especially associated with the Father. "God is love." "God so loved the world." God, who is rich in mercy, for the great love wherewith He loved us. "God commendeth His love toward us." "The love of God which is shed abroad in our hearts." "The love of the Father." "What manner of love the Father hath bestowed upon us."

But the **hope of the believer** is the coming of Christ to receive him unto Himself. Hence faith and love point to and have their fulfillment in the hope that is laid up for us in heaven. Thus in Col. 1:27 we read that the "mystery among the Gentiles" is "Christ in you, the hope of glory." Also in I Pet. 3:15 (R. V.) believers are exhorted to "sanctify in your hearts Christ as Lord; being ready always to give answer to every man that asketh you a reason concerning the hope that is in you."

Another scripture which teaches this relation of faith, love and hope, is the first chapter of I Thessalonians. Paul here gives thanks because, in these believers, faith, love and hope are all found in their right relation. He says, "We give thanks to God always for you all, making mention of you in our prayers; remembering without ceasing your work of **faith** and labor of **love,** and patience of **hope** in our Lord Jesus Christ." The remainder of the chapter amplifies this, speaking of how the "turned to God from idols (a "work of faith," wrought by the Holy Spirit, because the Gospel came to them "not in word only. but also in power and in the Holy Ghost") "to serve the living and true God" (that is, God the Father, as the words "His Son" in the next clause show, this being a "labor of love"), "and to wait for His Son from heaven, whom He raised from the dead, even Jesus, which delivered us from the wrath to come," this being the "patience of hope."

The prayer in II Thess. 3:5 conveys the same lesson. The Lord (by the Holy Spirit) direct your hearts into the love of God, and also the patient waiting for Christ." Here again we have the faith wrought by the Spirit, and the love of the Father, leading us on to the hope that is laid up for us in heaven, "from whence also we wait (the patience of hope) for a Savior, the Lord Jesus Christ, who shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory, according to the working whereby He is able to subject all things unto Himself." (Phil. 3:20, 21. R. V.).

Many of God's people, who are conscious of a lack of purpose and steadiness in their lives, and of power in their testimony, and know not to what cause to attribute it, would find the lacking element supplied if they gave the **blessed hope** its true place in their hearts. May what has been written here be blessed by the Lord to that end.

—P. Mauro.

SEED THOUGHTS

Where there is no hope, there can be no endeavor to caution.—Johnson.

Hope is like the wing of an angel, soaring up to heaven, and bearing our prayers to the throne of God.—Jeremy Taylor.

Early they rise whom hope awakens, and they travel fast with whom she goes companion of the way.—Roderick.

A living hope, living in death itself. The words dare no more for its device than, whilst I breathe I hope; but the children of God can add by virtue of this living hope, whilst I expire I hope.—Leighton.

Thus heavenly hope is all serene,
But earthly hope, how bright soe'er,
Still fluctuates o'er this changing scene,
As false and fleeting as 'tis fair.
—Longfellow.

TOPIC FOR MARCH 18.

Heaven. Text—Heb. 9:24; Rev. 21:10-27

MOTTO

"For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ."

THE VOICE OF SCRIPTURE

Ties Binding the Believer to Heaven—
His Father is There.—Matt. 23:9.
His Lord is There.—Heb. 9:24.
His Home is There.—Jno. 14:2.
His Life is There.—Col. 3:3.
His Substance is There.—Heb. 10:24.
His Heart is There.—Matt. 6:21.
His Calling is There.—Heb. 3:1.
His Inheritance is There.—I Pet. 1:3-5.
His Glorified Body is There.—II Cor. 5: 1,2.
His Hope is There.—Col. 1:3-5.
His Name is There.—Luke 10:20.
His City is There.—Heb. 13:14.
His Citizenship is There.——Phil. 3:20.

PRAYER

"Our Father which are in heaven, Hallowed by Thy name. Thy kingdom come, Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil, for Thine is the kingdom, and the power, and the glory, forever. Amen."

WORD STUDIES IN THE TEXT

Heb. 9:24; Rev. 21: 10-27.

24. **Figures**—Answering to the patterns in the heavens. Heb. 8:5. R. V. Like in pattern.
10. **Mountain**—Compare Ezek. 48.
11. **Glory of God**—The presence of the God of glory Himself. Compare Ex. 40:34.

Light—That with which the city is illumined, the heavenly Lamb. See verse 23. The word is found only here and in Phil. 2:15.

Jasper—The last of the twelve stones in the high priest's breast plate. Ex. 28:20, and the first enumerated in the foundation of the New Jerusalem.

Clear as crystal—Literally, shining like crystal.

12. **Gates**—Properly large gates.
13. **East**—See the tribes arranged by gates in Ezek. 48:31-34.
16. **Four square**—Only here in the New Testament. Compare Ezek. 48:16,20. **Twelve thousand furlongs**—A Greek measure equal to about 1500 miles.
17. **Cubits**—The word originally means that part of the arm between the hand and the elbow-joint, the forearm. Later a cubit or ell, was a measure from the joint of the elbow to the tip of the middle finger, namely, about a foot and a half.

The measure of a man, that is of the angel—"It is to be the dwelling place of men: and even, therefore, when an angel measures it, he measures it according to the measure of a man" (Milligan).

22. **No temple**—The entire city is one holy temple to God.
23. **The glory of God did lighten it**—Compare Isa. 60:19,20.
27. **Worketh**—Literally, maketh or doeth.

SUBJECTS FOR TALKS OR ESSAYS

(Material for subjects can easily be obtained under "The Voice of Scripture").

CONVERSATION

The word rendered "conversation" in our motto literally means "citizenship" as given in the Revised Version. It comes from the Greek word **polis** meaning **city. Commonwealth** gives a good and consistent sense. The **State** of which we are citizens **is in heaven.**

WHAT IS HEAVEN—WHY ARE THE SAVED SO HAPPY THERE?

First of all, **heaven is a place.** Get that very clearly in your minds. I used to think of it as a state of being, in a disembodied condition (perhaps here) and as a little boy I shuddered and shrank from becoming a ghost, and thought how cold and bleak and uncomfortable it must be! When I confided all this to someone, I was told that I should be an angel if I were good, and have wings and a harp. Let us get these unscriptural notions out of our minds. Heaven is a place, a "prepared" place, which means a suited place.

"Let not your heart be troubled, ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also." (Jno. 14:1-3).

These words can convey to our minds only ideas of locality, and substantial entity. This at least, heaven is, spiritualize it as you please. On the other hand we are not to suppose that heaven is a place of brown stone houses. That would be a very crude and fleshy conception of it. I do not know what glorified architecture is like, but I do know that the Christ who has sown this earth with flowers, and lifted it into majestic mountains, and set the continents in the tossing seas, and filled the upper air with drifting clouds and azure depths is the same Christ whose hand is shaping the eternal love-home for His bride. "I go to prepare a place for you;" that is enough for me.

The chief conditions for happiness in this prepared place, according to Scripture, are two. Of course the co-operant conditions are almost innumerable, but speaking broadly, the chief conditions are two. One of them I am perfectly willing to state in the exact language of science. Herbert Spencer, the agnostic scientist, was asked what, from a scientific standpoint, would be required to make a heaven. His answer was, "A perfect being in a perfect environment." I am willing to give you that—the language of an agnostic—as expressing the heart of what the Scripture has to say about happiness in heaven.

In heaven, our bodies will be perfected into the image of Jesus Christ. "Jesus Christ, who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby he is able even to subdue all things unto Himself." (Phil. 3:21).

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear. we shall be like him, for we shall see him as he is." (I Jno. 3:2). Every trace of sin and infirmity and weakness, and imperfection will be left behind, and we shall be changed into the glorious fulness of the image of Jesus Christ.

Then these perfected beings will be in a perfect environment. No taint of sin there, no death, no grave, no separation, no growing old and infirm. All these things banished forever and ever.

The other condition of blessedness of the saint is what might be called a negative one. It is the absence of the things which make misery here. We read that "God shall wipe away all tears from their eyes, and there shall be no more death." How perfectly soever we might arrange an Eden here; however heavenly we might make some small portion of the earth, we know that the stealthy tread of death will come there. Would it be heaven where death is? I do not want any such heaven. I want to go to a better heaven than that.

"There shall be no more death, neither sorrow, nor crying; neither shall there be any more pain"—mental pain or physical pain—"for the former things are passed away."—C. I. Schofield.

THE CITY FOR WHICH WE LOOK

The history of cities has been very curious. The record the Bible gives is full of dramatic interest. City life had a bad beginning. Cain manifested the tendency toward city-building as soon as he "went out from the presence of God" and lived in Nod east of Eden. (Gen. 4:16.) In the next verse we read how that he had a son Enoch born to him, and it happened that he was building a city, "and he called the city after the name of his son, Enoch." Enoch means first, or beginning. Thus the first city of which we have any record in the Bible, was founded by a murderer, the first murderer, Cain.

It really seems much of the evil of the origin of cities has cleaved to them ever since. Oh, the pitiful history of cities all through the ages! And yet all things are to find their fulfillment in a city. City life is to be the final type of life. From the first city of Enoch, founded by the first murderer, Cain, to the last great city, "the holy city," "whose maker and builder is God"—what a course is that!

This tendency also manifested itself in the descendants of Noah immediately after the flood. The way the people then viewed the situation, the best way to advance their interests expressed itself in the words, "Go to, let us build us a city, and a tower whose top may reach unto heaven." (Gen. 11:4.)

The present drift is toward the city. Europe, once a land of villages, is now almost one large city. The United States, once a land of humble huts on pleasant plains, is fast becoming a country of great cities. Populations are aggregating.

Amid all the confusion, jumble and jostle of our great cities one can understand the working of masterful forces and of great intelligence toward the object of making a huge block which will have in it, convenient for man, everything that is necessary to meet his wants, and to satisfy all his perverted desires in his state of departure from God.

The city, then, is the final outcome of civilization. It is man's poor substitute for what he lost in departing from God, and from our heavenly Father's plan for mankind. Hence we find in the city, and there only, the extreme results of all the inclinations of fallen man, the highest and the lowest, the best and the worst. The worldly minded are irresistibly drawn to the city, where many of them huddle in filth, seeking vainly for employment, while the country, fields and farms, are deserted, and often the help needed to prepare the soil and reap the crops cannot be obtained.

Another force is at work, and we hear a cry, "Back to the country!" But the stream flows steadily on and on towards the city. More and more men and women flock to the great cities. Among all the opinions advanced and remedies suggested by great scholars and eminent statesmen, no one gives the true reason, an explanation of which we find in God's eternal Word. No one advances the genuine cause—man desires the city because his heart is turned away from God. No one suggests the true remedy, which is to be reconciled to God, "Who hath reconciled us unto himself by Jesus Christ."

Just as long as man is "without God in the world," he will be impelled beyond control to find out those benefits of the united efforts of men and women which are to be found only in the earthly city.

We said that the final goal of civilization was great earthly cities. It is also true that

the final goal of God's plan is a city. A city that will stand when all earthly ones crumble in judgment. All the modern conveniences and comforts and luxuries of city life do not satisfy the heart of the believer, and thereby he shows himself, not as a son of Cain, but a child of Abraham, the father of all the faithful, "For he looked for a city which hath foundations, whose builder and maker is God." (Heb. 11:10.) So the children of Abraham, the heavenly seed, may with a joyful heart and from all that is within them cry, "For here we have no continuing city, but we seek one to come." (Heb. 13:14.)

If we are God's children, our interests will be in the heavenly city. We are but pilgrims and strangers here in the cities of the world. If our city is heaven, the truth of our lesson motto, that we are citizens of heaven, is clearly implied.

To be a citizen of a great nations is always a source of pride and satisfaction to men of the world, but where is the citizen of an earthly nation who has such grounds for exulting as he who can say sincerely, "My citizenship is in heaven," and who can say that he is looking for his King, Lord and Master to subdue all things under His feet?

To be a citizen of a great nation is also of great practical advantage, especially when one is traveling in a foreign country. Paul's Roman citizenship stood him in good stead upon a number of critical occasions. The great powers of the earth come far short of their responsibilities of those whose allegiance they claim, sometimes; but the government of the heavenly country never fails in protecting and meeting the needs of the humblest citizen who puts himself fully by faith upon its care. "For He hath said, I will never leave thee, nor forsake thee. So that we may boldly say, the Lord is my helper, and I will not fear what man shall do unto me." (Heb. 13:5,6.) The unfailing promise of the believing child of God is, "My God shall supply all your needs according to his riches in glory by Christ Jesus." (Phil. 4:19).

Which kingdom do you belong to? The kingdom of this world or the kingdom of heaven? They do not mix. They are as different as night and day. May God keep us all faithful in His blessed service of peace, and righteousness, faith, love and hope, till our King comes!

SEED THOUGHTS

Heaven—it is God's throne. The earth—it is His footstool.—Matt. 5:34, 35.

Think of heaven with hearty purposes and peremptory designs to get thither.

—Jeremy Taylor.

Heaven's gates are not so highly arched as princes' palaces; they that enter there must go upon their knees.—Webster.

If one could look awhile through the chinks of heaven's door, and see the beauty and bliss of Paradise; if he could but lay his ear to heaven, and hear the ravishing music of those seraphic spirits, and the anthems of praise which they sing, how would his soul be exhilarated and transported with joy! —Watson.

Eye hath not seen it, my gentle boy;
Ear hath not heard its deep song of joy;
Dreams cannot picture a world so fair;
Sorrow and death cannot enter there;
Time doth not breathe on its fadeless bloom,
For beyond the clouds, and beyond the tomb,
It is there, it is there, my child.

—Mrs. Hemans

TOPIC FOR APRIL 25.

Character Study—Peter

MOTTO

"Thou art Christ, the Son of the living God."

THE VOICE OF SCRIPTURE

History of Peter's Life. (Outline).

A. **To the Ascension—**
- I. Names of Peter—
  1. Simon (a hearing)—Matt. 4:18.
  2. Cephas (a stone)—Jno. 1:42.
  3. Peter (a stone)—Matt. 16:18.
  4. Simon Peter—Jno. 21:15.
- II. Family, Home, Business, etc.
  1. Father (Jonas of John)—Matt. 16:17; Jno. 1:42.
  2. Brother (Andrew)—Jno. 1:40.
  3. Wife—Matt. 8:14; I Cor. 9:5.
  4. Home (Capernaum)—Matt. 8:5,14.
  5. Business (Fisherman)—Mark 1;16.
- III. The Calls—
  1. Call to Friendship—Jno. 1:35-42.
  2. Call to Discipleship—Matt. 4:18-22.
  3. Call to Apostleship—Mark 3:16.
- IV. With Jesus—
  1. The Storm—Matt. 14;22-33.
  2. Hard Sayings—Jno. 6:60.
  3. At Caesarea Philippi—
     (a) His Confession—Matt. 16:16-20.
     (b) The Lord's Rebuke—Matt. 16:23.
     (c) Transfiguration—Matt. 17:1-13.
     (d) Questions—
       1. Tribute Money—Matt. 17:24-27.
       2. Faithful Servants—Luke 12:41-48.
       3. Forgiveness—Matt. 18:21.
       4. Rewards—Matt. 19:27.
- V. Week before Passion—
  1. The Withered Figtree—Mark 11:21; Matt. 21:20.
  2. Questions—Mark 13:3; Matt. 24:3.
  3. The Passover—Luke 22:8; Matt. 26:18.
  4. Feetwashing—Jno. 13:1-17.
  5. Rebuke at Gethsemane—Matt. 26:36-46.
  6. Lesson on Non-resistance—Matt. 26:51,52.
  7. The Denial—Luke 22:28,59.
- VI. Between Passion and Ascension—
  1. Resurrection Morn—Jno. 20:1-10.
  2. The Lord Appears to Peter Alone—Luke. 24:34; I Cor. 15:5.
  3. The Lord Gives Peter his Charge—Jno. 21:15-23.

B. **After The Ascension—**
- 1. The Church at Jerusalem—Acts 1-7:60.
- II. The Church of Palestine—Acts 8-9:31.
- III. The Expansion of the Church—Acts 9:32 and on.

C. **Latter Days**—Probably visited Rome, where he was martyred.

PRAYER

"Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is: who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. For of a truth against thy holy Child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done. And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word, by stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy Child Jesus." —Acts 4:24-30.

WORD STUDY IN MATT. 16:18.

Thou are Peter—Christ responds to Peter's emphatic **thou** with another, equally emphatic. Peter says, "**Thou** art the Christ." Christ replies, "**Thou** art Peter." This name was given Simon at his first meeting with Jesus (Jno. 1:42) under the form Cephas, its Aramaic equivalent. It means literally, **a piece of rock, a stone.**

On This Rock—Rock here means **rock,** as distinguished from **a stone,** or **a piece of rock,** as given above. What the Lord said literally was this: "Thou art Petros —**piece of rock**—and upon this petra—**rock**—I will found my church." Understanding this play upon words here, the Roman Catholic view that He intended to build His church upon a papacy, beginning with Peter, falls to the ground. We may take it in either one of two ways and it will not harm us; we may believe either that by the "**rock**" He meant Himself, (and that would harmonize with much in the Prophets and Psalms and Epistles) or we may take it that by the "**rock**" He meant the confession which Peter, **piece of rock,** had just uttered.

SUBJECTS FOR TALKS OR ESSAYS

1. Peter's Failures.
2. Peter's Success.
3. The Turning Point in Peter's Life.
4. Recovering From Falls.
5. Good Intentions.
6. God's Sifting.

PETER

Peter was a native of Bethsaida, "of Galilee," because bordering on the sea of that name. He was the son of John, or Jonas, and was a fisherman by occupation, with his brother Andrew. From the first to the last he remained greatly attached to the Master and His cause. His zeal often overstepped his judgment, but, unlike Judas, he received the Master's rebukes without offense. On making the acquaintance of Jesus, about January 27, Peter "forsook" his trade, house and family, and until the following December adhered to the fortunes of Jesus in the Judean circuit. On the recall, in April, 28, he again entered his Master's service, never leaving it, except for a brief period following the resurrection, until his own death.

After the ascension, Peter met with the other ten and chose a disciple in place of the departed Judas. In the "Acts of the Apostles" will be found many very interesting incidents in Peter's after-life, the principal of which are as follows: His arrest and trial before the Sanhedrim for preaching the resurrection; as also, in connection with John, for healing a lame man at the "Beautiful Gate" of the temple. They escaped with a reprimand. They were called bold, ignorant, and unlearned men by the council, who also admitted that they had done a notable miracle," but a few years later we find Peter able to talk fluently to Cornelius, a

Roman officer stationed at Caesarea, whose language was probably Greek.

A second time we find Peter—and others—imprisoned by order of the council, but when the guard went to bring them up for trial they found them gone, "for an angel of the Lord had opened the prison doors and brought them out." After this Peter preached daily, both in the temple and "at home" (5:42), implying residence in Jerusalem.

Peter's next great work lay in Samaria. Thence we follow him to Lydda, where he healed Eneas, and to Joppa, where he raised Dorcas from the dead. Cornelius sent for him to come to him at Caesarea, where Peter preached to this Gentile and all his household, converting and baptizing them. Thence Peter went to Jerusalem. Here Herod Aprippa cast him into prison after killing James, the brother of John, intending to also dispatch Peter, but again he was delivered by "an angel of the Lord" in the night, going first to the house of Mark, in the city, and afterwards escaping to Caesarea (?), and also to Antioch. There is a possibility that Peter in his extensive travels (accompanied by his wife, says Paul) went to Rome, but of this **there is no certainty.** Notwithstanding the Catholic Church is founded upon that "possibility". Luke the writer of the Acts, going away with Paul, suddenly dropped the further history of Peter, which no other reliable person ever took up, hence all his latter life is uncertain. Tradition says that he was crucified with his head downward. Two epistles of his writing are preserved to us in the New Testament.

—Dr. Crabtre.

COMMENTS

Matt. 14:22-26. "Lord, save me." Verse 30.

The wonderful miracle of feeding the multitudes had awakened much enthusiasm in Jesus' favor. They wanted to make Him king. His disciples appeared to have been carried away on this wave of popularity. For this reason Jesus sent the people away and constrained His followers to sail before Him, while He withdrew to a mountain for prayer. He teaches us here a very practical lesson, that we may know that seasons of great activity and prosperity call for special prayer. But few Christians can bear the test of prosperity, as well as the trials of adversity. Though in the mountain He is mindful of His disciples. He sees their troubles, and protects them, though He does not come to their relief at once. He came to them just at the right time. What can quiet our fears, if not the voice and presence of the Master? "Be of good cheer, it is I, be not afraid." He must be an extremely timid follower whose fears are not allayed by such words. Self-confident Peter, trying to imitate his Master, learns a great lesson though at a great cost. If he had not neglected prayer at the start, he might not have met with such failure. His faith failed. Danger always drives us to God. Successful prayer need not be long. It is not **length** but **strength,** that makes effectual prayer. No matter how great our danger, Jesus is equal to our relief.

Matt. 17:1-13. "Lord, it is good for us to be here." Verse 4.

What a picture! The clear, bold outline of the mountain, the bright cloud resting upon it, the six figures grouped together in a way never to be repeated in the experience of man, make a sublime scene. The world's greatest painters have miserably failed to portray the transfiguration. Has Jesus never said to you, "Come up into the mountain"; and obeying the call with a heart full of love, have you not by faith looked on Him, and received sweet revelations of grace and glory—a foretaste of what it shall be when He appears? Such experiences are not uncommon to His beloved. His delight is to take His followers with Him, and only a lack of faith can hinder them from seeing such visions. Although we may not tarry on the mountain, we may carry the happy experience in all the work to be done; and say in every place where duty calls us, with Peter, **"Lord, it is good for us to be here."**

Jno. 21:4-17. "Thou knowest that I love Thee." Verses 15, 16, 17

They who tug hard all night at the oar of prayer will be sure to find Jesus near in the early morning; and when He then tells them where to let down their net, they will be certain of good success. Jesus always has a full meal ready for His hungry laborers. Blessed Master! How rich His banquets are! How refreshing! Who can refuse an invitation to "come and dine" with Jesus? What strength such dining brings! The servant will be ready for any service, however arduous, for he feasts on the very Godhead. Be sure to dine with Jesus whenever invited. You are invited now. He gives a standing invitation. You will never wear out you welcome. "What so searching as love, so intense in its requirements, so serene in its tests, because so pure, so rich, so free in its outgoings? The love that Jesus had for Peter cannot be measured by human standards. Neither can the love that Peter had for Jesus. Peter did not question the right of Jesus' three questions, "Lovest thou Me?" But it touched him deeply. Love to Jesus always is a qualification of service—the test question to the servant of the blessed Master, for duty or death must be, "Lovest thou Me?" Can you look Jesus in the face and say, **"Thou knowest that I love Thee,"?** If the answer is ,"Yes" you have been dining with Him. Do not stop.

Acts 4:1-14. "The boldness of Peter." V. 13

The apostles were creating a disturbance in Jerusalem. They were preaching strange doctrines. In only a few days about five thousand souls were added to the Church. The healing of the lame man at the "Beautiful Gate" of the temple created a great commotion. The Sanhedrim felt that something must be done: so they arrested Peter and John and examined them. As we read Peter's words, we find it difficult to believe that this is the man, who a short time before, ran at the first appearance of danger, and miserably denied his Master. But it is he. The indwelling Spirit has worked this marvelous change. The Holy Spirit, the Master's agent, had come and unloosed his tongue and dispersed his fears. Are you a true likeness of Christ? Is the world constrained to say, not, he is **something** like Jesus, but he **is like** Him? Is His image reflected in you? Do you act like Him? Do you talk like Him? Are you bold and free in the utterance of the truth? Do you without a blush own your Master? If you are the Master's own you are saying "Yes." "Yes." God bless you! When Christ is assailed stand boldly for Him and be ye holy as He is holy. Then men will say, "he has been with Jesus."

SEED THOUGHTS

We have left everything to follow Thee. —Peter.

O, thou of little faith, wherefore didst thou doubt?"—Jesus.

Lord, increase our faith.—Apostles.

Peter not only declared he would not deny Jesus, but he even tried to make the other disciples worse by comparison. If you meet a man full of conceit and self-confidence, you may look for that man's downfall.—Moody.

King Edward's Library

The royal library of England, at Windsor, is a place of treasures. King Edward is very proud of it. He has lately commissioned the court librarian, Sir John Fortescue, to make a complete card catalogue of the most elaborate kind. Besides the books, in many cases rare editions or priceless volumes, the Windsor library contains private royal archives of inestimable value. During the sixty and more years of Queen Victoria's reign, for example, the leaders of the House of Lords and House of Commons (both of them cabinet ministers) wrote every night to the Queen, giving an account of all business transacted. All these autograph letters are preserved, and also the Queen's tremendous foreign correspondence. These are letters of the highest historical value from every European ruler for years back.

In preparing the card catalogue all sorts of valuable finds are expected. Already Sir John Fortescue has made a curious discovery. Hundreds of years ago, before the days of Joan of Arc, a splendid copy of Josephus's "History of Jewish Antiquities" was a valued possession of the royalties of France. It came from the brother of Charles V, to Jean d'Armagnac, who was beheaded by Louis XI. Louis, having beheaded d'Armagnac, seized the book, and it now is one of the treasures of the National Library of France. But when Louis got it there were ten pages missing, evidently cut out. Where they vanished to remained a mystery until last year, when the royal librarian at Windsor found them behind a lot of books that had been undisturbed since no one knows when. King Edward at once presented them to the National Library of France; and so, after hundreds of years, the volume of Josephus is complete once more.—Forward.

OUR SUNDAY SCHOOL

MISSION STUDY IN THE SUNDAY SCHOOL

With such lessons as we are having this year it would be a pity for any superintendent to neglect the subject of missions in his school. All religious teachers should recognize the fact that truths in the lesson must be made real and vital—applied to every day life—to be effectual. If this rule is observed with the present lessons, the missionary activity and spirit will be emphasized.

The solution of the Mission problem rests on missionary intelligence. The acquisition of workers and finances by the Mission Board, for carrying on the work, will be greatly enhanced by a systematic education of the church along missionary lines. The coming generation, if educated along these lines, must largely be informed through the Sunday school. If this is true, in order to accomplish it we must have a corp of teachers filled with a burning missionary zeal.

Missionary zeal and enthusiasm is primarily dependent on the knowledge of some facts relative to missions. If this is true, in order to have a corp of missionary teachers in the school, they must be conversant with the condition and needs of the various mission fields. This knowledge can only be secured by a systematic study of books written for this purpose, by reading such other material on the subject as may be found in periodicals, and by the addresses of returned missionaries and others who are informed of existing conditions.

The material to be had for Mission study in the Sunday school is of such a nature and variety that it can be adapted for use in all the classes in the school from the Cradle Roll to the Senior Bible Class. Outside of the Bible, there is no better source from which to draw illustrations for teaching truths. A school or class may be made interesting by the introduction of some missionary incident. The heroic and sympathetic within the child can be successfully appealed to, awakening the good and noble in it.

A few minutes of the opening, or closing session of the school devoted to the narration of some missionary experience, setting forth the needs and conditions of the fields will be a feature that will add interest to the Sunday school session, and at the same time will be a factor in developing the missionary atmosphere in the school. There is no literature, the Bible excepted, that is more interesting, or has a more inspiring and ennobling influence upon the individual than the simple, unembellished accounts of modern missionary achievements. Some of the modern missionary experiences are almost as thrilling and miraculous as those of apostolic times. All persons and especially children are interested in anything that has action and life, they like to hear of things that are being done. The superintendent and teachers have an almost unlimited amount of material from which to draw live and interesting illustrations. By the use of this simple method we can create in our school the element of expectancy, so that the school will eagerly await this period, because they know something new and interesting is coming. There are an almost unlimited number of channels and avenues by means of which missionary facts may be brought before the Sunday school scholar.

THE SENSITIVE SUPERINTENDENT

The sensitive superintendent is not merely thin-skinned. He has turned his skin inside out, and wears all the nerves on the outside.

He is as keen-eyed for a slight as a small boy is for a chipmunk. Words and looks and actions that are as harmless as sunlight he gathers up with the burning glass of a suspicious temper, and brings them to a focus that burns great holes in his peace of mind. He is soon at odds with his teachers and officers, because he furnishes the odds, no matter how even they may be.

Any little trouble in the school is to the sensitive superintendent like a grain of sand in the ball-bearings of a bicycle. It grits and grinds and creaks, and at last it breaks the ball-bearings and brings the wheel to a sharp stop. That giggle of Susy Brown's in the middle of his prayer ranked all through the week. He did not stop to think what a very gigglesome girl was Susy, but thought she was laughing at him. That confusion in Mr. Green's class while he was giving out the notices spoiled the entire session for him. He took it as a personaal affront, and henceforth considered Mr. Green his enemy.

Instead of forgetting himself, as a Christian worker should, the sensitive superintendent first considers every action and utterance in its bearing on himself. Is it duly respectful? Is it obedient to his orders? Does it show a friendly or a hostile spirit?

The result is that, being always on the lookout for insults, the poor man finds them at every turn. This is because other people are not all careful to measure their words and their deeds and judge with precision just how they will appear to him. Perhaps they should do so, but they do not. Most of them are too busy. They also are in important positions, or positions that seem important to them. And so, without in the least intending it, they constantly give the sensitive superintendent grounds for complaint.

Usually the sensitive superintendent merely grinds his teeth, lies awake nights, and suffers in silence; but occasionally his grief and anger burst out upon some amazed offender, and there is a scene. The unwitting culprit defends himself. Very naturally. It is all news to him. And the indignant superintendent thinks he is adding falsehood to malice.

I am sorry for the sensitive superintendent, I have been in his shoes to often myself! It was so hard for me, as for him, to merge myself in my task. It is so hard to bear all things, and believe all things, and think no evil.

But when that grace is gained, what a comfort it is! To credit all men with intentions as good as my own; to trust in the average good sense and kindliness; to remember how blundering people are, and how thoughtless—just like me; to look charitably upon their blunders and thoughtlessnesses, as I want them to look charitably upon mine—ah, this is one of the secrets of happiness in labor. Let us be sensitive, beloved, for the honor of our Lord, but let us beware how we confuse it with our own.—Amos R. Wells in Executive.

NOTES

What Others Say

Rev. Dr. E. Y. Mullens, president of the Southern Baptist Seminary, Louisville, Ky., has this to say, and calls it his Sunday school creed:

1. The supreme need in our country today is that the forces which make for character should control the forces which make for intelligence.

2. One of the greatest forces which make for character is the Sunday school.

3. The factor of the Sunday school most potent in the development of character is the teacher.

The teacher has the coveted place. The pastor and superintendent often get hungry for the close hand-to-hand work that the teacher has. There is no work so sweet as just to take one soul and lead that soul to Jesus Christ. If you want a better school, have better teachers. Pastors, get under the teachers and the teaching and elevate them both. The teacher is the hinge on which the Sunday school swings. Fine music, good building, organization, all are good, but the thing that holds and the thing that lifts is fine teaching of God's Word.

4. The supreme lack in the present day Sunday school is the lack of a sufficient number of thoroughly equipped teachers.

5. The chief teacher of the teachers and trainer of the trainers of the Sunday school is the pastor. The superintendent has no right to interfere there.

The International Sunday school Lessons are now printed in forty languages in India.

Current Events

Anti-Japanese Agitation on the Pacific Coast

A few of the Pacific-coast state Legislatures have exposed themselves to ridicule by their attempt to legislate against the Japanese and other Asiatics. The California legislature tried to pass some drastic anti-Japanese measures. Among them was a measure to exclude Japanese children from the public schools. In San Franscisco there are only about one hundred Japanese children attending school. One measure was to prevent aliens from holding any land in the state; and another to forbid Japanese to be corporation directors; and another to empower towns to confine Asiatics within specified limits. This agitation resulted in no definite legislation. The timely interference of President Roosevelt checked the biased and unprincipled agitation. Some uneasiness was felt at Washington for fear it might give rise to some international difficulties with Japan. Japan evidently is aware that this local sentiment and prejudice is no expression of the national feeling toward her. This bitter hatred for the Japanese is evidently due to their thrifty habits, their rapid accumulation of wealth, and to the fact that Japanese labor is cheaper than American labor. There is a fear among many of the people in California that the Japanese will overrun that section and give rise to another race question. Every reasoning person knows that the question of immigration is a national one, and is being dealt with by the governments of the United States and Japan in a most friendly spirit. Statistics show that it is being dealt with effectively. In the year 1908 fewer Japanese laborers have come into this country than have gone out; and including all immigrants, there has been a net addition of only three hundred and nineteen Japanese a month to our total population, Oregon and Nevada also have been affected by this spirit, and considered the advisibility of legislating against the Japanese.

It hardly seems just that such discriminations are made against the Japanese and Chinese, when we allow others to come in regardless of nationality.

A Noiseless Gun

The weapons of war are becoming more and more destructive, making war more terrible and revolting. When Rev. Gatling invented the Gatling Gun, one of the most destructive weapons known to man, he was asked how he, a minister of the Gospel of Peace could invent so horrible a weapon. He replied: "The more terrible we make war the sooner it will cease." Whether that is the motive of all the inventors of instruments of war is a question. Mr. Hiram Percy Maxim has invented the "Silencer", an instrument which may be attached to any rifle, and make its discharge practically noiseless. The simplicity of the device will command it almost universally. "The "Silencer" is nothing but a bit of steel tubing, six inches long, lined with a series of ten pierced disks, so arranged that while there is a clear passage for the bullet when discharged, the gases of the powder, which make the noise, by their explosion in the air, when coming out of the muzzle, are caught and discharged so gradually that no sound results." Mr. Maxim claims that this device also lessens the "kick" by one half, thus increasing the efficiency of the fire considerably.

"An army equipped with this noiseless gun, and smokeless powder, could not be traced, either by the sight of the smoke or the sound of discharge, so that it would have an enormous advantage over the foe, betrayed at every point by the discharge of its rifles." It can be attached to any gun by being screwed on the end of the barrel, beyond the sight.

The terrors of war may be a motive for a nation not to engage in it, but it is not the highest motive. A love for our enemy as commanded in Holy Writ will not permit the thought of engaging in conflict. The thought of entering a carnal war is foreign to the Christian.

The Mescal Religion

This is a new religion found among the less civilized Indians of the southwestern states and territories. "Mescal is a sort of tablet shaped something like a peppermint drop; it is also an intoxicant; it is also considered a god by these people. It is made by slicing off the top of a sort of solid globose cactus that grows in Mexico and in the adjoining territory of the United States. This is dried into a hard brown tablet which is chewed by the Indians. "If a few of these tablets are chewed a person begins to see "most brillant colors in fantistic arrangement." "His mind is exhalted with lovely imaginations, and he feels himself strangely inspired. It is an intoxication of a peculiar sort, which has less of the after effects than opium, hasheesh and kindred substances. "This drug is the basis of a new religion. "They display the Catholic crucifix and the Protestant Bible, and they believe the Father, Son and Holy Spirit to be present in the mescal, particularly the Holy Spirit, which is the agent in the mescal of inspiration." These people have the missionary spirit. In one instance they chartered a number of cars to go north to give the new blessing to another tribe. This mescal cult has spread so rapidly that it has already reached the Canadian border. Man will have a god if he does not worship the only true God he will create one. This is a new call for Christian work in the Home field. To work among heathen at home.

International Conservation

The International Conservation Congress, represented by Canada and Mexico, which convened in Washington the latter part of February, of which we made mention before, will evidently be productive of much good. "The proceedings emphasized the necessity of common action to preserve a common inheritance. The international forested watersheds and streams call for international control. Last summer's fires on both sides of our boundries indicate the need of some co-operative scheme of fire protection. In the movement toward Government purchase of private lands and mines, and the institution of a licensing system, common action might lead to the common good. Aside from the desirability of common action, the sessions showed that each of the three nations had more to learn then most men realized, not only from the other two, but also from the other nations of the world." President Roosevelt has determined to call a world conference to meet next September at The Hague. The invitation will be sent to each of the forty-five nations which participated in the recent Hague Peace Conference. We hope that international action for the conservation of the earth's resources will result in putting a stop to the reckless use and wanton destruction of them for the enriching of the few, and that they may be used more economically and for the general good of the nations. That each nation may not only look to her own good, but also to the good of the others, thus promoting their own welfare and the welfare of humanity.

Woman's Suffrage in Sweden

A bill passed the Swedish Diet for the reform of the electoral law. It entitles all persons over twenty-four years of age to vote without discrimination on account of sex. Women have now complete suffrage in the three Scandinavian countries of Norway, Sweden and Finland, as well as the British colonies of Australia and New Zealand. The four American states of Colorado, Wyoming, Utah and Idaho have women suffrage. The women of England are making repeated efforts to secure the right to vote. They have made a number of demonstrations, besieging Parliament, demanding immediate legislation. In a recent demonstration a number of the leaders were arrested after a mob of them had a pitched battle with the police. Women suffrage would probably be an aid to bring about some needed reforms by means of the ballot, but it would take her out of her sphere and bring her in contact with influences that would be detrimental to many homes. She can have a larger influence by attempting to direct the vote of those who are given, and exercise that right.

A Crisis in Liberia

One of the last acts of the sixtieth Congress was to appropriate twenty thousand dollars to pay the expenses of a commission to go to Liberia to investigate the political situation, confer with the Liberian Government, as to what action our Government can take to render effective relief. This commisison was appointed at the urgent request of Liberia, who feels the need of assistance in administering the affairs of the government. This Republic was founded in 1822 by the National Colonization Society as a refuge for freed American negroes,

Liberia contains about 15,000 square miles, situated on the western coast of Africa. About ten per cent of its two million negroes are American negroes or the descendents of such. The remainder are natives. In view of our relation with the founding of Liberia, England and France declare their desire to co-operate with the United States in the work of putting it on a better footing. The American commissioners are: Booker T. Washington, Robert C. Ogden, and Jacob H. Hollander.

The Indian Race

The statement that the Indian is rapidly disappearing, and that it will only be a matter of a few decades until the race will be extinct, is not correct according to the statistics of the board of Indian commissioners. Statistics show that there are about 300,000 Indians in the country now. The most authentic estimates hold that here were never more than that number—even at the time of the discovery of America. Many of this number are not full bloods. It is true that some tribes are decreasing and will eventually become extinct, but some are rapidly increasing. Since the Indian has taken to the "white man's" way of living indoors, the ravages of tuberculosis are increasing rapidly. The board urges that vigorous war be waged on tuberculosis among the red men, with larger hospital service, more outdoor camps and doctors. The ravages of tuberculosis among some tribes is greater than among any other people on the earth. Some of the Sioux subtribes showing 34 per cent of tuberculosis. A vigorous warfare is being waged against this "White plague," by the use of its greatest enemies, air, sunshine and proper diet. May the time speedily come when the fatilities of this dreaded disease shall be reduced to a minimum, by the observance of the laws of nature.

Reconstruction of Messina

The work of constructing wooden houses from material sent out from the United States, or purchased with American money to shelter the earthquake survivors is progressing rapidly. The lack of carts has made the transportation of lumber slow and expensive. The cost of transporting lumber for five hundred houses is $4,000. One thousand houses will be built at Messina, one thousand at Reggio, and one hundred at Regina Elena, the village which is being reconstructed under the supervision of Queen Helena.

No Local Option for Pennsylvania

The Pennsylvania Legislature defeated the local option bill by a vote of 137 to 66. The Legislature is controlled by the liquor element of the state. The liquor interests are trying to secure more concessions through legislation to permit them to carry on their nefarious traffic more freely. This victory can not be permanent, as public opinion will be more thoroughly aroused and will finally demand a restriction of the traffic. Pennsylvania is the only state east of the Rocky Mountains that does not have a local option law.

The House of Representatives passed a bill to save the big trees—the Sequois—of the Calaveras district in California by acquiring that forest and making it a national possession. The grove was owned by a private citizen who agrees to receive timber of equal value to be alloted to him from the "unappropiated public domain". Thus the most majestic grove of trees in the country has been saved from destruction. "Old Goliath", now prostrate, contains about 128,000 board feet of timber. Visitors may ride on horseback through this tree as he lies on the ground.

The Senate of the Nebraska Legislature passed a bill increasing the residence period for divorce applicants from six years to one year. The applicant is required to announce an intention to reside in the State. Divorce seekers flock to Nebraska in large numbers, and it is the purpose to break up these "colonies." The ease with which a divorce may be secured is one of the prime causes for the present state of corruption in society. The sanctity of the marriage relation should be more emphatically and positively taught by the pulpit and press.

John G. Wooley, formerly the Presidential candidate of the Prohibition party, who has been around the world in the interests of prohibition, has announced that henceforth he will work for temperance in one of the old parties. He says the party reached its purpose in bringing the liquor question to a national issue, and its usefulness ended there. It could secure no legislation. Since it has passed its usefulness there is no further necessity of keeping it alive.

The engineers who accompanied Mr. Taft to Panama unanimously approve of the lock canal, stating that a change to a sea level canal would add greatly to the cost and time of construction, without adding to the capacity of the canal or in safety of navigation. The canal may be finished by January 1, 1915. The estimated cost is $360,000,000, including the payment of $40,000,000 to the Panama and French company.

The state of Idaho is falling in line with the prohibition movement by passing a local option law. Under the terms of the bill the county commissioners of any county are required, on presentation of a petition signed by 40 per cent of its voters, to order a special election to determine the question of selling intoxicating drinks.

The deposits of peat in the swamps and bogs of the United States are more extensive than most people realize. It is estimated that they contain thirteen billion tons of peat, valued at $38,000,000,000 exclusive of the by-products.

Queen Helena of Italy has decided to undertake with her private means the reconstruction of a town on the outskirts of Messina. The new community will start with 1,000 inhabitants. The name of the town is to be Regina Elena.

Statistics furnished by the Pennsylvania Railroad show that during the year 1908 657 trespassers, most of them tramps, were killed, and 791 injured on their lines east and west of Pittsburg. The railroads are urging more stringent laws for the prosecution of trespassers on their property. In 1907 the arrests for vagrancy, illegal train riding and trespassing aggregated 5,588, while in 1908 the number was 13,888.

A rug said to be the finest in the world was presented to the White House as a gift to the nation by a rich Armenian. It is valued at $50,000. The rug is of imperial silk, heavily jeweled with rich pearls, turquoises, rubies and other oriental stones. It is six and one half by four and one half feet.

The salary of President Taft will be $75,000 a year. He is required to pay his own traveling expenses out of this. Ex-President Roosevelt received $50,000 with an allowance of $25,000 a year for traveling expenses, of which he spent about $10,000 last year. An effort was made to have the salary increased to $100,000 a year, but was defeated by the House.

Geronimo, the famous chief of the Apaches, who was a prisoner at Ft. Sill, Oklahoma, for twenty-two years, died Feb. 17, in his 87th year. He died in the faith of his forefathers, which knew no white man's God. The sun was his conception of deity. To the last he was full of bitter hatred for the white man.

The United States Steel Corporation will begin the erection of a $14,500,000 steel plant on the St. Louis river near Superior, Wisconsin, this spring. The plant and city, which is to surround it will be similar to the Company's plant at Gary, Ind.

The government will issue a new one-cent piece as soon as the United States Mint at Philadelphia can turn them out. In place of the "Indian" head will appear the medallion head of Lincoln. On the reverse side will appear the words "one cent" as at present.

In the dry counties of West Virginia there is only one convict for every 4,922 of population. In MacDowell County, which is wet there is one for every 190 of population.

During the year 1909 W. J. Bryan expects to make $125,000 lecturing. He will speak at least four or five days each week, and some time every day in the week.

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Miscellaneous

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MORAL TRAINING IN THE PUBLIC SCHOOLS

Educators are recognizing the need of more moral training in our public schools. That the moral training in our public schools has not yet reached the highest standard of efficiency and sufficiency can not be questioned. L. J. Heatwole, the author of a book with the above title very forcibly emphasizes this fact. While there is a plea for better moral training in higher education, the author very clearly sets forth the greater need for it in "lower education," or in the primary and intermediate grades. He shows the relation of education and character, and the influence of environment upon the child in its formative period. To have the proper moral training, the essential necessary, is the right kind of teacher, and in order to have the proper teacher, we need the qualified and efficient school official, both of which are portrayed by the author. The use of discipline, amusement and recreation are set forth in a sane and helpful manner. The book is written in a terse style. The thought is condensed, not more words used than necessary to express the thought. It is full of good thoughts and suggestions for the parents to think about in the training of their children and for providing the right kind of environment for the development of the best moral character. This is a book that should be in the hands of parents, teachers, and school officials. The book contains 109 pages, bound in cloth. Price only 50 cents, postage prepaid. Address all orders to Mennonite Publishing House, Scottdale, Pa.

(Continued from page 112)

The critic again gives no consideration to the fact that the events of the first chapter are presupposed in the second; that the second reference to the creation was not to give the exact order of events but was a summary of events and a presentation in a few words the "generation of the heavens and of the earth." He also forgets that "one day is with the Lord as a thousand years and a thousand years as one day," and that with God there is no such thing as time; no such thing as beginning nor ending; it is only eternity.

3. The Want of Continuity and Order. The critic says, "A history of Noah should have begun, not at Gen. 6:9, but certainly before 6:8 and most probably before Gen. 5:29. A history of Noah's sons, Gen. 10:1 should have included Gen. 9:18-27. And so he deals with the history of Abraham, Jacob and others.

But what authority, we may ask, has the critic for saying that the history of Noah does not begin with Gen. 5:29? Or what right has he for judging early literary principles by the modern standards? What license has the critic for condemning the Mosaic order and style of continuity on the grounds that such style differs from the style of that of the judge of the United States Supreme Court?

But the critic is like the child who is crying for that which it already has. He is like the grandmother who is seeking for her lost spectacles and finds them hanging upon her nose. It is most evident that the history of Noah does begin with Gen. 5:29 and that the history of Noah's sons is included in Gen. 9:18-27.

4. The Difference of Style and Conception of the Pentateuch. The critic again points out the two stories of the creation with their "remarkable difference in the whole tone and characters." He also points out the different conceptions of Moses. According to Ex. 15:22 and Ex. 4:10-17 he is a great leader but a weak and timid speaker, but in Deuteronomy he appears eloquent and fluent.

On the first criticism we again remark that the critic is unlawfully judging early literary style by modern standards. He discards the fact that if there were mistakes and misconceptions in these writings then God made the mistakes or the doctrine of inspiration is a false doctrine. If the difference of style proves plurality of authorship, then I ask where would we get to by assigning each different style to a different author found in all the present day books? And what right has the crtitic to judge the weakness, leadership, eloquence and fluency of Moses on modern conceptions of the term? No man has any right to make any such interpretation. The only proper method is to place one's self in the times, circumstances and sympathies of the author and draw conceptions from his view point and not from present day view points. When this is done difference of style and conception will vanish, so far as proving plurality of authorship is concerned.

In conclusion, then, higher criticism would have us believe that the composition of the Pentateuch is of three natures based upon three hypothesis:

1, **Conglomerate,**—That is, it was handed down fragmentarily in oral tradition, but was never written until about 444 B. C.

2, **Expansion,**—That is, small original documents, or very definite oral traditions were expanded by frequent "Revisers" in subsequent times.

3, **Stratification,**—That is, certain more or less independent documents dealing largely with the same series of events, were composed at different periods, or at any rate, under different auspices and were afterwards combined so that the Pentateuch contains the strata of "J", "E", "D", "P", "R", code writers. The date of "J" "E" was just before Amos and Hosea, 800 B. C., of "P" after Solomon, 1000 B. C., of "D" in Josiah's reign, 600 B. C., and the "R" is scattered all along the line.

The critical argument is then, in a few words, that Moses did not write the Pentateuch, nor any part of it; but that it is only scraps from many different writers, collected and edited about 444 B. C. In the concluding article we shall show that Moses did write it and that the above arguments are merely hypothetical.

Chicago, Ill.

(Continued from page 117)

can do or cannot do, you have it in you to be agreeable. Cultivate the art of being agreeable and you can get along without brains, beauty or money.'" Elizabeth tossed the flowers away. "I wonder if that is what you mean by my secret."

"Yes," I said, "thank you."

"You are welcome," she said, and she meant it. "Oh, must you go?"

On my way home I tried to remember one curt, rude, ungracious, irritable, or vulgar word from Elizabeth's lips; I tried to recall an unpleasant or an unkind word or look. I could not. Elizabeth had certainly mastered her art. "If being agreeable made Elizabeth what she is," I thought, "there is hope for some of the rest of us." And I told the Man Elizabeth's secret.—Elmie Warner Mallory in The Circle.

Silence is often the wisest antidote to unprofitable or dangerous contention. The kindling flame, if not blown upon, will go out. A few blasts from an unguarded mouth may fan it into a long-burning and wide-spreading fire. Silence, not a sullen and contemptuous silence, but a silence that shows itself to be the child of principle and love is also sometimes the strongest rebuker and vanquisher of unkindness.—William Newell.

If conscience smite thee once it is admonition; if twice, it is condemnation.—Sel.

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MAY, 1909

The Secret of a Happy Day

Just to let thy Father do
  What He will;
Just to know that He is true,
  And be still.
Just to follow hour by hour
  As He leadeth;
Just to draw the moment's power
  As it needeth.
Just to trust Him, this is all;
  Then the day will surely be
Peaceful, whatsoever befall,
  Bright and blessed, calm and free.

Just to leave in His dear hand
  Little things,
All we cannot understand,
  All that stings.
Just to let Him take the care
  Sorely pressing,
Finding all we let Him bear
  Changed to blessing.
This is all; and yet the way
  Marked by Him who loves thee best,
Secret of a happy day,
  Secret of His promised rest.

—Frances Ridley Havergal.

Question Page

Mission

What is an average daily routine of work of the foreign medical missionary?

I will tell you what mine has been for eighteen years in western China. It depends entirely on the time of the year. In summer time, when it is very warm, we rise from half-past four to five o'clock, we have our breakfast, then go to the hospital, have morning prayers with the nurses and the help about the hospital and those patients who are able to assemble. After morning prayers we make the rounds of the wards. Following this on three days of the week, there are operations in the men's hospital, and two days of the week in the women's hospital. After that we go to the dispensary or to our out-patients and continue until half-past twelve or one o'clock. Then in the afternoon we are open to calls throughout the city, or work in the laboratory, or any other work we have to do. In the evening we have our services in the chapel. Briefly this is the routine I have followed for eighteen years. We don't rest in the winter time, the cooler months, but in the summer time, during the months of June, July and August, after the dinner hour for a few hours, until nearly four o'clock.

Dr. McCartney.

Could one do much in a country like China before obtaining a knowledge of the language?

I don't think it is advisable. This undertaking to do work when you first go there has a tendency to spoil you from ever becoming a Chinese student. We make it a rule, in our mission at least, to give the medical man two years in which to learn the language, and then he is put to work. I didn't have the privilege. I had to begin as soon as I got there, because I could not confine myself to my books when there were Chinese calling on me to help them.

Dr. McCartney.

AN AMERICAN JEW

While there is no such thing essentially, as an American or English or German Jew, for all over the world Jews are of the same nationality in heart, spirit and act, yet there is a great difference between the Jew who has been brought up in America and those from other lands. The following incident will illustrate this.

Upon entering the house of one of my country-men, who knew me in Hungary, I was introduced by the well-to-do hostess to a so-called American Jew and his wife, who were calling there. In her introduction the hostess remarked, "Mr. Cohn was rabbi in our country, and you will have pleasure in conversing with him." The man to whom this was said is a large business owner in New York employing between 150 and 200 men and is quite wealthy. He looked me up and down and immediately inquired in what synagogue I was now rabbi. So I told of my high calling in the preaching of the Gospel of the Lord Jesus Christ, but this of course shocked him and his wife and he turned his face away from me in disgust.

How to be a Jew

This man has been brought up in America, having been educated in the schools of this country and is a typical American Jew of the best class.

In reply to my question as to what he believed, he said he would rather be a Jew than a Christian and his voice was full of sarcasm, implying the shamefulness on my side in disgracing Judaism by leaving it for Christianity.

"Will you please tell me," said I, "in what your Judaism consists?" Before I had time to explain my thought he interrupted me. "Sir, I am a Jew born and I will die a Jew." I said again, "How can you say that you are a Jew when you don't carry out the first principles which distinguish a Jew from a Gentile? For instance God taught through Moses that the Children of Israel should not shave their beards and should wear 'peos' (long locks of hair between the ear and eye) in order to keep the command, 'Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard." Lev. 19:27.

Also I reminded him, "The Jews have been commanded by God to wear a garment with fringes, (Num. 15:37-41; Deut. 22:12) on the four corners to keep in remembrance His commandments and their relationship with Him. These two or three things are in the judgment of every good Jew, among the chief principles of Judaism. Yet you professing to be a Jew born, and a thorough Jew and wishing to die a Jew, do not cherish one of the elementary principles. And again I must notice that your wife is not a careful Jewess or else according to the Talmud, she, as a daughter of Abraham would not wear her own hair after her marriage. You know it is a great shame for a Jewess so to do. Now, how do you boast of being a Jew?" And then winding up my long address I said, "You will now understand why I said that I wished you were a real Jew, for if you were, as I am, you too, would accept our blessed Messiah, Jesus."

While enumerating to him these Jewish laws, he and his wife and their son, a lad of about eighteen, felt the sting very deeply and almost writhed under this lashing for they found themselves conscientiously out of Judaism.

A Jew's View of Christians

Wishing to get even with me he retorted that as far as Christians and Christianity go, he could not see how I, a Jew, could hate my own people. "How is that?" asked I, "I never loved my people more than I do now since I believed in the Lord Jesus."

Then he began to tell me different experiences of his with Christians in America, and added, "I have come across thousands and thousands of Christians, for I deal with them in business, meet them in summer resorts, in hotels and other places, and I have seen the hatred toward the Jew in all of them. I know a Christian business man who used to speak evil of me in law quarrels and then I was told that he had refused to employ a certain book-keeper because he was a Jew. I brought vengeance on him by refusing to sell him goods, thus ruining his business. As far as Judaism is concerned you know I am a reformed Jew (there are only about 5,000 Reformed Jews out of the 200,000 Jews in synagogues in New York). We do not believe so much religion but we are interested in education and philanthropy" and he talked a long while [illegible].

Then I reminded him that I had quoted from the source of Judaism, the Bible, God's Word and that he had only showed his arrogance and rebellion against his own God, the God of Israel by saying that he didn't believe His Word. I quoted the words of the Lord Jesus, "For had ye believed Moses, ye would have believed me," and I illustrated by the conversion of Dr. Saphir, Disraeli, Neander and others that noble, conscientious, upright and sincere Jews, when their attention is called to the claims of Jesus give up everything and follow Him.

"I agree with you that education is good but faith in Jesus Christ alone can change the heart of a man and make him a new creature, a Child of God, but education without faith makes many people worse along certain lines. For instance; You have been educated in this great metropolis and are certainly a civilized American gentleman but I am sorry to say that this civilization and education combined have not been able to change your heart as faith in Jesus would do."

The Power of the Gospel

"How so," he exclaimed.

"Well" I said, "you just told me a few minutes ago that you wreaked vengeance on that Christian and ruined his business. The God of Israel says, "Thou shalt not revenge,' yet you did. So you see, education has not changed your natural heart at all but the Lord Jesus gives the great blessing of changing a stony heart into a heart of flesh. The Lord Jesus teaches us not to resist evil but if one smite thee on one cheek give him the other."

I also showed him that no true Christian hates the Jew.

The prejudice, high-mindedness and dislike of this American Jew toward Christianity in general and this Missionary in particular gradually decreased until at the end of my visit we were quite friendly. He expressed a desire to see me again and promised to read the New Testament of which he was absolutely ignorant and also subscribe for the paper. He may also be able to help me along some philanthropic lines where he has influence.

Please pray for this family.—The Chosen People.

Early instruction in truth will best keep out error. Someone has well said, "Fill the bushel with wheat, and you may defy the devil to fill it with tares.—Tryon Edwards.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

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MENNONITE SANITARIUM

By J. M. Hershey.

The Mennonite Sanitarium, located near La Junta, Colorado, has been built for the benefit of those afflicted with throat and lung troubles. The primary cause which led to the founding of this institution, was the conviction of the need for such an institution where those afflicted with these diseases could receive proper medical treatment and care, as well as the advantage of favorable climatic conditions, and at the same time be surrounded by a good, wholesome moral and religious atmosphere, such that any parent might feel safe in sending their child there, if necessary, being confident that it would receive the proper physical and spiritual care.

The reasons for locating at this place were twofold. First, the Sanitarium being under the control of the Mennonite Board of Missions and Charities, it was considered advisable to have it in a settlement of our people; second, the United States Government after having sent a committee of experts out to select the most favorable location for a Sanitarium for the consumptives of the navy, chose the same altitude, 4,000 feet. The Government Sanitarium is located twenty-five miles east of La Junta, at Ft. Lyon. The Government has spent hundreds of thousands of dollars on the Sanitarium, and Congress recently appropriated $160,000 more to enlarge it. The wisdom of locating here has been proved by the many cases coming here (pronounced incurable) who have gone home greatly benefited, and some entirely cured, while incipient cases are invariably cured in three to twelve months.

Our site for building is on a knoll about thirty feet above the surrounding country, containing about fourteen acres. From this knoll we have a charming view of the beautiful Arkansas valley stretching for many miles to the east and west; to the north and south are vast expanses of level plains; to the south-west the Spanish peaks loom up in majestic grandeur, and to the north-west, one hundred and twenty miles away, can plainly be seen Pikes Peak. In addition to this building site we have one hundred and forty-six acres of farming land under irrigation, the income of which is used as a charity fund, to support those patients without money or friends.

The improvements consist of the large building, spacious enough to accommodate sixty to sixty-five patients; a nine room dwelling house for the superintendent; a power house with an 18 H. P. gasoline engine, capable of developing an electric current for two hundred and fifty lights of sixteen candle power each; an air compressor for pumping water and furnishing pressure for storage tank. The main building is heated with steam, containing all the modern conveniences for the comfort of the inmates.

Mennonite Sanitarium, La Junta, Colo.

Our purpose is to conduct the Sanitarium along scientific lines yet having it seem more like a home than a hospital. Our terms are very reasonable for those able to pay; for those unable to pay, but having friends or congregations to support them, the charges are two-thirds the regular rates; and those having neither money or financial support will be supported out of the charity fund.

Two brethren, from Illinois, started an endowment fund with $1,000, out of which fifty dollars must be given annually to the charity fund for twenty years, after which it becomes the property of the Sanitarium. This surely is a worthy cause, and God will reward all who contribute to this fund. A number of young brethren and sisters have obligated themselves to contribute a small sum monthly to this fund. We would be glad to correspond with others in regard to this fund.

We do not wish to appeal to the emotions or unfairly arouse the sympathies of our readers, but we do say in all sincerity, that if it were possible for us to give an accurate description of what has already been done for lost souls, and you could have heard the expressions of gratitude from those who came too late for physical help, but found salvation, God, you would say with others, "this is a good investment." However, many have come here and found both health and their Savior.

Our needs are many, but among the most urgent are the following: First, your prayers, that we may keep constantly in mind the spiritual needs of our patients while caring for their physical needs. Second, we want your sympathy and advice. We realize our weaknesses and that we are trying to do a great work for the Church. Third, we are still in need of financial support. If you think the cause a worthy one, contribute as the Lord directs.

We have tried to give an accurate account of the Sanitarium. Of our trials and mistakes we have said nothing. That we have had them we frankly admit, but like Paul, we want to forget "those things which are behind, and reaching forth unto those things which are before," pressing "toward the mark for the prize of the high calling of God in Christ Jesus." La Junta, Colo.

EDITORIAL PAGE

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WHY:—"We are wondering what we can expect in the way of new missionaries. Why can not some of our young people who are completing their college work and taking their degrees come to India?"

The foregoing is an extract from a personal letter received from a missionary on the field. It is the expression of a heart burdened for the work, an intense longing and desire for assistance. It is hard for the missionaries to understand why the church in the home-land is so slow in responding to the urgent pleas for help. Their hearts are made to bleed because of this lethargy of ours; their prayers for the removal of the hindrances to the work in India, for which we are responsible, are as earnest as those for the direct work on the field. That the Church with all her eagerness to spread the Gospel among the heathen is often hindering the work, will not be denied by any one familiar with missionary history and activity.

The work in India has been, and is, growing and enlarging more rapidly than the working force on the field. A number of recruits are necessary to do justice to the work in its present stage of development, not taking into consideration the natural growth, which will constantly require additional recruits, and without making any allowance for the opening of new lines of work and additional stations. Year by year the need of some workers equipped with a college training is becoming more apparent and urgent, because of the growth and increasing opportunities and possibilities of the educational work. Possibilities such as no other missionary has await the worker equipped with a thorough medical training. For these and other reasons the plea for college-trained workers is made. Those not having this training are also greatly needed to take up lines of work where this training is not so essential.

The cry is constantly ringing in our ears, "More workers, more means." We are made to wonder, "**Why** this ceaseless plea?" Why has the Lord so much difficulty in securing workingmen to labor in some sections of His vineyard? Is the compensation insufficient? Surely not. During the year 1908 the 6000 missionaries from the United States had an average of **fourteen** converts each, while the 141,000 Protestant ministers of this country had an average of only **two** converts each, the latter working under more favorable conditions. Does it require too much of a sacrifice? Impossible. Are we prejudiced against the heathen? This is also impossible for the Christian. Why then this dearth of laborers? The reason is not hard to find, and is very apparent, although some of us may not admit of the fact. There is a woeful lack of knowledge pertaining to missions. We are ignorant of real conditions on the mission field, and of the biblical teaching relative to missions. The proper support of any movement is dependent, primarily, upon interest; and interest is dependent upon information or knowledge. Hence the logical conclusion is, that we lack in knowledge. We believe that if our Christian young people are made cognizant with the claim of missions on their lives, and are not restrained by parental and other external influences, that this cry will not be so constant. We believe that if the congregations are taught from the pulpit, in the Sunday school, in mission and Bible study classes, systematically, the support will be freely flowing in the coffers of the Lord. In short the great need for the solution of the Mission problem is, a systematic, constant instruction of the Church along mission lines.

In this issue appears an article on the Mennonite Sanitarium, accompanied with a picture of the main building. It is our intention to publish articles on our other Church Institutions, provided we can secure them from those connected with the work. Whenever possible they will be illustrated. The purpose of these articles is, to have our readers to become more familiar with the history of these institutions and with the nature of the work that is being done at each. We trust these articles will prove to be interesting, as well as educative, and will serve to create a deeper interest in the work of the church. We might suggest that if you have any questions to ask regarding any of these institutions, that you send them to the writer of the particular article, or to this office, and they will be answered on our Question Page.

OUR HALF-PRICE OFFER:—The special offer made in the preceding issue has been misunderstood by some of our friends. The half-price offer, fifty cents a year, applies only to clubs of ten or more sent to one address, or, to one person instead of each person separately, who is supposed to distribute the copies. It is especially intended for congregations who wish to distribute the paper for the purpose of getting the discussion of the Bible Meeting topics into the hands of the interested. We can make this offer because it saves considerable time and expense in [illegible], this being one condition upon which we make t[illegible]is very low offer of fifty cents. We hope many congregat[illegible]ons will avail themselves of this offer and supply their [illegible] members with the CHRISTIAN MONITOR.

CHRISTIAN LIFE

A TRAVELER'S VISION

By J. W. Shank.

I had traveled since sunrise through a dense forest of pines, which for miles allowed me to see nothing but the monotony of its own dismal shade. But finally, reaching the top of a small hill, I saw to my surprise a vastly different and more inviting scene. A broad valley, in the form of a huge ampitheatre, surrounded by a rampart of hills and rugged mountains, lay before me. A small brook, just below me, trickled noisily over the moss-covered stones. Farther on was a series of hills overgrown with patches of grass and shrubbery. In the distance I observed the hazy summits of a long chain of mountains. The nearest one seemed only a few miles away as I glanced across the intervening hills. Having always possessed a desire to visit mountains, I resolved at once to travel in that direction.

I soon discovered that the beautiful valley was far more rugged than it seemed when first observed. Each little hill seemed more difficult to climb and the distant mountain seemed to draw no nearer.

The burning sun had long passed the meridian of noon when I at last found myself actually climbing the gradual slopes of the great mountain. The dull haze, which had lingered near its summit early in the morning, had now disappeared. Another hour had passed before I reached the high point for which I was striving. I paused to look across the valley, through which I had traveled, and was surprised to observe a great change in its appearance. Instead of rugged hills I saw a vast tract of level country with only an occasional rise above its surface. Only a short distance away, as it seemed, was the little hill where I stood some hours before, viewing the valley for the first time. I turned my eyes toward the long chain of mountains and discovered, to my astonishment, that other peaks lay beyond much higher than the one on which I stood.

How strange this new view of things seemed to me! But yet, as I sat down on a grassy knoll to ponder, I saw a mysterious significance connected with the whole scene. Here lay a beautiful picture of nature which was strikingly similar to a picture of human life. Could it be like my own? Unconsciously my thoughts were conveyed to other scenes of experience.

I was a youth of sixteen dressed as a typical laboring man, carrying in my hand a blue dinner pail and slowly making my way to a large factory. How vague and incomplete life seemed to me then! The days dragged along with the same monotonous routine of duties. Occasional endeavors to steal a glance into the unknown future, only brought to my inquiring mind a feeling of strange unrest. It was not because of any common failures or of my lowly station in life that those restless feelings oppressed me, but because the vague future seemed to promise no variety of experience for me in coming years. Among my acquaintances were some who had sought for themselves a thorough mental training. In their lives I saw something, beyond my own, which seemed desirable and yet unattainable for me. That something was vague and indefinite, yet I thought its influence might satisfy some longing desires, and unfold my misty conceptions of life and its meaning.

Several years had passed away. I was a beginner at the State University. Before me lay a misty future, with its accompanying demands for labor. I followed my impulse along various lines of educational work. My mind was almost carried away by the busy rush of new thoughts and experiences. Difficulties presented themselves before me, almost insurmountable in appearance. As the difficulties increased my ideals also were changed to those which once seemed far beyond my ability of attainment. My adventurous spirit however warded off discouragement and kept my aims centered upon the heights to which I was aspiring.

Three more years were gone. I stood before a great audience to receive from the hands of my worthy teacher a hard-earned college diploma. I had struggled manfully onward, often abashed with apparent defeat, yet conquering persistently, until, almost before I was aware, I had reached that, my first small aim. I stood amazed, scarcely realizing where I stood or what I had attained. Then it was that I glanced again toward the future and saw the higher plains of life toward which I yet might strive. A voice seemed to call me onward with these words, "My friend, the end is not yet. You stand upon one small pinnacle of success. Behold, life is yet before you! You must cross other dismal valleys before you reach those grander plains beyond. Look up for now stern duty calls! You must obey."

How strange indeed! I thought. Is this the answer that comes to every seeker of truth? Must he discover that none have ever attained the highest point of success? That still beyond remains a vague and mystical height of attainment? I paused to think of my past career. Though my way had been beset with difficulties; my worthy accomplishments few and far separated; yet, looking back over those years of toil, I saw a united vision of my whole career. Here and there were strategic points of success, blended with minor failures, yet forming a complete whole. Why should I be discouraged because other heights remained unreached; because other reverses were yet to be met; because other greater victories were yet to be won?

I looked about for some visible mark of my progress. I perceived a clearer vision of future possibilities than ever before. A better classified fund of knowledge was in my possession, suitable for varied use. But grander than all was the new vision of my Heavenly Guide who had held my hand through every change. I beheld Him at a new angle, not as a mysterious Being that can not enter into human joys and woes but as a faithful Friend who understands all life problems and feels a constant sympathy for growing souls.

A sudden noise arrested my train of thoughts and I discovered that I still sat on the little green knoll on the mountain side. Looking in the direction of the noise I saw, on the side of another mountain, an old mother goat, cautiously choosing the safest path for her little ones. Her feet had touched a loose rock and caused it to go thundering down into the deep chasm below. The great red sun was just sinking behind white peaks of the distant mountains. Down in the valley I saw pretty flocks of sheep quietly grazing, while the sound of their tinkling bells echoed from one mountain side to another. Across a deep chasm I saw the arching head of a waterfall that leaped for hundreds of feet and fell as a fine mist in the deep gorge. The picture before me was one of God's most beautiful paintings. I felt a silent awe in the presence of His creation and wondered still more deeply when I thought of His concern for a human soul as it journeys through the valley of life.

Rawson, Ohio.

BY WAY OF THE VALLEY

It was the Sabbath evening, and the close of a glorious summer day. The service in the little Methodist church was almost completed before the gathering shades rendered the face of the minister indistinct to those farthest from him. A singular impressiveness had attended his words. Some one afterwards remarked that there was "a tear in his sermon." It had affected the audience strangely.

Before the final words of dismissal were pronounced the minister said:

"The friends of this church are requested to remain a few minutes longer after the close of this service. Those who desire may retire."

There was not much seemingly in this simple announcement, but it produced a visible sensation in the little assembly.

When the words of dismissal were pronounced, not a person but again took his seat. In the silence which followed, the sexton lighted a lamp near the pulpit. It had the effect of suddenly drowning the last rays passing through the windows, and draping the corners of the room in obscurity.

When the minister arose to speak, he held in his hand something white.

"Brothers and sisters, this letter explains itself, please listen while I read it:

"'My Dear Pastor: It is a little favor I desire at the hands of yourself or of the people among whom I once sat as a man and a Christian brother; but I request that at the close of the service on Sabbath evening I may be permitted to speak a few words to those who may care to remain. What I desire to say relates to my downfall and career during the last few weeks. In granting me this privilege, you will make me once again,

'Your most grateful servant,
'Con Madas.'

"In my reply to Bro. Madas I said the privilege he requested would be accorded him. He is here. We will be glad to listen to him now. Bro. Madas, will you speak?"

Con Madas was seated in a centre pew nearest the pulpit. By him sat his wife, deeply veiled. She shuddered as her husband arose to his feet. Partially turning to the congregation the light fell upon his face. It was pale but resolute. Every eye was fixed upon it or upon the bowed figure in the seat by his side. The stillness was not pleasant. For a moment he stood silent, and then began abruptly:

"I thank you for this courtesy. It may be needless to inform you of my downfall at a point in my life when every sentiment and principle of manliness called upon me to shelter another whose honor and happiness was about to be committed to me. On the morning of my wedding I was induced to drink wine by a guest. He may not have known about my great frailty and my endeavor after reform, but I did. The fault lies at no door but my own. Any man, by the grace of the Christ whom he professes to serve, should be able to defend himself. But I fell, and on my wedding day, and for days after I was intoxicated.

"I would not make this public confession of my sin and my repentance did not I think that I owe it to the Christ, upon whom, as my Lord, I have brought dishonor, and to this church, upon which I have brought disgrace. So, standing here in the pew made sacred and holy by its associations with my sainted mother and godly father, I as publicly confess as I have sinned, and ask you, as I have already asked my God, to forgive me."

He sat down. The women were sobbing. Something trembled in the eyes of many a man as he sturdily strove to suppress a certain undesirable fullness in the throat. Perhaps it was the light which caused the old, white-haired minister to shield his eyes with his hands. Then the unexpected happened.

Probably the minister's wife had daughters of her own, but arising, she proceeded swiftly to the pew in which sat Con Madas and his new bride. Stooping, she put an arm about the shoulders of the weeping girl. Then raising the veil she kissed her tenderly. Turning to the man she reached out her hand. He arose to accept it. To him that clasp was the pledge of forgiveness, a token of his redemption. Bending over her hand, one hot drop plashed upon it.

Following the minister's wife came the aged minister, and then, one by one, the church officials. Each clasped the hand of the repentant man, and then the hand of his wife. Not one word was spoken. There are times when words are poor, cheap things. We possess for such moments another language—a language not artificial. The minister raised his hands. All arose. A few simple words giving thanks to the Heavenly Father for a wandering son reclaimed, and then the benediction.

The congregation did not move, but stood in the pews while Con Madas, with his young bride upon his arm, passed down the aisle, as if once again proceeding from the marriage altar.

And so was my friend forgiven.—Christian Guardian.

FIRE AND FULNESS

Some are saved by fire, some by fulness. Some are dragged around the door-post of the Eternal City, with the loss of all; others, like a ship entering port with a fair wind, under full sail, an abundant entrance being ministered unto them. Some, like Lot, lift the anchor with reluctance, and have need to be prompted. "Haste thee, escape, for I cannot do anything till thou hast come hither." Others land with safety and honor, with the music ringing in their ears—"Lo, God hath granted thee all them that sail with thee." Lot is saved, and all his companions are destroyed; Paul is saved, and all his companions with him. One is saved by a horrid separation, the other in abundant fellowship. Lot was saved because of Abraham, all hands were saved for the sake of Paul. One by fire, the other by fullness. These illustrate the great truth, so frequently forgotten in a selfish world, "No man liveth unto himself." This vicarious service is often rendered in ignorance, sometimes with semi-consciousness, often with a heart unwilling. David said, "The Lord shall light my candle," but that light was for others more than for David. He has passed into history, but his name is great today. Many think only of themselves, they do not know that they live for others, which is the true mission of life.

An old fisherman went to bed on the rocky coast of Scotland; he could not sleep, he dressed and went out to the headland. He saw a ship acting unusually, she was drifting. He aroused the village, soon a fleet of boats were out to the rescue; before the dawn eighty souls were landed in that obscure village. "Thou holdest mine eyes waking, I am so troubled that I cannot sleep." You think of yourself, God is thinking of others. "Love thyself last."

We read when God destroyed the cities of the plain that God remembered Abraham, and sent Lot out of the midst of the overthrow. There is always some one behind.

When Augustine's mother was bemoaning the waywardness of her son, a holy man said, "It is impossible for him to be lost, when one thinks of the prayers piled up by his mother." Lot was saved for Abraham's sake. Passengers and crew were saved for Paul's sake. This law of life avails today. The voice of the Lord speaks in silent might to many a man, heads of companies, men of influence; speaks to millions of mothers in the silent eloquence of Love. "Lo, God hath granted thee all them that sail with thee."—H. T. Miller.

SHIPBUILDING IN CHURCH

A noted master shipbuilder of Bristol was a regular attendant at church, and he welcomed the celebrated George Whitfield with great joy. He said afterwards, many a time in the pew he had built an entire ship from keel to gunwale during the sermon, but when Mr. Whitfield preached he could not drive a single treenail. Doubtless there was an overpowering mastery in Whitfield's preaching, but the master builder betrayed a want of mastery over his own spirit when he brought his shipbuilding into the house of the Lord. We claim fair play for the preacher; do not bring into the house of the Lord the plans and implements of your trade, while you maintain a calm exterior with the semblance of reverence and worship. An old divine used to say that the Sabbath was the market day of the believer. How do people go to market? They go with baskets empty, and they return home with baskets full. "If ye know these things, happy are ye if ye do them."

SUSPICION'S DESTRUCTIVENESS

If we are in doubt as to whether a person is seeking to harm us, the surest way to bring about that harm is to make our suspicion apparent. Nothing antagonizes two persons more completely and destructively than either one's expressed suspicion of the other. Many a time has the friendship of two persons been wrecked because one got to suspecting the other of an unfriendliness that never existed until it was brought into being and cultivated by the openly expressed belief that it was there. We ought not to show suspicion; and we ought not to have suspicion. If our own lives are as they should be, we have nothing to fear from any one: suspicion only breeds trouble and weakens us. And our resolute refusal to doubt the goodness of others will often help them to do away with an unworthiness that might indeed have worked harm to us, if encouraged to continue by our expressed belief that it existed.—S. S. Times.

MISSIONS

Conducted by I. R. Detweiler.

BEGINNINGS

I

By J. A. Ressler.

"How did the American Mennonite Mission happen to be established in India?"

My dear friend, it didn't happen. The work at Dhamtari was planned by the Master long before those who were privileged to be with it in the beginning were prepared to be associated with it.

The rainfall of 1896 was short over a large portion of India and there came as a result the famine of 1897. It "happened" that Elder George Lambert was on his trip around the world during the early months of that famine. He came on home, told what he saw of suffering in India as a result of the famine, awakened the sympathy of the Mennonite people, and later on was sent back to India as a special representative of our people to see that the means they had contributed were properly distributed.

It was an easy process of reasoning by which our people came to the conclusion that the souls of the poor in India were more precious than their bodies. If it was worth while to send a special representative of our people to see that the dollars that were given for the relief of physical suffering were properly distributed, was it not more important to see to the spiritual welfare of those who received the relief?

But who should go?

There were no Mission Study Classes and no Volunteer Bands in those days—at least not in the Mennonite church.

It seems almost incomprehensible now that the question of some one to go should have been so important only twelve years ago. But in many a crisis the issue hung on the question of who should go. There was no question as to whether Goliath should be slain or not, but who should go to do it? Saul had a family and a kingdom to think about and he could not go. Eliab, valiant as he was, had interests that kept him from going as a volunteer. Little David, blessed thought for the modern missionary, did not need to go in his own strength. The people of Israel needed some one to warn them and to give them a very unwelcome message in the days of Isaiah, but even the Lord asked the question, "Whom shall I send, and who will go for us?"

In the latter part of the year of 1897 a call was issued through the Herald of Truth for volunteers to go to India and open mission work. The Mennonite Evangelizing and Benevolent Board, then the Mission Board of the church, appointed an Examining Committee to determine the qualifications of those who should offer to go. Several persons wrote letters of inquiry as a result of these steps, but for a whole year no one made a genuine offer to go.

The conferences of 1898 were fraught with meaning to the mission cause in the Mennonite church. In the South-west Pennsylvania Mennonite Conference after a deeply spiritual meeting in which the mission cause had been strongly represented, a call was made for volunteers to pray every day that **some one from that district** should be sent to the foreign field. A number rose to signify their willingness to do so.

Eleven days after the close of this conference the Mennonite Evangelizing and Benevolent Board met at Wakarusa, Ind., The day following the Mennonite General Conference met at the same place. On the 4th of November the Home and Foreign Relief Commission met at Elkhart, Ind. In the intervals between the meetings of the different bodies mentioned special meetings were held to improve the time and in these special meetings the mission spirit ran high.

In the meantime the Lord was making preparations for the work He had to do. Dr. W. B. Page was at this time a practicing physician at Middlebury, Ind. Some years before, while a student, he had become a volunteer for foreign mission work. He had allowed the matter to rest, although the old resolution was not entirely forgotten. Just before the fall conference season of 1898 Dr. Page's family underwent a time of severe affliction. The only child, a daughter, was stricken with a severe illness and all that medical skill could devise failed to help her. When she was lying at the point of death a second child was born to them. In the midst of these trials the missionary call came again very forcibly. In talking it over with his wife, Bro. Page asked the question, then so often suggested to earnest Christians by Sheldon's works, "What would Jesus do?" She replied with emphasis, "He would say, GO." And so it was that on the 4th of November, 1898, Dr. Page appeared before the Examining Committee and passed with the understanding that he should be sent when a minister was found to accompany him.

Smithville, Ohio.

MISSIONARY SERVICE AS A CAREER

By M. C. Lehman.

It might be objected that missionary work is not, properly speaking, a career because it does not involve the idea of choice for the work; but a conviction for it. Scriptural conviction can not but involve the idea of choice however, for he would be an unfortunate missionary indeed who would not or could not take a very definite pleasure in his work, and feel that he was doing it because of a spontaneous desire to do what God through the Spirit had laid upon his heart. It is the purpose of this article to endeavor to correct some wrong conceptions which tend to hinder those who are sincerely trying to come to a conclusion regarding their convictions for foreign missionary work.

That foreign missionary work is narrowing in its effects upon the one doing it and accordingly requires, or should have only a very mediocre class of workers, is not uncommonly believed by people of some intelligence. A benevolent looking missionary sitting in the door way of a small hut with a palm tree generously overshadowing all and several "unsophisticated" natives sitting conveniently near and meekly listening while the missionary teaches them; is the conception which is retained by some people regarding the missionary at work. This conception is wrong for the following reasons. It does not comprehend the calling of the missionary in its totality. It presupposes inadequate knowledge of the missionary's opportunities and his work.

Can any work be narrowing in its effects which places a sincere child of God in a position to do good to those about him and to devote his entire time and energy to revealing the true conception of the Godhead to those who know practically nothing about Him? If physical energy is increased by a normal expenditure of the same for right purposes, is not spiritual efficiency and breadth of views enhanced by a proper exercise of the same in its one function—glorifying God by benevolence to men? The missionary, and the foreign missionary especially, has unequaled opportunities along this line.

To desire to establish a work which will be of lasting benefit to people is certainly a laudable desire in itself. The foreign missionary has opportunities to do this in many instances where the worker in the home land has no such privilege. A school teacher in America in nearly all cases teaches in a school started and organized by some one else. In India he would have the happy privilege of organizing and starting such a work himself. The same can be said of an orphanage, church, asylum, Sunday school, industrial plant, etc. Privileges for doing initiative work are infinitely more and greater in foreign service because of the undeveloped resources at hand. Not that this should be an incentive in itself for taking up foreign work, but, it certainly is an element in foreign mission service which increases the opportunities for doing good to people in a lasting way. It requires no great amount of intelligence to see that to do such initiative work requires a greater amount of creative genius and executive ability.

It must not be supposed that in coming to countries like China, India or Japan, that the native people will be "mental babes." The Puranias and Shastras of India rank with the Hebrew Scriptures in point of antiquity. The language in which they were written bespeaks a civilization of culture and development at a time when our ancestors were low in the scale of civiliza-

tion. The poorest, most ignorant and degraded villager will be able to tell a missionary this fact with considerable pride. These sacred books more over are written in a language which the missionary should by all means understand. To do this he must first acquire a proficiency in the language of the people that not nearly all missionaries reach. From a linguistic standpoint a considerable degree of scholarliness is essential. Sanscrit is not taken as an easy subject in our American Universities. In the vicinity of Dhamtari practically three languages, Hindi, Chattisgarhi, and Urdu are necessary to be thoroughly understood and to understand every person. In making up ones mind that the Holy Spirit is directing to the foreign field it should be borne in mind that work is being taken up which requires a considerable amount of native ability, coupled with the "wisdom which is from above."

To acquire an accurate working knowledge of the customs and habits of so many different castes and classes of people requires no small amount of work. In India a number of societies are especially organized for the sake of ethnological research. The missionary has opportunities to get into direct touch with the native people and learn their customs at first hand in a way which even government officials do not always have unless they be natives of India. A goodly share of the knowledge both along linguistic and ethnological as well as other lines is contributed to the journals of these societies by missionaries. A thorough knowledge of the language and customs of the people accelerates the spread of the Gospel and the missionary is helping the cause very materially when he is alert for new things. A career of missionary service then is not the dead, uneventful, narrowing life that it has sometimes been supposed to be.

The opportunities for Christian fellowship on the field are more than would naturally be supposed to be. Association with the native Christian people is a pleasure. Missionaries from different missions frequently meet to discuss problems of common interest, unless their stations be in very isolated places. This affords opportunity for an interchange of ideas as to methods of work.

It might be well to reflect that men of the greatest attainments have not thought it beneath them to go to very backward places to engage in missionary work. The name of David Livingstone will always stand out as a beacon light among those who have done much by going to an out-of-the-way place. The motive which should impel the true Christian is not one for distinction and fame, but for possibilities for usefulness. It is altogether probable that those who would shirk a duty or privilege to work in an isolated place will refrain to respond to the call and remain at home. It is very well that they do. Their call is to be doubted in the first place, and until we can look to usefulness in the Kingdom as paramount to distinction on the field we should remain at a place where such ideals do less harm than on the mission field.

A missionary career is one of happy privileges in God's service. The sacrifices necessary for a successful career are not greatly in excess of those in any other calling. The foreign mission field becomes home in a very real sense after some years on the field, and it is not uncommon to hear missionaries of considerable years of experience on the field express great regret that they will have to return to the home land after completing the number of years on the field when mission boards cease to support them on the field. Altogether the work is not less rich in opportunity for development and usefulness than any department of home work.

Dhamtari, C. P. India.

KALI-CHAT

By Anna Stalter.

About a mile from Calcutta, the capital city of India, on the bank of the Hugli river, stands the temple Kali-Chat. This temple is nothing beautiful, only a small structure, and it is said to be about three hundred years old. This temple is the home of the goddess Kali. She is said to be the wife of Siva, and daughter of Himavat the Himalaya mountains. She has two characteristics, the one mild, the other fierce. Under the latter she is especially worshiped.

"Kali" is represented as a black or dark blue woman with four arms. In one hand she has a sword, in another the head of a giant she has slain, with the other two she is encouraging her worshipers. For earrings she wears two dead bodies. She wears a necklace of skulls. Her clothing is a girdle made of dead mens' hands, and her tongue protrudes from her mouth. Her eyes are red as those of a drunkard, and her breasts are smeared with blood. She stands with one foot on the thigh and the other on the breast of her husband. After her victory over the giant she danced for joy so furiously that the earth trembled beneath her weight. At the request of the Gods, Siva asked her to stop; but owing to her excitement she did not notice him. He lay down among the slain. She continued dancing until she caught sight of her husband, upon which she thrust out her tongue.

Every day in the year many pilgrims come to worship this hideous idol, and on special days immense crowds come together. Here the people sacrifice kids, sheep, or buffaloes. People in great sorrow or trouble that oppresses them come here to worship. Christ says, "Come unto me all ye that labor and are heavy laden." Outside the temple for a considerable distance along the road may be seen devoted sick and lame people hoping to receive alms of the people who go to and from the temple. The temple is a source of great income to the proprietors, as the pilgrims do not only make their offerings, but a fee of eight cents is taken for every kid that is sacrificed. On some days the victims may be counted by hundreds if not by thousands.

"The courtyard looks like a slaughter house, and the smell is sickening. On busy days there is a noisy, bustling crowd, each one trying to get his gift attended to first. The people bring their victims, pay the fee, and the priest puts a little vermillion on each head, when their turn comes, the executioner takes the animal, fixes its head in a frame, and then beheads it. A little blood is placed before the idol, and the pilgrim takes away the headless body."

When I visited this place a few years ago a Brahman priest met our party at the entrance to the temple, and conducted us about the place, making great efforts to have us get a glimpse of the idol, which was very difficult to do, as there was a frantic mob of worshipers stumbling over each other in their eagerness to place their offering before the idol. The priest was dressed in his Brahminical cord and loin cloth, but spoke English fluently. When we left him he salaamed very politely, which we well understood to be his way of asking for a tip for having been our guide about the place. We again said to ourselves that it is not so much the western language these people need as it is Christ.

Dhamtari, C. P., India.

CHURCH BUILDING IN NEW FIELDS

By J. R. Shank.

In approaching the subject of building up churches in fields new to our faith, the writer feels much like the school-boy in the A, B, C class of experience. And yet, as every school-boy ought to be able to tell how many and what letters he has learned, so we ask leave to occupy a little time and space in reciting a few of the lessons we are beginning to learn.

The first and the constant act in the building up of a new church is an absolute dependence upon God and His Word. If we have any theories or plans of our own, they must be laid aside while we sit humbly and teachably near to the feet of our Lord and Master. There at His footstool, let us constantly look up in a simple, confiding trust, believing that He knows the reason for every task He has assigned us. While we listen to the gracious words that He speaks and humbly apply our talents to the lessons He gives, we will learn how to make plans full of meaning to the souls that are around us. If we come to men full of "churchism" and self-made ideas, we give them a right to question and reject our message; but when we come with the living Word made applicable to their lives, we are using a force that may not lightly be put aside. It is one thing to preach the word of men, and another thing to preach the Word of God. If we appeal to men through the denominational idea, they are liable not to accept it unless it appeals to the flesh; but when we appeal through the Word, declaring that the "doctrine we preach is not mine but His that sent me," the result will be a powerful force operating upon the heart.

But while we are preaching that never-

failing Word, it will not be effective through our instrumentality unless we also proclaim its teachings in a living example. The life is more easily understood than the words that are spoken. We may teach, for example, the doctrine of non-resistance—a doctrine taught in part by many—but unless that doctrine is exemplified in our conversation, business dealing, social affairs, and in every department of life, it will not be understood except in theory. The doctrines of a denomination will mean only what the daily life of its members teach. If we expect to build up a church zealous of a whole Gospel, that whole Gospel must be adorned by our life. When we preach simplicity in dress it should not take a logician to explain how our clothing fulfills the requirement of the Scripture.

When we teach regeneration, it should not require a technical analysis of all the emotions through which we pass to prove that the work has been done in us. Our daily walk will abundantly declare it.

There is a method of work in practical use by which churches are being built up. Whatever methods are in use they must more or less contain the elments of this one. It is the apostolic method. A preaching point is opened in a place where Gospel work is needed. As opportunity affords visits are made and a permanent appointment established. In the meantime acquaintance with the people is formed, through which personal visits are made in the homes where practical topics are discussed. As the way opens in the course of time a series of meetings may be effective in bringing to a point of decision. When the work has grown into a little band of believers, a church is organized, and a shepherd found to live among them, sharing their joys and sorrows and guiding them into the paths of life. If possible a Sunday school is established and Bible study is encouraged through weekly prayer meetings and family prayer in the Christian homes. Personal work is most easily done by contact in the natural vocations of life where all feel on a common level, and heart to heart talks naturally arise. A little band thus organized becomes a mission center through which the pastor may find places where preaching points may be established and the Word brought before men and women. Many are thus gathered into communion with a common faith. When any place gives promise of building up a congregation it may be more fully organized than before and thus the work continue. Sunday schools are encouraged where there is talent and interst sufficient to keep them alive.

Work of this kind is not at all smooth sailing. Whenever the Word is taught in purity and simplicity the adversary is also busy. Whenever the people are brought face to face with the truth, they will either yield to it or resist it. Resistance to truth is manifest in deeper indulgence in sin or in an appeal to compromising churches who give a little ease from conviction. This last kind of opposition often results in denominational opposition, which will, if not carefully watched, result in denominational strife. While such storms rage for a while, sooner or later the messengers of peace will again be heard by right thinking people, and the unadulterated Word will be known by its own fruitbearing (Jas. 3:14-18).

Another form of more destructive force to our precious charge is internal strife. When difficulties get into the body through carnal lusts, it often requires much patient warning with many tears and groans of intercessory prayer before such trouble is adjusted. Another internal trouble comes through the instrumentality of visiting brethren who do not let their lives adorn the doctrines taught by those bearing the burden of the work. Such lack of harmony gives much anxiety to watchmen because of the infirmities of the weak in the flock, and because of outside weakling critics who thus find occasion to oppose themselves. With all of these things comes the feeling in the workers of their imperfections and the need of intercessory prayer that these imperfections may be offset by the power of God's grace.

While we mention the difficulties of the work and remember with gratitude the many ways in which these little bands are receiving encouragements. Especially helpful to this work are the visits of wholesouled ministers and missionaries who from time to time lend their talents in the upbuilding of the flock. Equally gratifying are the influences of brethren and sisters of neighboring congregations, who, by the spirit and atmosphere which their presence creates are a source of refreshing to shepherd and flock.

We find valuable help in wholesome literature provided for distribution. Bibles placed in the reach of the poorest are a means of strength to the cause. Not least among the helpful influences are the easily loosed purse-strings in response to a call for help in erecting houses of worship. Above all these things is the sweet assurance that a strong, unceasing stream of yearning, intercessory prayer is going up in behalf of the work.

Some doctrines and practices which we teach are often opposed more because they require self-denial and crucifixion of the flesh than that they are plain teachings of the Word. Among these teachings are separation from worldly amusements, dress, secret organizations, life insurance, etc. The doctrine of non-resistance as taught by Christ and the apostles also seems to be hard to receive full acceptance in the heart and life. Right here let us remark that this doctrine is one of the most powerful forces in reaching a crooked and perverse generation. In fact every doctrine that receives strong opposition from the worldly mind is a mighty spiritual force in our hand when used by a consistent life. It is with a sigh of regret that we notice some workers even in established congregations weakening on the strong forces in our spiritual equipment. If we ever expect to win souls for the kingdom we must do it by bringing the full force or light of the kingdom before them. It is one thing to make men feel to be in the kingdom because they have followed you and a far different thing to have them know that they are in the kingdom beeause they have wholly allowed the Lord (Luke 14:26-33). Let us seek to be church builders who desire only to build with such material that will stand the day of fire. "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever" (Dan. 12:13).

Carver, Mo.

RETURN OF THE PRODIGAL

By Frank Yager.

To honor God by testifying to what He has done for me, I write this to tell how He brought me to the foot of the cross. God has a way of dealing with each person, and He had a special way of dealing with me.

To begin my narrative, I will go back about seven years when I was very sick. I thought my earthly career was almost ended, and I began to believe in a higher Power. I was anxious to have someone tell me of the love of Jesus. My next door neighbor was a member of the Home Mission, and how glad I would have been, if she had only done her duty in telling me where to go to hear the Gospel preached, as I was living within a block of the mission. Dear readers, this is one instance of how we may neglect our duty toward God and our fellowman. If we are saved we should gladly, at every opportunity, tell the story to others. This was the time Jesus was knocking at my heart, but I would not let Him in.

I kept going along in my sinful life for a long time until one Sunday I sent my boy to Sunday school. Being very bashful he was afraid to go in. While he was outside one of the brethren came to the door and asked him to come in. When he came home he related some of the things he had learned, the words going to my heart. He could not go again as sickness came into the home again. My twin children, a boy and a girl, were taken down with scarlet fever. The little boy, aged two years, was taken from our home. A man must be deep in sin if God has to take life to save his soul, as in my case. No one, except those who have lost dear ones, knows what I suffered. Especially keen was this anguish, when the little twin sister would almost daily ask when her brother is coming back again, and I had to tell her he can not come back any more. Then it seemed as though she pointed the accusing finger at me saying: "You made God take my little brother away, because you did not pray and give your heart to Jesus."

My wife began going to the Mission, and she told me how nice it was there, and wanted me to go also. I told her she may attend if she wanted to, but not to bother me. Then came the third and last call from God. This was two months later on the same day of the month, at the same hour and place where my little boy died, the little sister now lay very sick. I was almost in despair when the doctor announced

that there was little hope for recovery. My wife then said, there is hope for recovery if we give her into the hands of God. I gently picked her up, and called on God to spare her. She turned her eyes upon me, as much as to say, that God had heard and answered my prayer. Without further hesitation I consented to go along to the Mission.

These experiences revealed to me the wonderful love of God. It is wonderful what God will do if we will only believe in Him, for He is merciful and will do what we ask of Him. Let us heed God's warning and not wait until the eleventh hour. Let us take the hand of Jesus and follow where He leads. Let us not be led away by temptation, for our sincerity will be tested, as mine has been. I thank God for teaching me the lesson of faith.

My little baby has been at the point of death, but we, with the mission workers, went to God in prayer, and He answered our requests. Today we are members of His church, for which we praise God. And our prayer is, that His blessing may rest upon us and upon all His servants, especially those who are laboring among the heathen, may God shield them from all the dangers they are subjected to. Let us have faith in Him, and He will be with us wherever we go, even to the end.

Chicago, Ill.

AN INTERESTING BIT OF HISTORY

The first medical missionary lady that went to India was Clara Swain, in 1870. Isabella Thoburn accompanied her. Dr. Swain went to establish medical practice among the women.

The medical missionary was met with a great deal of opposition, especially from the medical profession. Most of the physicians being from England, and the course of study being longer there than in America, added to the prejudice against admitting lady physicians into ordinary practice wth men. As a result her work must stand on its merits. With these circumstances in which she would place herself in relation to the natives, in case she was unsuccessful with her first patients, and with a prejudiced government, there was a certain risk to be taken.

Her labors during these thirty-nine years have proved a success in the medical work. She devoted her life to help the women of India in any way she could, and as soon as her practice began to grow she taught the native Christian women some of the commonplace facts of medical practice, that would enable them to be of some use in certain contingencies. Her pupils did some dissecting. As a result of her work the government officials determined to introduce the study of medicine in all the colleges, and that the instruction should be open to women. This movement was bitterly opposed by the medical profession of India. Englishmen, Scotchmen and Irishmen unitedly opposed it. But all this had a far-reaching effect upon missionary work.

Today there are hundreds of native Christian girls who are studying with a view of securing an appointment, either in medical practice, or in other departments under the government. This is but one result of a life spent in India. Other results of this work might be mentioned, such as the work it has accomplished in families, opening a way to reach all classes of people, etc. Such a life is worth while.

A GOVERNOR'S OPINION

It is interesting to note what the governor of Madras says about the results of missions in India.

"We, and especially those of us who like myself are for a time called upon to work in administering the affairs of this great dependency, are carrying on always a campaign against human frailty, against human weakness and sin. Thank God we have allies to help us in carrying on operations for that campaign, and among those allies none have been more faithful and helpful than the Christian churches in this land. It is marvelous when you come to think of it, what blessings have been vouchsafed to the Christian church in India during the last century, what work they have accomplished."

And then again later.

"The work of the church in this country during the last half century and more has been marvelously blessed.....in no direction does it seem to me more blessed than in the matter of education. The followers of the church of Christ have striven hard to put education within the reach of all.....and have gone out of their way, especially following the example of the Master, whom we serve, to minister for those who are handicapped in life, be it artificial, by the barriers which man imposes on the gentler sex; be it natural by the afflictions which God has seen fit to impose in the matter of loss of sight and want of hearing, or loss of speech—to these afflicted ones the Church has especially ministered, and is ministering today with all sincerity."

OUR HOME MISSION NOTES

Fort Wayne, Ind.

During the revival meetings conducted by S. E. Allgyer, a number confessed their Savior. Five were received into church membership, making now a total membership of thirty-four. During these meetings Satan put forth special efforts to hinder the work, but God used these very things to His own praise. When we do aggressive work against satan, his presence is evident.

Philadelphia, Pa.

Read what one of the sisters writes:

"On Monday evenings we have two cottage meetings regularly; one at seven and one at eight o'clock, with an attendance of from fifteen to twenty at each.

We open with song, followed by several prayers, and a Scripture lesson, and in these meetings we have heart to heart talks. We can make the lessons so practical. The hour always seems too short. There seems to be a real hungering for the Word. It is interesting to see how those who have reached the ripe age of eighty-three years, and we who are younger, and even the children of nine to eleven years, sit and listen to Him, speaking to us through His Word. We remember that the promise is, "My word shall not return unto me void." We often have cottage meetings Wednesday and Friday evenings, but not regularly."

Chicago, Ill.
Home Mission

The work at this station has been very arduous during the past few months on account of the great influx of foreigners into this vicinity and the migration of many of our former friends into other parts of the city. The prospects, though not very bright, are not discouraging. We recently closed a series of meetings with five confessions. The average attendance in our Sunday school is higher than it was last year.

Mennonite Gospel Mission

Revival meetings closed on March 28, with nine confessions, all but one of which were members of the Sunday school or Home Department. The exception was the husband of a Home Department member.

The Sunday school attendance has been hovering around the two hundred mark since Dec. 1, 1908. This is a gain of over 50 per cent compared with March, 1908, reports.

The annual Mothers' Meeting on Mar. 25, was changed to a preaching service for mothers only. Bro. Allgyer spoke to them on the duties of true motherhood, and especially emphasized the need of a mother living a true Christian life.

GENERAL NOTES

Country Churches as Producers of Missionaries

Dr. Barton states this well-nigh startling fact:

The American Board has sent out missionaries who were born in New Hampshire to the number of 171. Of this large number, only one was born in Keene, one in Concord, and one in Manchester, all the rest having been born in smaller country places. From Vermont 217 missionaries have been sent, practically all of whom came from the country. It is significant that seven of these 217 came from a church at Randolph, which has now on its roll less than 100 members, of whom nearly one-half are absentees. The Board has sent from Massachusetts 556 missionaries, only 13 of whom were born in Boston, and the most of whom came from small country churches. In all of these cases the churches which have furnished the most missionaries might be called home mission churches, and many of them are now receiving aid from the Home Missionary Society.—Sel.

Lavish Giving of Time and Money

Reports from Korea state that some Korean Christians are living on millet and selling their rice in order that they may give the difference in price of these two foods to spread the Gospel among their own people. At one of the meetings one of the Christians promised, after giving all the money he could, to give 180 days out of the year to personal evangelistic work without a cent of pay. At the next meeting he came and apoligized, saying that he had only been able to give 169 days to this personal evangelistic work. Where is the Southern Presbyterian layman who will do what this poor Korean Christian has done, and that when he has just been delivered from demon worship by the power of Jesus Christ? —Christian Observer.

An Influx of Foreigners

Over 10,000 foreigners arrived in New York, Friday, March 26. The work of receiving these people is so organized that by dark most of them were on their way to the great Northwest. A city of nearly 8,000 arrived in this district in one day. A few were held on Ellis Island for special examination. The rest were soon lost in the congested city, to become a part of this great country. Seven steamers brought the strangers across the deep. Judging from the above figures, we can expect a larger number of foreigners to come to the United States this year than any previous year. Italians are in the lead, Hungarians second and Scandinavians third.

British Rule in India

L. S. Gates, a missionary now in this country, says:

There are about 250 native states in India, covering nearly one-third of the whole country. They are to a great extent independent of the British Government. Some of them coin their own money. Most of these states are like islands, surrounded by British territory. In most of them the people, language, soil, and conditions of life are the same as in British territory adjoining. There is a constant emigration from native to British territory. The population per square mile in British territory, according to the last census, is 213, while it is only 92 per square mile in native states. In the decade, 1891-1901, the population in British territory increased eleven millions, and decreased in native states during that time four millons.

I have lived near the border of one of the largest native states for thirty-three years, and have had the superintendence of schools and other mission work in two of them as well as in British territory. Never have I heard a preference for native rule expressed by the common people. The common term for one of the largest native states is Mogalai. This has come to be a synonym for misrule. It makes a native in British territory indignant to have the term Mogalai applied to his town. Men who own farms in native states and in British territory have told me that the taxes are about the same in both places, nominally, but actually more is to be paid in native states. Also that in times of distress, like famine, the taxes in British territory are sometimes remitted, while in native states they are not. A statement was recently published in a first-class American paper that the taxes of the British Government are fifty per cent of the values produced. The taxes are eight times as great in Russia as in India, twenty times in England, and twenty-five times in France.—Missionary Review.

The Interest Among Business Men

Several years ago a number of men organized for the purpose of interesting the laymen in the evangelization of the world. This organization has grown so rapidly that today it stands as one of the great organizations for world-wide Christian effort. This great body of business men, and men from various other vocations, have been sending committees to the mission fields to note the successes and failures of missions. A number of these men have returned, after spending months in careful investigation. The result of this work has established confidence between the man that holds the money and the worker in the field.

Last year, in Canada, where the laymen's mission movement made special effort, there was a large increase in gifts. The gifts increasing from forty to two hundred per cent. In several congregations where an estimate was made, it was found that about four-fifths of the money came from one and one-half per cent of the members. Ninety-eight and one-half per cent of the members gave one-fifth of the money. Another interesting fact noticed was, that the wealthiest were not usually the ones that gave the most.

The Sunday School Teacher and the Mission

1. All Bible teaching should be filled with the spirit of missions, or salvation of the world. It was the purpose of God's chosen people, and it is not a command found only in a few verses.

2. Every teacher should gather illustrations from mission fields.

3. The teacher should give special missionary lessons. This is often more effective and lasting than for a stranger to give a lecture on missions. Especially since it is so often said, "that, of course, is his business."

4. Attention should be called to missionary literature, books and articles in the papers.

5. An effort should be made to have missionary addresses once or twice a year.

6. The teacher should try to come in personal touch with missionaries, and have them address the school.

7. Have the children give to missions. In this way they not only help the cause, but also become interested themselves. It might be well for a class or school to have their own Bible woman, or cot in a hospital to support.

Applying the means to some definite and permanent object, to be determined by the means that may be secured.

The True Situation

"The Great Commission" is the plan of God expressed in words. Missions are God's plan expressed in lives. And in proportion as God, in the name of Jesus breathes into His people, they are missionaries at heart and missionaries indeed. Men without God, selfish men, look upon missions as the outcome of inordinate feeling. But men who recognize God as the living Reality for all men at all times, see that missions are inevitable and that these good tidings must be preached to the human race. "Men of Judea," said Peter, "these are not drunken, as ye supposed, seeing it is but the third hour of the day, but this is that which was spoken by the prophet Joel; and it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy." If we are still without the living reality, where shall we find it?

A Sad Lesson in Retrenchment

In 1837, with 187 free schools, containing 7,000 pupils, 150 students in the seminary, and 98 girls in the school at Oodooville, Ceylon, and a rising tide of respect and influence all around, it seemed as though victory was organized. But that year brought a stunning blow. The failure of the funds from America in that time of pecuniary trouble compelled the mission to disband 170 schools, to dismiss more than 5,000 children, including a part of the pupils in the two seminaries, to stop their building, curtail their printing, and cut down to the very quick. Their Sabbath congregations were nearly all broken up, all their activities razed, their spirits discouraged, and their hearts almost broken. It was a time of woe. The heathen exulted. Native converts were discouraged and led away. Educated and half-educated youth were snatched away from under the Gospel, and often worse than lost to the cause.—Missionary Herald.

Madagascar

In this country the mission work has been suffering considerably because of opposition from the Government. It seems to be an attack by the government of France on the Protestants of the island. The false accusation is, that the missionaries are seizing the land of the island, but the missionaries show that out of 60,000,000 hectares, a measure equal to almost two and one-half statute acres, in the island, the missionaries claim only 400.

The American Episcopal Church has increased the gift for evangelistic work considerable during the year 1908. The total contribution for both home and foreign work has reached the sum of $36.73 per capita for each communicant member.

Bible Study

Conducted by S. F. Coffman.

ONCE A WEEK STUDY

Study in Genesis

EIGHTEENTH WEEK

Abram in Canaan and Egypt.—Gen. 12: 6-20.

I. The Promise of Canaan.—Vs. 6-9.

1. Abram in Canaan.—V. 6. Obedient to the command of God. Abram left Haran and came in the land of the Canaanites. He tarried at Sichem, or Shechem. About this place center many events of interest connected with the grace of God which bringeth salvation. It was Jacob's dwelling place; the burial place of the patriarchs; Jacob's well and Jesus' mission to the Samaritans; the dividing of the kingdom and its reuniting. Near this place is the oak of Mamre, (R. V.) where Jacob bured his idols, and not far away on either side, the mountains Ebal and Gerazim, where Israel assembled after entering the land, and heard the law read.

2. The Canaanites. The descendants of Canaan.—Gen. 10:6. They comprised many tribes Gen. 10:15-10. Among them also were the giant tribes, the Rephaim, Zuzim, Emin, Horim, Avim, and Anakim. Abram faced difficulties when he went into a strange land. Heb. 11:8-10.

3. The Lord in Canaan.—V. 7. A beautiful illustration of, "Go ye," "I will be with thee". God appeared to give the commission, (12:1); He appeared when it was fulfilled. V. 7.

4. The promise. V. 7.

a. This land.—The obstacles were not considered.

b. To thy seed.—The promise therefore to Abram.

c. To thy seed.—The promise of present and future possession, present and future generation, and blessing.

5. The faith.—V. 7. The fact of Abram's belief in, and acceptance of the promise is witnessed to by his altar and his worship to Jehovah.

6. Possessing the land.—Vs. 8, 9.

a. As a stranger. See Heb. 11. He dwelt in a tent, having no permanent place. He purchased no land.

b. As a pilgrim. He journeyed, going toward the south.

c. As a worshiper of Jehovah.—V. 8. He builded altars and called on the name of the Lord. In no wise was Abram affiliated with the idolatrous worship of the Canaanites. While he was in the land he was not "of" it.

d. Receiving the fulness of the promise. —V. 9. Toward the "south". See Ch. 13:1; also R. V. His journeying extended into the south part of the land of Canaan, Negeb, the southern tract of Judah. The entire length of the land had been traversed by Abram to whom God promised the land.

It is the believer's privilege to accept the fulness of all of God's promises. If we accept Christ we accept Him in all His ministrations and graces, the fulness of God manifested in Him.

II. In Egypt.—Vs. 10-20.

1. Saving his life.—A grevious famine compelled Abram to leave Canaan and go to the fertile valley of Egypt, for the periods of drought were exceptionally rare. He went to the place where he could get food.

2. Saving his wife—his treasure.—Vs. 12-20. Egypt would give him a living, but might rob him of that which is more precious.

a. His own way—deception.—To be her husband would endanger Abram's life, since her husband would certainly be put out of the way before Sarai could be taken by Pharaoh. To be only a brother would allow Sarai to be Pharaoh's wife and her brother to live.

b. God's judgment.—Vs. 17-19. Abram's wife was to Pharaoh what the ark was to the Philistines. God sent His afflictions to chasten Pharaoh and the cause of the affliction was revealed.

c. Saved for his inheritance.—Vs. 19, 20. Abram was sent out of Egypt in this mysterious way that he might return to his own land. Our inheritance is not only kept for us, but we are kept for our inheritance. I Pet. 1:4,5. Abram's journey to Egypt and his deliverance is remarkable in that it so clearly typifies the greater bondage of his family and their deliverance. It also stands as a beautiful figure of the experience of the bride of Christ, so fair and pure, who is courted by the lustful world; while Jesus is looked upon as a brother, an elder brother. But God will send His awful judgments upon the world because of this false love and will deliver the Lamb's wife to Him and together they will go to the place of their inheritance.

Suggestions for study. Facing difficulties. Seeing God through obeying God. God's sanctuaries. The fulness of Christ for believers. The trials of faith. Our treasures and the Lord's. The preciousness of the Church of Christ. The hatred of the world toward the Church.

NINETEENTH WEEK

The Separation of Abram and Lot. Gen. 13:1-18.

I. The Cause of It.—Vs. 1-7.

1. Abram's prosperity.

a. Prospered in Egypt. See Ch. 12: 16. also V. 1. The Lord prospered His servant in every way, and in every place. See Rom. 8:30.

b. Prospered in his return.—Vs. 1-4. If God prospered His servant in a land of an oppressor, how much more will He prosper him in his own land.

c. Prosperity of God acknowledged. —V. 4. At his former altar Abram called upon God, and remembered the gifts of Him who had promised.

2. The strife of the herdsmen.—Vs. 5-8.

a. Lot's prosperity.—V. 5. While they traveled together, they were not "one." There may have been unity in some things, but not in all things. Lot could not enter into that faith and fellowship and promise which was Abram's from the Lord. Though he might have enjoyed some of the blessings of it. Those who have only earthly prosperity have only the shadow of prosperity.

b. Jealousy and avarice.—Vs. 6,7. Their great herds and limited space caused strife. There would have been no strife without each coveting the room which the other occupied.

c. The presence of the adversaries.—V. 7. The natives of the land were an obstacle to the separation of the "brethren," Abram and Lot, who might otherwise have extended their feeding grounds.

II. The Manner of it.—Vs. 8-13.

1. In peace.—V. 8. This is not to be a case of triumph of the strong, no treachery of bargaining, but the peaceful separation of friends.

2. Unselfishly.—V. 9. On Abram's part there was willingness to sacrifice for the sake of peace. The land was of little consequence to him in view of the greater riches of God.

3. Lot's Choice.—Vs. 11-12. The best of the land was the highest prize in Lot's estimation. He pitched his tent toward Sodom.

4. Abram's Portion.—In the land of Canaan, that is, outside of the territory of the plain ruled over by the five kings of the valley of Jordan. He escaped the vices of the ancient cities.

III. The Blessing of it.—Vs. 14-18.

1. Fulfilling the Lord's command. See Gen. 12:1. While Abram had separated from his father's house and country, he had yet with him his nephew.

2. Jehovah's promise confirmed.—Vs. 14-16. It was not a new promise but a confirmation of the previous one under new conditions, that of Abram's more fully complying with God's plans.

3. His home and his altar.—Vs. 17, 18. All the land was his, north and south, east and west. He journeyed south to Hebron, and there met and worshiped the Lord. His greatest blessing was his being at home with the Lord.

Suggestions for Study.—Godliness is great gain. The temptations of riches. Remembering the Lord's mercies. What avarice will do. Giving up for the sake of peace. In narrowness of a selfish choice. The large possibilities for those who trust. The need of doing all things commanded. The altar and the home.

TWENTIETH WEEK

Abram and Melchizedek.—Gen. 14.

I. The Occasion.—Vs. 1-12.

1. The invading kings.—V. 1. The four kings of the east. The identity of the three has been quite fully established, and it is reasonable to presume that Tidal, the king of nations is not a myth.

2. The first invasion and conquest.—Vs. 2-4.

a. The five kings of the vale of Siddim, on the valley of the Dead Sea were together subdued by the invaders and formed into one province, tributary to Chedorlaomer. In this subjection they continued twelve years.

3. The second Invasion.—Vs. 4-12.

a. The cause.—V. 4. The rebellion of the five kings.

b. The expedition of conquest.—Vs. 5-7. Chedorlaomer with his three allies proceeded along the east of Jordan, conquering the giant tribes from the north to the south to the plains of Paran, south of the Dead Sea. Thence they turned to the west, conquering the country of the Kadesh, and thence northward to the tribes of the Amorites, bordering on the west of the Dead Sea. This conquest would thus take away all possible support for the rebel Kings of Siddim, and their subjection would be complete.

4. The second conflict.—Vs. 8-12. The forces of the five kings were completely routed and their cities plundered and captives taken away.

II. Abram's Victory.—Vs. 13-16.

1. His allies.—Vs. 13. The Amorites.

2. His resources.—V. 14. (R. V.). The extent of Abram's household may be gathered from the number of able men who were his servants.

3. His victory.—Vs. 15, 16. A long pursuit and a night attack, which resulted in a rout and destruction of the army of the eastern kings. Abram's one object was the rescue of it, but as a result he saved the spoils of the cities of the vale, and saved his own land, Canaan, from the hands of those from whom he had been "called out."

III. Melchizedek, Priest and King.—Vs. 17-24.

1. Welcoming the victor.—Vs. 17-19. All the kings came forth to give honor to their deliverer.

2. Blessing Abram.—Vs. 18, 19.

a. By the king of Salem. See Heb. 7. He was king of righteousness and of peace. (Peace follows and is founded upon righteousness.)

b. By the priest of the Most High God. His belief in the one true God is implied in the title which he attributes to His divinity. The bread and wine were no doubt used for refreshing the wearied conquerors. It was a part of the blessing.

(1) Refreshed by the servant of God.
(2) Invoked in behalf of Abram.
(3) Honored through Abram.

The threefold work of Christ, the Mediator, is beautifully represented by Melchizedek. He gives us life by body and blood; He intercedes for us; He glorifies God through us.

3. Acknowledged by Abram. "He gave him tithes." Abram's subsequent reply to the kings, fixes his acknowledgement of his success upon his faith in the Most High God. He gives tribute to God and acknowledges his stewardship in his submission to Him. Melchizedek is an important character in the life of Abram. While he is a mysterious character to us he may not have been such to Abram. Without descending from any priestly family, or establishing any priestly lineage, like Christ, he is a priest who stands alone, in a special calling from God. Through him Abram offers to God, and acknowledges the high order of the eternal priesthood of the One who would bless the whole world, but would come forth from His own seed.

Suggestions for Study. The ways of the world powers. Their representations of the powers of sin. The deliverer. Seeking the Lost. Abram a missionary. God's eternal priesthood. Kings and priests unto God. Paying tithes. Our stewardship.

TWENTY-FIRST WEEK

Confirming the Covenant.—Gen. 15.

I. The message from God.—V. 1. A suggestion by a certain writer is that Abram's conduct at the destruction of the Kings in trusting the Lord wholly, led to this revelation, "I am thy **shield** and **reward.**" He trusted not in kings of the earth, nor in their rewards.

II. Abram's Request.—Vs. 2, 3. Abram understood the promise of Chs. 12:2; 13:15, 16, requiring that an heir be given to him, but the securing of an heir was beyond his own power or resources. Many servants were born in his house but no sons.

III. Abram's Reward.—Vs. 4-7.

1. A son.—Not an heir adopted, a foreigner, but one of his own flesh and blood.

2. A great nation.—V. 5. "So shall thy seed be." There could be no doubt as to the verification of the promise, since the "reward" depended upon the "word of the Lord." (Vs. 1, 4.)

3. A righteous name.—V. 6. See Rom. 4:9-25. This was the crown of glory which God gave Abram, and which will never fade away. His land and his posterity may all pass away, but his righteousness will stand forever.

4. His inheritance.—V. 7. The Lord who took him from his lands in Ur would give to him lands in Canaan.

IV. God's Covenant Sign.—Vs. 8-21.

1. Purpose—to confirm. V. 8. See I Jno. 4:9-16; 5:13. By many infallible proofs God has confirmed us in our faith.

2. Manner of it.—Vs. 9-17.

a. With sacrifices.—V. 9. The covenant was for all nations of the world. The heifer three years old, the Jewish nation; the she goat, the Gentile nation; the ram, the Son of God; the turtle dove, the Heavenly messenger; the young pigeon, the Church. Earth and heaven are called to witness the promise made to Abram.

b. With blood.—V. 10. This ancient custom of confirming covenants, the assenting parties pledging themselves while standing in the midst of the slain animals, invoked upon themselves like judgments if the covenant was not kept. Death is pronounced upon us, we are slain but the Lamb of God is slain with and for us. God's covenant is sealed for us by the blood of Jesus. God covenants with us only on the grounds of our being condemned for sin, and Christ's dying for us.

c. A covenant to be guarded.—V. 11. The fowls of the air, the adversaries.

d. Conditions laid down by the Lord.—Vs. 13, 16. He is the author and finisher of our faith.

3. Covenant accepted by the Lord.—Vs. 17-21. The smoking furnace and the burning lamp. Both are indicative of the character of God. A lamp to enlighten and to comfort and guide. The light to lead the world unto Himself. A furnace that will devour His adversaries. God passed between the pieces with Abram and confirmed the covenant which He had made. Vs. 18-21.

Suggestions for Study. Visions. The word of the Lord. Inquiring of the Lord. What is faith? Conditions of righteousness. How our faith is confirmed. Contending for the faith. Faith and tribulation. The reward of faith.

DEVOTIONAL STUDY
JOHN

Chapter Seven

Chapter Name.—The Feast of Tabernacles.

Key Verses.—Thirty-seven and thirty-eight.

Best Verses.—Thirty-seven and thirty-eight.

I. JESUS IN GALILEE.—Vs. 1-9. Jesus had gone away from Judea because His ministry there had not been accepted. He Himself set the example for His followers. "If they persecute you in one city; flee to another." His desire was to reach as many as possible of those who were anxious to hear and ready to believe.

II. THE FEAST OF TABERNACLES.—V. 2. This was one of the three large annual assemblies of the Jewish people, commanded by the law. It continued for eight days.

1. His Brethren's Challenge.—V. 3-5. Perhaps one of the saddest features of the ministry of Jesus was that His own brethren did not believe on Him. We are reminded

of those sad words of Jesus, "Brother shall deliver up brother to death," etc.—Matt. 10:21. Truly, the Lord has felt all the pangs and experienced all the sorrows of our experiences in His service.

Jesus was challenged to openly manifest Himself, the very thing that He had been doing. His retirement was not for the purpose of concealing His work, nor because He was powerless to continue His miracles. There was yet a period of six months until the time of His crucifixion and those months were fully occupied.

2. His reply.—Vs. 6-9.

a. Not His own will.—V. 6. Jesus sought to do only the Father's will. Even His journeyings were subject to the will of His Father. His time of sojourn on earth was limited by the Father's will. Our time is also limited but not revealed to us. "Be ye also ready, for at such an hour as ye think not the Son of Man cometh." "Now is the day of salvation." Our time is "always ready."

b. The world not ready.—V. 7. The testimony of Jesus concerning the evils of the world warns it to get ready for His coming. To His unbelieving brethren He said, The world cannot hate you. See Jno. 15:17-21.

c. His coming.—V. 8. "Go ye." The Lord wants every one to be found engaged in His service. He Himself would be there, but His coming would be in secret. See V. 10. Jesus tarried for a season in Galilee. Even so He tarries for a season before His coming.

3. At the Feast.—Vs. 10-13.

a. Coming in Secret.—V. 10.

b. Sought for and not found by His enemies.—V. 10. See Jno. 11:55-57; 7:34.

4. His Public Testimony.—Vs. 14-36.

a. At the temple.—V. 14. It was His Father's house and there would He be found doing His Father's business,

b. Teaching.—Vs. 14, 15. He came to reveal the Father. It was necessary that He continue to "teach" that men might understand the will of God. See Acts 1:1. His wisdom was from above, and He needed not to be taught of men. See I Cor. 1, 2.

c. His doctrine.—Vs. 16-34. The simplicity and respectfulness of Jesus in referring to the doctrines which He taught as being from God is remarkable. It is not boastfully nor haughtily, nor selfishly—it can only be said, when He speaks, He refers to them confidently and honorably. So should we also refer to the doctrines which we have received of God. We have no "copy-right" on the Word. It is God's World.

(1) It is of God.—Vs. 16, 17. It is only by doing His will that we are able to prove whether or not it is of God. The difference between God's will and man's ways is too great not to be recognized by those who faithfully test it.

(2) It agrees with the Law of Moses.—Vs. 19-24. The work of Jesus perfectly agreed with the spirit and intent of the Law of Moses, which in its perfection they could not and did not keep, and even violated by desiring to kill Jesus. The healing of the impotent man (ch. 5:10) which was more than the equivalent of circumcision (which did not come directrectly through the Law but from the fathers) was the cause of the Jewish attempt to kill Jesus. Zeal is apt to overreach itself.

(3) It proves His divinity.—Vs. 25-31. His boldness; the uncertainty in the conduct of the rulers; their inability to apprehend Him; His undisputed claims of divinity, which in all His works were sufficiently attested, could not but convince men that His doctrines were of God.

(4) It brings about the opposition of the ungodly.—Vs. 32-36. Along with the convictions which were settling deeper and more firmly in the hearts of the multitude, that Jesus is the Son of God, the purpose and plottings of the Pharisees and chief priests were taking more open form. Men become bolder in sin, as well as in works of unrighteousness as they continue longer in their respective courses. One thing is certain, those who oppose Christ have this fact to face, that their efforts are all fruitless. See Vs. 34-35.

5. The last day of the feast.—Vs. 37-53. The last day, the eighth, (Lev. 23:36) was the great day of the feast of tabernacles. For seven days the people dwelt in booths, but were not required to do so on the eighth day (Lev. 23:42). A beautiful significance rests in this eighth day, since the seven days may represent the tabernacle period of life; the completed week of the earth and earthly things, while the eighth day, which stands alone, the beginning of another age, an endless one, represents the eternal age of glory and joy in the new world which needs no tabernacles, for we shall dwell in houses not made with hands. It is that day which especially belongs to Christ. No wonder that Jesus had a message for the people on that "Great day of the Feast."

a. Jesus declared Himself to be—

(1) The means of attaining eternal glory.

(2) The Giver of soul satisfaction.

(3) The Author and means of abounding spiritual life.

b. The multitude divided.—Vs. 40-44. We have now the fulfillment of all the scriptures pertaining to Christ in His mission of salvation, and see the errors of those whose enlightenment was not sufficient for a perfect judgment. "Blessed" are those who have not seen, yet believe.

c. The Authorities divided.—Vs. 45-53.

(1) Officers confoundel.—Vs. 45-46.

(2) Pharisees frustrated and confused.—Vs. 47-53.

(3) Nicodemus befriends Jesus.—Vs. 50-51.

(4) Nicodemus ridiculed.—V. 53.

These were trying times for Jesus and all of His friends. Events were fast hastening to the final acts of those who caused Christ to suffer, and of those who were to choose to suffer with Him. We have no greater comfort than this, that with Christ we suffer for the right and inherit eternal life. He is the Son of God. Our Savior.

Chapter Eight

Chapter Name.—Three Fathers Chapter.
Key Verse.—Forty-two.
Best Verse.—Eleven.

I. THE ADULTEROUS WOMAN.—Vs. 1-11.

1. The place.—Vs. 1, 2. This incident follows closely that of the last chapter. Jesus' work was not yet done when the feast was concluded. We too often cease our labors for the Lord when the special services for the lost are concluded. Many people were yet present in Jerusalem. See V. 2.

2. Circumstances.—Vs. 3-6. There was no doubt about the guilt. The gravity of the sin was indicated by the law. There was no escape from the justice of the law. "The wages of sin is death."

3. The craftiness of the scribes and Pharisees.—Vs. 3-6. On the previous day Jesus had used the law as a proof for His righteous act in healing the impotent man. How would He interpret the law in a case where a woman should be stoned to death? They tried Him that they might find Him guilty of speaking against the law.

4. The Wisdom of Jesus.—Vs. 6-8.

a. His silence.—Jesus did not once refer to the law. He never had anything to say against it. He came to fulfill it, and did so.

b. His writing.—The hand-writing of God on the tables of stone is lost to us. It was law, and brought death. The hand-writing of Jesus, the hand of grace, is also lost to us. But the writing upon the fleshly tables of our hearts is ever present. Were ever words coveted and worth preserving they were those of Jesus written on the ground. But we have all the words we need for a complete salvation, if we but use them.

c. His words.—V. 7. Instead of pronouncing the judgment repeatedly asked for, or giving His interpretation of the law concerning the woman, Jesus so ordered His reply that the accusers of the woman became their own accusers, and condemned themselves by the same law with which they tried to condemn the woman.

d. The effect of His wisdom.—Vs. 9-11. For the men it meant condemnation. None threw the first stone; none remained to accuse the woman. For the woman it meant liberty, for none remained to witness against her. For Jesus it meant an opportunity to manifest that virtue of saving grace and grant forgiveness. **Jesus has no grace for sin, but He has abundant grace for sinners.**

II. Jesus and His Father.—Vs. 12-32.

1. Witness for the Father.—V. 12 As the light of the world.

2. Witness of the Father.—Vs. 13-20. The Pharisees could not bear witness for they knew not Jesus, nor could they know Him with their perversity and prejudice, V. 14. According to the law (V. 13) Jesus' words and works could stand, having for

His witness the wisdom and power of God, which none could withstand.

3. **Jesus from His Father.**—Vs. 21-32.

a. Having power to forgive sins.—Vs. 21-24. Not to believe in Him would be a sin against God. His leaving men in unbelief would leave them under condemnation, sin and death. See Jno. 3:18. Also Jno. 7:34.

b. Having a message from God.—Vs. 25-32. The unbelief in men must have some rebuke. The people would not believe His word, neither His works. Jesus would make His crucifixion the climax or crowning truth of His divinity, that He came from God. The resurrection of Himself must convince all. Those who would believe nothing until then, should even be free.

III. THE JEWS AND FATHER ABRAHAM.—Vs. 33-43.

1. **Abraham and his children.**—Vs. 33-36. The free-born of Abraham were his heirs. Hagar's children were servants. Israel was not a race of bond-servants, they were all free-born.

2. **Servants.**—V. 34. Even Abraham's sons are servants when they yield to servitude of sin.

3. **Power of Sonship.**—Vs. 35, 36. The Son is an heir and has authority. The Jews were frequently taken captive and could not abide in the house of their father. Jesus comes as a son of Abraham, a Son of God, to abide, and has authority in the house to bind or loose.

4. **Characteristics of Sonship.**—Vs. 37-43. In this passage Jesus clearly indicates to the Jews that they are not of the nature of Abraham, although they are his descendants. See V. 56. He also claims in this statement one of the greatest of divine attributes, the eternity of His being. He was in the days of Abraham. If the Jews claimed sonship to God, they must prove it by recognizing Jesus as their friend and brother. In this, as well as in the sonship of Abraham, they signally failed, with the result that they proved to be of Satan.

IV. THE CHILDREN OF THEIR FATHER, THE DEVIL.—Vs. 44-59.

1. **By lusts and deeds.**—V. 44.

2. **By murderous intents and practices.**—V. 44.

3. **By falsehoods and deceptions.**—V. 44.

4. **By not accepting truth.**—Vs. 45-47.

5. **By darkened understanding.**—Vs. 48-53. It is remarkable that the scribes and Pharisees should not understand the very nature and intent of God's word, that it was intended to save those who believe, and that the ancients were not dead but living.

6. **By violence and bitter prejudices.**—Vs. 54-59. In every claim which these crafty opponents of Jesus made for themselves, Jesus by His wisdom made them prove their insufficiency and their emptyness. They sinned, they lied, they lusted, they deceived, they murdered. Such could only be the children of Satan. Jesus proved Himself to be Abraham's son anl God's son. We need not prove ourselves to be sinners, we are such because of sin. It is our privilege to be forgiven and become by right and by nature, the sons and daughters of our Father in heaven.

THE CRITIC ON ISAIAH

III

By J. E. Hartzler.

(A Correction.—We wish to call attention to an error we made in editing Mr. Hartzler's first article in the April issue. In the third column near the top of page 112, the line "It is only what I think about it" should be interchanged with the line preceding it, so it will read, "In short to confess, 'It is only what I think about it.'" We sincerely hope that any wrong impression that may have been made by the error will be rectified by this explanation.

The preceding article was really the first two of a series of four articles combined into one. The last two of the series follow.—Ed.)

Possibly no book of the Bible has suffered more maltreatment at the hand of the critic than the book of Isaiah. One is made to think that all the imps of hades are turned loose against this masterpiece of holy and prophetic scripture. In this chapter I shall have little to offer as apology. The book needs no defense. It has long been established and we need not fear, for it will remain so. I shall only present a hasty review of the critics method and points of attack with a few brief replies.

Geo. A Smith critically dissects the book into the following sections:

I. Chapter 1-12 by Isaiah between 740-701 B. C.

II. Chapters 13-14, 24-27, 21-1:10, 34-35, 40-55, 36-39, 15-16:12, were written in exile (586-536 B. C.) by a second Isaiah.

III. Chapters 11:10-16, 12, 24-27 (?) 56:9-62, 63:7-64, 65-66 were written post-exile, (after 536 B. C.) by a third Isaiah.

Now, to observe the critical theories more minutely. For example, chapters 2-4 are denied by many critics as Isaianic; for (1) It contains too pronounced "universalism," for universal peace was foreign to Isaiah. But we may answer the critic on his own ground. In 8:9-10, 14:24-27, 17:12-14, which are admittedly Isaianic by the same men, also contain the "universal" idea. If it is Isaianic in one case it may well be in another. (2) The "law," (2:3) is the "Torah," given in the sanctuary, thus, says the critic, it is priestly, given after 444 B. C. and not Isaianic. But such a criticism has no logical background. The temple was Jehovah's dwelling place, He furnished the law and nothing is said of the means. (3) The intense longing for peace (2:4) is not Isaianic but is post-exilic, for Jehovah was a God of war. But we may ask, did post-exile Jews only long for peace? Is God always a God of war? To so conclude would be most absurd. People have always and in all ages longed for peace and rest.

Section 4:2-6 is denied as Isaianic and put into post-exile period on the grounds: (1) That the word "remnant" is a growth after the time of Ezekiel. But we may answer, the word "remnant" is Isaianic and is found in (6:13) which is admitted by most critics to be from Isaiah. (2) The "cloud" and "fire" betray the mind of the Hexiteuch, hence not written by Isaiah but by another after 444 B. C. But what sense or reason, we may ask, is there in supposing that all law must be postexile? Have we not a reasonable right to affirm that Isaiah knew of the "cloud" and the "fire" in the Pentateuch. And we may further ask, must similar expressions be relegated to the same ages? Such a conclusion would be worse than foolishness. (3) That Isaiah only once mentions "Assemblies" (1:13) and then with misapprobation; and that to delight in assemblies is post-exilic. But, we may ask, what reason is there for binding a man to one and only one attitude toward an institution? To say that speaking with misapprobation forever forbids one of speaking approvingly, is nothing less than folly. (4) That there are three words not Isaianic; "canopy," "create" and "covert." The first occurs only in Joel 2:16 (Heb.) hence late; the second occurs in Amos 4:13 hence late; and the third also late. But this argument poves nothing. The word "create" (bara) is used in Gen. 1:1. From the critic's argument we may logically conclude that God created the heavens and the earth in post-exile period, 444 B. C.

Sections 9:1-7 and 11:1-9 are also disputed. While these are clearly messianic, yet critics Hackmann, Cheyne and others say they are void of any messianic element and that Isaiah knew nothing about a Messiah. They tell us that Isaiah was too much absorbed in "ethical righteousness" to be interested in the Messiah.

Other critics tell us that the child (9:1-7) was a human, earthly king. A few moments ago 2:2-4 was ruled out because of "universalism," now 11:1-9 is ruled out because of the lack of it. "O, consistancy (critic), thou art a jewel," in the crown of "Your Honor" from hades! Just now I have something more to say but space forbids.

Section 13-14:23 is cut out and assigned to the unknown by many critics. Skinner, rejecting this section says, (1) That Babylon in Isaiah's time was not a world power. (2) That Babylon had long ago held Israel in exile. (3) That Isaiah's scheme of history was the overthrow of Assyria followed by the Messianic age. (4) That the style and language is not Isaianic, therefore Isaiah had nothing whatever to do with the authorship.

But we may answer Skinner on four lines of argument: (1) The prima facia, i. e. two thousand years of unbroken tradition gives this section to Isaiah. (2) The linguistic evidences are four-fold in favor of Isaiah: (a) The vocabulary, (b) grammatical style, (c) phraseological affinities, (d) historical repetition. (3) Both conservative and critical men have given this section to Isaiah. (4) Some positive evidence: (a) Tiglath-Pileser III lives in the district of the Medes, and calls himself

king of Babylon. (b) Sargon (722-705) has subdued towns of Medes. (c) Chaldeans and Medes are mentioned about 700 B. C.

In the light of this situation Isaiah had a world of opportunity to know all about and also to write 13-14:23. Ch. 13 portrays a complete destruction—"non est" of Babylon and it is evident that no late writer could portray the situation as could Isaiah.

Attempts have been made to ascribe Isa. 13 to Ezek. But one comparison will overthrow such a theory. In Isa. 13:16 and 14: 21 children are "dashed in pieces" for sins of others. But in Ezek. 18:2-4 every soul is responsible for its own sin. The only wise conclusion is to leave Isa. 13-14 to Isaiah for his time and circumstances only satisfy the conditions.

Section 24-27 says the critic, was written by different hands and as late as 135-107 B. C. Because: (1) Of its apacalyptic character. (2) Of advanced forms of immortality (25:8). (3) Of the doctrines of the resurrection (26:19). (4) Of possible belief in tutelary geneil of the nations (27:21). Skinner says these conditions can be explained only on a late date, thus denying Isaianic authorship. Driver adds, that, (1) it lacks suitable occasion for Isaiah's age. (2) The literary treatment is not Isaiah's. (3) It has a different vein of thought than Isaiah.

But there is a world of evidence against these critics. (1) Idolatry in Judah; (2) mention of Assyria and Egypt; (3) absence of name of Babylon; (4) the style; (5) mention of Moab, are all against the critical theory and sufficiently so to establish the early origin of the section. The events are identical with Isaiah's day and no man could record them better than he.

(1) Living in contact with the heathen (26:9-10); (2) request to withdraw to silent chambers (26:19-20); (3) prayer and promise for deliverance from oppressors; (4) hope for reestablishment of Zion and repopulation of the Holy Land, is all evidence of early date, perhaps in exile, not after, and sufficiently so that Isaiah may well be the author.

The last section 40-66 is also taken from Isaiah and given to a late author on the following grounds: I. Jerusalem is ruined and deserted—44:26, 58:12, 63:18, etc. II. Literary style is different, e. g. "Choose," "break out into singing," "isles," and "create" are not Isaianic. III. Theological ideas advanced are not Isaiah's. e. g., (1) Isaiah deals with "Majesty" of God, but author of 40-66 deals with the "Infinitude" of God. (2) Israel's mission to the nations was born in exile. IV. No special title given to 40-66. Well, if it had a title the critic would cut it out. But we may offer a world of evidence for the Isaianic authorship and unity of this section.

I. There is more argument for unity than lack of it. There is more evidence for, than against Isaiah. The critical theory is only one of opinion and dogmatic conclusions, without sufficient background.

II. Many Jewish and Christian authors have for centuries held the unity and Isaianic authorship of 40-66.

III. A cycle of ideas which prove unity and Isaianic authorship.

1. "Remnant"—1:9, 10:21-22, 16:14, 28:5, 37:31, 46:3, 65:8-9, and others.

2. "Highway"—11:16, 34:8, 40:3, 43:19, 35:8, 62:10.

3. "Woman in travail"—13:8, 21:3, 42:14, 54:1, 66:7.

4. Position occupied by Zion—2:3, 4:5, 18:7, 24:23, 28:16, 34:8, 46:13, 51:3-11, 52:1, 57:13, 59:20, 60:14, 62:1-11, 66:8.

5. "Holy One of Israel"—1:4, 10:20, 17:7, 29:19, 41:14, 16, 20, 45:11, 54:5, 60:9-14, and others at least twenty-five times through the book. If this cycle of ideas found from 1-66 mean anything at all they mean the unity and singularity of authorship.

IV. The literary style is a strong evidence.

1. "For the mouth of Jehovah hath spoken it"—1:20, 40:5, 58:14 and found no where else in the O. T.

2. "Mighty One of Israel.—1:24, 49:26, 60-16 and found no where else in the O. T.

3. "Streams of Water"—30:25, 44:4 and nowhere else in O. T.

4. Implications and reduplications—2:7-8, 6:3, 8:9, 24:16, 19, 40:1, 48:15, 51:12, 57:19, 62:10, and others which are peculiar to Isaiah.

V. Historical references. Critics say that Jerusalem was in ruin (64:11) hence Post-exile. But we answer,

1. In chapters 1-39 Jerusalem is also spoken of as in ruin. See 1:7-9, 3:8, 5:13, 24:19, 25:2 and others.

2. The sacrifice of the temple is still continued, hence pre-exile—43:22-24, 66:1-3, 66:20, 57:5-7, 61:8, 65:3, 7.

3. The exile is still described as future—43:28, 57:1, 59:19, 43:5-6, 56-57:9, 49:12.

4. The prophet addresses idolatry—40:18-20, 42:8, 17, 45:16-20, 57:3, 5, 7 and others.

VI. Use of prediction is a strong evidence for the unity of Isaiah. Minute prediction is characteristic of Isaiah (7:8, 16: 14). He lived in an age of prophesy (Amos 3:7, 9). Isaiah is in perfect harmony with the test of a prophet (Deut. 18:22). He predicts definitely concerning Cyrus (14:3-4) and though apparently (41:22-26) not taking his stand in the midst of events already happened, yet Cyrus is always spoken of in the preterate, not because he has already begun his work, but to show that he would.

Thus we might proceed with an unlimited amount of evidence in favor of the orthodox view. But sufficient has been given so we pass to the last study of this series.

(Note.—In the above study the American Revised Version of the Bible is used; also the Hebrew text.)

THE PENTATEUCH AND ISAIAH ON THE CRITIC

IV

We must remember that the discovery of new truth never injures nor conflicts with truth long known, let the discoverer be who he may. Neither are we justified in putting on the hoodwink when truth and facts are revealed which conflict with traditional views. We must hold and accept the truth regardless of tradition. (Matt. 15:3). God has presented us with the tools for the discovery of truth and He expects us to use them. All truth is not discovered by one or a hundred generations. It is our duty to continue the quest as a human creation, until we have accomplished God's command (Gen. 1:28).

But there is a vast difference in honest search for truth and so-called "Higher Criticism." The man of God, in his quest for truth, is he who looks the situation square in the face, regardless of tradition, prejudice, partiality, or selfish interests, and determines by His grace to know the truth and nothing but the truth. Such a man always has a place in the workshop of God. But the "critic" is he who, out of intellectual jealousy forms a theory then strains every nerve of his being, strains and often breaks, every principle of honesty and justice in order to support his theory. He has no more regard for the religious value of scripture than a cyclone has for the verdant forest foliage. He is as destructive as a wild stag in a milliner shop. He is not a sincere seeker after the truth.

Then too, it should be remembered that "Higher Criticism" is not a clash between faith and science. "Criticism" is neither faith nor science. It is a clash between faith anl scholasticism; between religious experience and speculative theories. It is a contest between historical, literary, grammatical, mathematical, and exegetical enigmas and that faith and trust which looks God in the face, listens to His voice and says, "I believe."

It was with Satan in Eden that this evil began. "Hath God said," is still the question asked. There are critics today who, if they found the pillars which support the heavens, would knock them out, if they were able, just to see the splash.

Then we should also remember that Wellhausen of Germany, one of the leading critics on the Bible, does not profess to be a Christian, but a scientic scholar. Cheyne, another leading critic, is not a Christian believer; he is a Unitarian, denying the preexistence, divinity and mediatorship of Christ. The strange thing is that Christian church men will give ear to such characters while Satan, like a wolf in a sheep fold, is busily engaged in scattering the flock.

The errors of criticism are numerous and evident. Not only the Pentateuch and Isaiah, but practically the whole Bible is against them. In the first place, the critic gives no place to the Spirit of God in his search for truth. They may cut the book of Isaiah into atoms and then glory in their surgical operation, but not one of them dare rise up with Jesus and quote Isaiah, "The Spirit of the Lord Jehovah is upon me; because he hath anointed me to preach good tidings unto the meek....." There is not one of them who can look about and see the distress which sin has wrought on men, and beholding the tremendous need, can say with Isaiah, "Here, Lord, am I, Send me." The triple vision of Isa. 6 has never entered their experience.

Secondly.—Criticism is a matter of brain and not heart. God puts no discount on the student nor on the one who will make the sacrifice to be one. But criticism is in error in giving place to the brain only. By the heart, I mean that religious experience which is not so much the result of brain power but a direct gift of God. We dare not raise our voice against intelligence and scholarship. It is the mistake of any man's life to do so. God uses men only to the extent of consecrated intellect. But we are safe in the statement that the scholastic and intellectual battle in criticism is not a work of, nor under the leadership of the Holy Spirit (II Tim. 2:14-17). As with the politician, so with the critic; it is only a matter of downing an opponent who has become more popular. The sooner he can knock his props out and raise his own theoretical and hypothetical castle above him the sooner and the louder he will glory.

Thirdly.—Criticism is not scientific. Science and the Bible never conflict. God is the author of both and He does not contradict Himself. It is the ignorance of man that conflicts with the Bible as well as with science. Criticism is unscientific in that it applies the principles of geology or stratification to the Old Testament on the same grounds as in the material universe. It does not take much brain to see the utter folly of such an attempt. To judge things spiritual on material principles, or things ancient and religious by present day standards, is most unfair and erroneous. Scripture must be interpreted by the standards and circumstances in which it was written and not on present day standards and conditions.

Criticism again is unscientific in that it urges an hypothesis without data. It accepts facts when in support of the critical theory and denies them when against the theory. In regard to the Pentateuch the critic says that Moses did not write. For the truth of this statement observe Ex. 34:27; 24:4; Num. 33:2; Deut. 31: 9, 22, and you find that once Moses was commanded to write and four times he did write. Then observe Deut. 27:3, and remember that Israel was commanded to write. Then turn to John 1:23 and see what Christ has to say in regard to Isaiah. (See also Isa. 40:3.) But all this the critic denies.

Then, too, criticism is unscientific in that it has no verification for its theory. It fails to prove anything. Let fifty apothecaries take the same compound into their laboratories for analysis and submit their results, and if they understand their business they will agree upon the composition of the compound, and have data to illustrate and prove their conclusions. Unless the scientist can verify his work it is a failure, and thoughtful men will not accept it. But the critic goes on without verification of his propositions and expects men to accept them just the same. But not all men are so silly as to accept them. The critic builds on conjecture and gets nowhere. He lacks the wisdom of a squirrel. If the nuts go rolling out at the bottom of the tree the squirrel stops putting them in above. But the critic goes right ahead but gets nowhere. He cries and goes hungry simply because there is a hole in the doughnut. "Like the dog which always took the back track, while chasing a deer, a wolf track crosssed the deer track, and after the wolf went the dog; a rabbit track crossed the wolf track and it pursued the rabbit and finally a mouse track led the dog away from the rabbit and at length he was found barking at a mouse hole."—Mullins.

But we might continue and point out a multiplicity of errors of criticism. But I feel that I have fully complied with God's standard in dealing with such questions; "Answer not a fool according to his folly, lest thou also be like unto him. Answer a fool according to his folly, lest he be wise in his own conceit" (Prov. 26:4, 5).

And then we may not be wrong in believing that "Higher criticism" has reached its zenith, at least for the present generation. It has fallen swift as Lucifer again and again. It has utterly failed in its war against heaven. The Word of God still stands more firm than Gibraltar. Criticism has seen its Waterloo. The Word of God speaks to us just the same and even clearer than before. Our next enemy coming over the horizon, no doubt, is the "Science of Religion," of which we have not time to speak now. What the outcome of this skeptical and abusive age will be is yet a question. To be surprised at these conditions only gives evidence that we do not know our Bible (II Tim. 4:3,4; II Pet. 3: 3,4). To fear these conditions only reveals our lack of confidence in Gol (Isa. 40:6; Matt. 16:18; Rev. 1:18).

Criticism has undermined the faith of many. More than one church has sunk beneath the surface and remains only a pit of ruin through some minister who fell a victim to this error. On the other hand it has strengthened the faith of many. It has only been water on our wheel giving greater power for grinding than before, for we see more clearly than ever the utter folly of human knowledge and human attempts without God. It has driven us to a more careful study of the Word. It has caused us to think more; something which too few people are doing. Study and thinking overthrows no man. It is carelessness and indolence that leaves the switch open and sidetracks and wrecks the train. It is the lack of knowledge that ruins us (Isa. 5:13) and leads us away to Babylon. Those who study should not think of diving into the library or any book without asking God's direction, anymore than we would were we thrown into a den of lions. The things we read and listen to are more important than the things we eat.

In conclusion then may we study more carefully the Word of God for in the knowledge of it lies our only hope and safety. May we know that, "It is written," before we speak or act. If we have allowed prejudice, traditional shrubbery and climbing vines to grow about and over the castle of the king—the Divine Word, and conceal its beauty of divine art, purity and grace, let us at once set to work and rid ourselves of such obstructions so that we may see the king in his beauty; see his palace in the original handiwork of God. Let us cease riding the "Maid of the Mist" of pleasure, speculation, doubt and inactivity and come out in the clear sunshine where we can see the rainbow of assurance and peace across the turbulent Niagara. Let us not rest until we have found both Him and His.

Chicago, Ill.

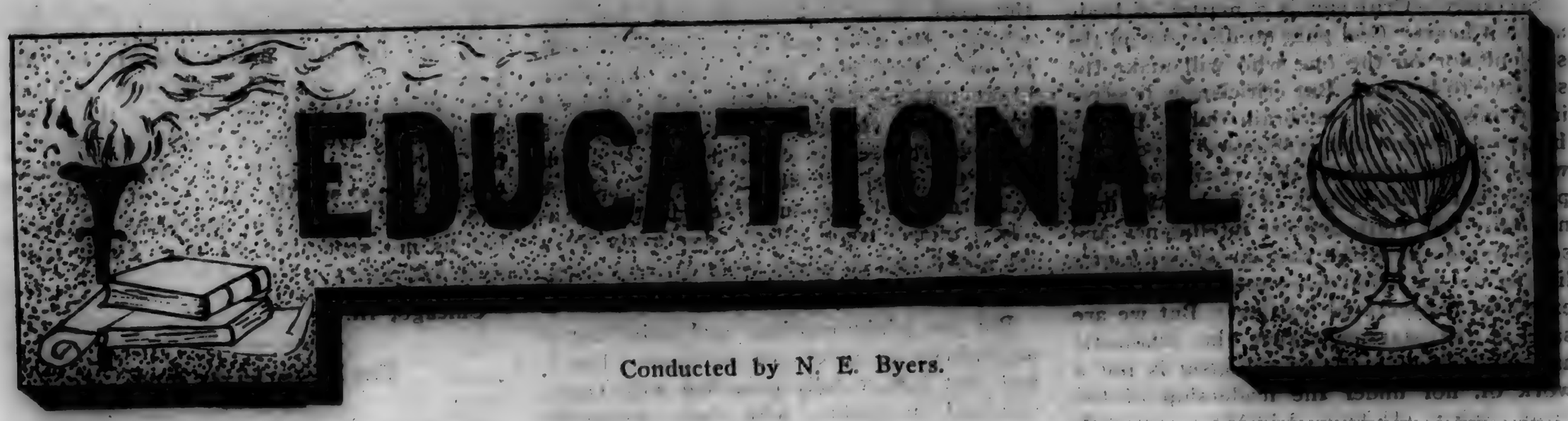
The Power of the Book

Mr. Reichart, a missionary of the Jews in Cairo, undertook, as many missionaries do when needed, to be the depositary of the Bible Society there. In his depot one day he had a visit from a small party of Arabian Jews, who came from one of the remote unknown central oasis districts of Arabia. There they had heard somehow of the shop in Cairo where the Holy Law was to be bought, and they came for Hebrew Old Testaments. Mr. Reichart very gladly supplied them, and before he fastened down the box, with earnest prayer and without a word to man, he put a Hebrew New Testament in, hidden with the Old. They went away, like Joseph's brethren, and then in a year or two there came the same or like men back again, and they brought a letter from their rabbi to the Christian priest at Cairo. What was it to say? It was to say how highly they valued the beautiful copies of the Law, the Prophets and the Psalms, but also to say that to their surprise they had found along with them another book in the holy tongue, and that they had never heard of its existence, and that the person of whom it spoke had never crossed their knowledge before, and that as they read of Him in the holy words of their own Scriptures with one mind they had come to the conclusion that He was Israel's Messiah. "From that day," said the rabbi of that Arabian solitude, "our prayers to the God of Israel shall go up evermore in the name of Messiah Jesus." So the Book goes where man cannot, and the Lord goes with the Book.—Institute Tie.

The New York City Mission and Tract Society, working exclusively among the tenement-house population of the metropolis, is doing valuable and extensive service. The mission has two English churches, two German and two Italian, and employs about seventy missionaries, including trained nurses. Institutional though its work is, the emphasis is always upon the religious side.

We may keep our life if we will, carefully preserving it from waste; but we shall have no reward, no honor from it, at the last. But if we empty it out in loving service we shall make it a lasting blessing to the world, and we shall be remembered forever.—Sel.

Let us receive and remember this lesson: It is how we live, not where; it is not the place we fill, but the manner in which we fill it that brings reward.—L. F. R.



Conducted by N. E. Byers.

EDUCATION BY OBSERVATION

The normal child is curious to see all he can and understand all he sees. If we would not allow this instinct to die out because of disuse we would find opportunities everywhere for self-instruction and growth in richness of life. We overlook many things about us that others find interesting for many years of study. Woods and streams, hills and plains, are full of plants and animals each of which has a story to tell. The starry heavens willingly give an account of themselves. Men are everywhere making and building, organizing and conducting, things and institutions that are worth knowing about. We have no excuse for not being familiar with all the sights in our own community.

If we can travel, our opportunities are of course multiplied, but he who has not seen and understood his home environment will have very little preparation for seeing and appreciating new things in other places. However, every person should, if possible, travel for the purpose of enlarging his acquaintance with men and their customs, occupations, institutions, etc., and seeing more of this beautiful and interesting world in which we live. Our interest should be larger than the petty problems of our own little community and we should be able to participate in an intelligent manner in the larger interests of mankind.

We expect to have a number of articles by those who have traveled far and near and we hope that these will inspire us to really desire to see and know more about the countries and peoples all around this globe on which we live. As you read questions may arise. If so send them to us and we will have them answered for you and others who are interested.

A POEM FROM BROWNING

By S. F. Gingerich.

Such a starved bank of moss
  Till, that May-morn,
Blue ran the flash across:
  Violets were born!

Sky—what a scowl of cloud
  Till, near and far,
Ray on ray split the shroud:
  Splendid, a star!

World—how it walled about
  Life with disgrace
Till God's own smile came out:
  That was thy face.

Those who are not familiar with the poetry of Robert Browning, but who have been told that his poetry is very difficult and abstruse, will perhaps be surprised that such a simple little poem as the above should be from his hand; but so it is. Yet the poem is not as simple as it appears at first reading. Like all poems of the first class, it requires more than one reading, and a vigorous exercise of the reader's imagination to extract all its substance.

The exercise of the imagination!—This is one of the first requirements in reading poetry, for poetry itself is produced by the power of this faculty in the poet, and it appeals to the power of this same faculty in us. The imagination is one of the highest and finest faculties in our natures. Although it can easily be abused and misused it is a God-given faculty, and needs to be trained and cultivated. It is one of the highest virtues of good poetry to cultivate and train our imaginations. Let us see how these remarks apply to the poem before us.

Evidently the poem says something about a bank of moss and violets, the sky and a star, and the world and a face. But these things, grouped together thus, and taken apart from the poem, have no meaning for us. We must reconstruct them in our imaginations and recreate the situation and pictures the poet gives us. Let us imagine that on an early spring morning we are out of doors, the snow has just melted from the hills, the earth looks rugged and barren, everything is cold and dead, nothing but a starved bank of moss confronts us; but suddenly there flashes upon our eyes a group of early violets, and we instinctively exclaim: here indeed is life, things are not as dead as they seemed. And if violets can spring from such an unpromising soil, what further and richer growths may we not expect? In fact, the poet means the starved bank of moss to symbolize deadness and the violets to symbolize life. A transformation from death into life is going on in the outer world. The violets, like lilies, neither toil nor spin, and they are robed in glory. And as in the Sermon on the Mount we are to "consider the lilies, how they grow," here we are to consider the violets, how they symbolize life.

But this is not the whole picture. Let us turn our eyes away from the violets and look upwards. What a dark sky above us, what scowling clouds ready to vent their fury upon us!—but wait, see behind the breaking clouds is a firm, permanent, ever-shining orb—a star. Clouds come and go, and bring shine and shadow; they are constantly changing. But the star holds its regular course forever, it is a symbol of law and order, of permanency and constancy.

What, then, in these two first stanzas does the poet teach by means of violets and a star? These objects teach us that there is both life and order, activity and constancy, in the universe in which we live; they suggest that behind the things which we see there is a Being who sustains the world and controls it, who gives life and order to it; they impress our imagination with the fact that the very law which makes violets grow and lilies bloom is, as another poet says, the law that

"Preserves the earth a sphere,
And guides the planets in their course."

Still, the thought in the first two stanzas is merely introductory to the main idea of the poem, for the main idea is expressed in the third stanza. What though violets suggest life, and stars suggest permanence and order, what though external nature were ever so luxuriant in life and ever so orderly the world would still be cold and barren if there were nothing more in it, the life of the world would still be walled about with disgrace. But there is something in the world more precious than violets and stars, and that is human faces and human things. Browning, in this poem, has imagined a friend with him to whom the last two words in the poem (thy face) refer. It is the love of human beings that reveals the smile of God. When we look into a face we love, or when we learn to value the face of one who loves us—this reveals to us the love of God. Says Thomas Carlyle: "Through every star, through every blade of grass, and most through every living soul, the glory of a present God now beams." Likewise, according to the poem, in every violet, in every star, but most in human face we can discern the smile of God. After all, the human face is the most wonderful thing God has created, and human friendship that is noble and self-sacrificing reveals God the most. It seems to have been necessary for God Himself to take on human form before men could realize what His love was like. If we could imagine a person who had never seen a human face, who had never known the love of a friend, who had never learned of the self-sacrifice of the

"friend that sticketh closer than a brother," we would agree that such a person could not picture to himself the love of God, could not realize what it means in its fulness. Violets can reveal the life of God in the outer world, stars can symbolize the laws of nature and of nature's God, but it requires a human face to disclose the smile and love of God. This is the most important truth in this poem. How beautifully and powerfully the poet has expressed it!

Although Browning has here spoken of the human face alone, in another poem he has spoken somewhat similarly of the face of Christ. That Face, which symbolizes the love of Christ, seemed to impress itself indelibly upon his heart and conscience. In words worthy to close this discussion and worthy to be pondered over he speaks of

"That one Face, far from vanish, rather grows,
Or decomposes but to recompose,
Become my universe that feels and knows!"

Ann Arbor, Mich.

HABIT AND ITS ETHICAL IMPLICATIONS

By E. J. Rutt

Modern psychology has demonstrated that the spiritual principle, "Whatsoever a man soweth that shall he also reap," is equally true as a scientific statement concerning the law of habit. This rather dogmatic assertion will likely assume a definite meaning when once an adequate notion of the nature and scope of habit is gained.

Just what is a habit? A habit is simply the tendency of an act, when once performed to reproduce itself, the more often the act is repeated the stronger becomes this tendency. But the real core of habit can be best understood by examining its mental counterpart. When a child for the first time consciously buttons its own coat, what takes place in the nervous tissue of the brain? A new pathway is plowed through its very delicate cells. The next morning the child is again confronted with the same situation. Will it take as much mental effort to button the coat this time as it did the previous day? According to the law of habit the contact of the finger with the cloth sets off approximately the former current which passes over the new pathway. Naturally not as much control must be exercised. It is easier to button the coat the second time than it was the first time. The third time the act becomes still easier. The more often the act is repeated the stronger becomes this tendency to do itself, and the deeper and firmer becomes this groove or pathway in the nervous system. Finally the thing does itself. The child sees the coat, puts it on and buttons it, without exerting apparently the least concern as to how the process is manipulated. A habit is formed and the mind turns itself to other fields for conquest. But notice, every act deposited a certain increment toward fixing the perfected habit.

There seems to be a rather wide-spread notion afloat that habits are relatively few in ones physical and mental organization. But when we stop to consider how habits are actually formed, this common notion proves to be highly erroneous. From the instance of habit building cited above it is readily seen that every single act is recorded in the nervous system in form of pathways made in the cortex of the brain. No act entirely disappears as is so often thought. The mind and brain register every performance just as accurately as does the thermometer the slightest changes of the temperature. Let an act be repeated once and you already have the foundation for a habit.

To convince ourselves that habits are rather the common than the uncommon thing we need only to examine our ordinary daily actions. I dress myself each morning just as I have been accustomed to doing in the past. Think of the time that would be required, should I be obliged to consciously direct the movements of finger, hand, arm and body needed in putting on each garment. I hold my knife, fork and spoon, while eating, in the same characteristic manner. I use either my knife or fork in placing the food in my mouth in accordance with my habit in this matter. I never turn the door-knob to the right when once through experience I have become accustomed to turning it to the left. The carpenter handles his hammer, saw and plane in accordance with habits which have been deposited in the nervous system. Such effective habits will readily earn for him two, three or even five dollars per day. What is walking but a habit? In short the entire round of our physical movements can be almost entirely accounted for by this principle of habit.

Probably most of us would be willing to concede the prevalence of such physical habits but, would not grant their prevalence in the realm of more distinctly intellectual operations. But even here it will be found that perception, imagination, memory, thinking, feeling and willing are very largely controlled by the iron hand of habit. Speech is largely automatic. We think of the idea to be expressed, the words present themselves and we utter the sounds without the slightest effort at securing the appropriate ones. We are in the habit of attending to what is being said at a religious service or of permitting our minds to go "wool gathering." The farmer is in the habit of doing everything at the proper time or of always being behind time in sowing his wheat or keeping up his fences. I arise in the morning. I am slightly indisposed. I go to the breakfast table and find the potatoes are burned. I permit myself to become impatient. A week later I undergo a similar experience, but give way still more to my lower feelings. The act is repeated hereafter more frequently and soon I have developed the habit of becoming angry at the slightest provocation. I have a bad temper because I allowed myself gradually to assume certain habitual attitudes of feeling which cause me to easily fly into a fit of rage. On the other hand, I can develop habits of kindness, of sympathy, of optimism, of genuine religious feeling and devotion. Some women persistently spread all the scandal and idle gossip in the community, while others are habitual peacemakers. Such illustrations as these, taken at random from our daily experiences, go to show that mental habits are just as prevalent as physical habits.

But says the young man, "I realize the binding character of habit, but shall evade this bondage by refusing to form habits." The reply to this position is simply, You cannot help building up habits. Every mental or physical act through repetition crystalizes itself into an automatic operation. It is just as foolish to speak of not permitting the blood to circulate as to refuse to form habits. The great issue is not will I or will I not form habits but what kind of habits am I going to form. Shall they be good and useful or debasing and useless? The law of habit tells us that it is impossible to break away from our past actions. We are bound hand and foot to what we have been doing. We are slaves to our past selves. Your conduct of yesterday determines what you will do today.

No hopeful case can be made out for the young man who persists in "sowing his wild oats" during his youth. The evil habits which are formed during several years of such free, licensed living, cannot be shoved away by a simple fiat of the will. They are part and parcel of the nervous structure of the brain. To be sure religion may offer spiritual freedom but the old pathways can not be entirely obliterated. After Sam Small had been converted it was necessary for a bodyguard to keep him from entering the saloon and again falling back into his old way of life. Was this because his heart was not pure? Certainly not; but because his old habits of sin held him in their clutches even against the desire of his heart and will.

Is it not verily true of the law of habit that "Whatsoever a man soweth that shall he also reap?"

Chicago, Ill.

Substitute for Cedar in Pencil Making

Cedar is used as a casing for lead pencils, and the price of this wood has risen rapidly in the last few years. With this as with other materials, when their comes a scarcity which brings up the price some fellow goes to work and discovers a substitute. A German chemist has produced a substitute for cedar for use in the manufacture of lead pencils which it is believed will be better than cedar. The chief article entering into the manufacture of it is the common potato. A German factory is now turning out a large number of pencils each day. They are more easily sharpened than the wooden pencils. The people who persist in putting the pencil points in their mouths will find the new pencils something to their liking.

The great end of education is, to discipline rather than to furnish the mind; to train it to the use of its own powers, rather than fill it with the accumulations of others.—Tryon Edwards.

SOME LESSONS FROM OUR SWISS COUSINS ON UTILIZATION OF BARNYARD MANURE

By P. A. Yoder.

Most of us from the North Central states trace our ancestry to British, German or Swiss stock, and in traveling in these countries, in Europe, we can recognize many of our customs and practices among the customs and practices of our cousins on the other side of the Atlantic. There are other practices, however, in which we have diverged greatly, and one such is that of the measures used to maintain the fertility of the land, and especially that of the full utilization of the barnyard manure. In practically every country in Europe in which the American traveler may tour, one thing which always impresses itself upon him, if he is interested in agricultural matters, is the careful utilization of their barnyard manure. In no European country, however, are such extreme measures in general use to avoid losses of manure as in Switzerland, and a visit to that country by an American farmer is well repaid, if it accomplishes nothing else than to impress upon him the importance of fully utilizing the natural manure, and of stopping the leaks in his barnyard through which his capital is gradually draining away.

A manure pile in Switzerland

We have not far to seek to find an explanation of this great divergence in the practices, in this respect, of the American farmers and the European. Though it was decades or centuries ago when our ancestors came from those countries, the practices there were then much as they are now; those pioneers quickly lost their frugal habits with reference to utilization of manures when they here found virgin soil, which was so rich that it could not help producing good crops if given but half a chance. The pioneer for years had his energies absorbed in the task of subduing the wilderness. Prosperity smiled upon him without his giving any attention to the maintenance of the fertility, and a consequence was that the next generation never learned these important lessons which every farmer's son in Europe would have had drilled into him from childhood. The pioneer in this country found the store of plant-food in the virgin soil generally very plentiful and lasting two or more generations. When through wasteful farming the stock of plant food was ultimately so lowered, that necessity drove the farmer to some measures for restoring the fertility he had forgotten, or had never learned, the lessons which centuries of farming had taught his European ancestors. He had to relearn them cr move westward to virgin soil as many did. So conservative as the farmers usually are, it requires years for a community to change its practices. The farms in some sections become so run down that something had to be done at once in order to enable them to raise paying crops. Fortunately about that time the scientists made important discoveries as to the true nature of the fertility of the soil, and commercial fertilizers were introduced as an immediate relief. These were so successful where used, principally in our eastern states, that their use was continued, and the time still farther retarded when farmers should relearn to utilize what is at their very yard, costing nothing but the labor of collecting and utilizing. Without discouraging the use of commercial fertilizers we venture, however, to predict that the time will come when farmers will, in the interest of economy, rule out the use of commercial fertilizers, and keep up their farms in a high state of productivity by proper cultivation, rotation of crops, and production and utilization of natural manure on the farms. This brings me back to the subject of my paper—lessons to learn from our Swiss cousins.

In traveling through the country districts of Switzerland one's attention is attracted to many peculiar and quaint sights, such as the deep gabled, many windowed brown unpainted wooden houses, the stables often in the same building with the dwelling house, the friendly looking dairy cattle in the pastures, the large old apple tree, the extensive vineyards, etc. The carefully heaped-up manure pile in each farmer's front yard also comes in for its share of attention from the American traveler. Our genial writer, Mark Twain, thus noticed the great importance attached to the manure pile by these farmers of Switzerland and the adjacent Black Forests, in Germany, and was led to make his humorous comments in his "Walks Abroad" about how a farmer's wealth there is measured by the size of his manure pile. There is probably as much truth as fiction in Mark Twain's comments about the importance of these manure piles. The first thing about the manure pile that attracts the American traveler, aside from its location in the front yard, is the care with which it is stacked up. It is not allowed to be tramped out in thin layers all over the yard, for it is known that in these thin layers the loss of plant food constituents through fermentation and leaching is enormous. The heap on the contrary has its edges stacked up vertical, at least on three sides, leaving possibly one side sloping off towards the stable to run up the wheelbarrow. It is also tramped compact while it is being built up.

Another feature which affords us the subject for yet more interesting study is the collection and utilization of the liquid manure, i. e. the drainage from the stables and from the manure heap. Though our American farmers hear and read over and over about the large amount of plant food in the liquid manure from our stables and the leachings from our manure heaps, they pass the matter by as an unavoidable loss. That it is not an unavoidable loss is demonstrated by these Swiss farmers in that they have provision for collecting and utilizing this on practically every farm on which any pretension is made of good management. There is a pit or tank under part of the yard, usually in the part under the manure pile. This is generally cement

A tank for liquid manure

lined and is located to receive the drainage from the stable and from the manure pile. A liquid manure tank on a wagon, for hauling it out to the fields is an implement as regularly found as a plow with such a farmer's equipment. Usually this is a two horse outfit with an outlet pipe in the rear, having a flat plate at the opening of this pipe so arranged that the liquid is forced against it and sprinkled uniformly over a strip about six feet wide as the wagon is driven along. Where a farmer operates on so small a scale that he cannot afford the outlay for such an extra wagon and tank, he probably contents himself with a barrel and a long handled dipper on a sledge pulled by a horse, ox or cow. From the reservoir in the yard, if the ground is level, he pumps the liquid manure to the tank by means of a large big-cylindered pump. More frequently, however, in Switzerland, the stables are not built on the level ground but on a gradual slope. This slope from the barnyard enables the farmer to locate a loading place for the liquid manure, fifty to a hundred feet away from the collecting reservoir, down the slope of the hill, to which he leads an outlet pipe from the bottom of the reservoir. The opening of this pipe is high enough above the driveway so that he can drive underneath and fill his tank on the wagon simply by opening the valve at the mouth of the pipe, and allowing the manure to flow out. Thus the labor of loading is reduced to a minimum.

In its value when placed upon the land, it is according to some of the Swiss farmers,equal, load for load, to that of the solid manure. Others placed the estimate somewhat lower, but all agreed that it is so valuable that it would be outrageously wasteful not to use it. What the actual value is, depends upon its concentration and composition, which in turn depends upon the manner of collecting, the amount of rains draining into the reservoir and the amount of leachings from the manure heap.

It is desirable to have some rain water reach the liquid manure, because the undiluted product undergoes more of a wasteful fermentation, and there is more loss of ammonia than with the diluted product, and because in applying it upon vegetation on the field the undiluted liquid might "burn" the crop. This liquid manure is a somewhat one-sided manure in that it supplies nitrogen and potash without supplying much phosphates or humus. One farmer whom I interviewed in Switzerland makes a practice of adding acid phosphates to his liquid manure in the reservoirs, thus making a complete fertilizer out of it and also lessening the losses of nitrogen through fermentation. Another farmer manages his stables so that he collects but little solid manure separate. He uses but little bedding and washing out the manure by means of a stream from the hydrant. By frequently stirring up the sediment in the reservoirs, he facilitated a liquifying fermentation and converts it into a liquid thin enough to haul out and sprinkle over the fields by means of the wagon tank.

What shall the American farmer do with reference to the saving of the liquid manure? It does not necessarily follow, from the fact that it pays the Swiss farmer so well, that it is also the most profitable procedure for the American farmer. Labor in Switzerland is cheaper than with us. Probably a more important difference bearing upon this question is the difference in the price of straw. In many of our wheat growing sections the straw has practically no market value. In Switzerland they sell straw for an average of about $9.00 a ton, hay at the same time being about $15.00 a ton. Consequently the Swizz dairyman will use a minimum of straw for bedding. Some use saw dust or peat for a substitute. With us it involves relatively little expense to provide enough bedding to absorb all the liquid manure, provided the stable floors are so constructed that it will not at once drain away. It is actually advantageous to use much straw thus in order to convert the straw into manure, where the straw has little commercial value. This is certainly a better disposition of it than to burn it as is still done in some of the western wheat regions. If the straw is not available in sufficient quantity, then I am inclined to think it would pay the American farmer to follow the example of the Swiss farmers, and provide a pit to save the liquid manure, and a tank to haul it out upon the fields. This, I think, would also pay, in case the rainfall and the location of his manure heap are such, that there is a notable drainage of leachings from the manure heap. Under conditions prevailing in the average barnyard in the humid section of our country, according to careful experiments that have been conducted, the loss in manurial value of a manure heap through leaching, during six months, is frequently as high as 40 to 50 per cent. If to this be added a loss from fermentation of about 15 per cent which may take place if the manure is poorly compacted or scattered in a thin layer over the yard, we see that the farmer is losing over half the value of his manure. With compact stacking in deep heaps, and with avoiding of loss by leaching, either by shelter from excessive rains or by use of reservoirs to collect the leachings, two-thirds or three fourths of this loss can readily be avoided. It is especially gross carelessness in a farmer to allow copious streams of water from the eaves or the eaves trough to leach through the manure pile in addition to the rains naturally falling upon the pile. Because of these losses in storing manure, and the difficulty in avoiding them, most specialists who have studied the subject now advocate hauling the manure from the stable daily direct to the field and spreading it out. Then the leachings get into the soil where it is wanted.

With all our machinery and with our cheap land, we have many advantages over the European farmer, but in making the land produce big yields, the Europeans are ahead of us in practice, and we can profit by studying their methods and adopting, or adapting such features in them as are good for our conditions. Among such features are notably their utilization of barnyard manure, and it is with these thoughts in mind that I am offering to the reader these suggestions that came to me in a recent brief residence in Switzerland, hoping that among the suggestions the practical farmer may find something to help him to a more profitable management of his own farm.

New Orleans, La.

SOME GOVERNORS I HAVE SEEN

By C. K. Hostetler.

It has been my privilege, since I am in the Southland, to meet some of its great leaders in politics and moral reform movements. I have seen Governor Hoke Smith of Georgia, Governor Comer of Alabama and Governor Glenn of North Carolina. These three governors are among the most active of the great statesmen of the South. Their names are connected with every movement that makes for better conditions in their respective states.

The Georgia legislature and Governor Smith broke the ice for the great prohibition wave that swept over the South. When a bill for state-wide prohibition was first introduced into the Georgia legislature, its most ardent supporters were almost paralyzed with surprise when it became evident that it would pass. They had not dared to hope for such glorious results. They had only expected to agitate the question and get favorable legislation later. But it swept both branches of the legislature, received the Governor's signature and became a law before the people had time to learn what was going on. Everybody was surprised—especially the liquor men. They woke up and began to fight when it was too late. They are still beating the air, but the Governor and the friends of prohibition are there yet—and the liquor men **are not there yet.**

I heard Governor Comer of Alabama give an address to the representatives of the Anti-Saloon League of the South, which met in Birmingham a few weeks ago. His name is a household word in Alabama. Every school boy knows something about the desperate fight for prohibition in Alabama and of Governor Comer's fearless stand against the liquor interests. Every liquor man hates him, and every righteous man admires him. I heard him tell the following story on himself. He was traveling through Southern Alabama in company with a commission sent out by the State Agricultural College to inquire into conditions among the farmers of the state, and to make recommendations for improving those conditions.

Heavy rains had swollen the streams and when they reached the Tombigby river, they found that they would have to cross on a ferry and then make a wide detour to reach the hills on the opposite side of the river bottoms. They got across the river in safety, but no one in the party knew what direction to take to reach higher ground. They saw a cluster of negro huts a short distance away, and went to them to

get a guide. As the Governor and his party approached they saw that the negroes were in very destitute circumstances. There was scarcely any furniture to be found in any of the huts. There were no gardens, no chickens, and no live stock to be seen. The negroes approached them with open-mouthed wonder. One of the party stepped forward to explain what was wanted and at the same time introduced the Governor, saying, "This is the governor of our state, Mr. Comer."

These darkies had never seen a live governor before, and were overwhelmed with awe. Finally one old darkey found courage to speak, and what he said came directly from his heart. He took off his battered hat, made a very low bow, looked the governor all over and said, "For de Lawd's sake, is dis de man what tuk our liquor away from us?"

One of the speakers at this Anti-Saloon League meeting described Governor Comer's attack on the saloon men, and spoke of the high order of courage with which the state's chief executive is endowed. He said that when hundreds of years shall have rolled away, and when all else has crumbled into dust he verily believes that if any mortal could find anything of the remains of Governor Comer, that there would be nothing left but one big backbone. He also spoke of the physiological transformation that was taking place, figuratively, in the Governor's anatomy, "for," said he, "there can be no doubt about it, his backbone is coming to the front." The moral reforms on foot in Alabama verify this seemingly absurd statement.

My first impression of Governor Glenn of North Carolina was—250 pounds of jolly avoirdupois. After hearing him speak, however, I concluded that he can get terribly in earnest about things. He spoke for over an hour at the great Layman's Convention of the Presbyterian Church, which met in Birmingham recently. His theme was of a missionary nature, and he made it very practical by weaving into it striking descriptions of conditions in the Southland, and ably discussed plans and methods to bring about needed reform. When he spoke of the success of the prohibition movement in the South, the great audience of over three thousand people went almost wild, clapping hands, cheering, shouting, and making a great ado; on account of which he had to wait for some time before he could resume speaking. He has been a great fighter in the prohibition campaign, and is much in demand as a speaker. From Birmingham he went to Louisville, Kentucky, where he spoke to an enthusiastic Anti-Saloon meeting. Somebody in Louisville told him that it would be simply impossible to enforce a Prohibition law in that city. He made a characteristic reply to this statement in one of his public speeches. He told the people of Louisville that if they would elect him as their mayor he would be proud to serve them in that capacity. Then he told them that if he was their mayor, he would enforce their prohibition laws, if he had to arrest every man, woman and child in Louisville.

If any of our northern friends need help in conducting a campaign against the saloon, I can heartily recommend Governor Glenn of North Carolina. He is a success.

Birmingham, Ala., Feb. 29, 1909.

GOD'S CREATURES

By A. I. Root.

I presume most children are curious and inquisitive to know about things, when they begin to look about and see the world as it unfolds before them. I am told that even in early childhood I was very inquisitive and almost constantly asking questions. When those around me had neither more time nor ability to answer, I began to make investigations for myself. Someone said of Professor Holden, the great teacher on corn, that he not only "placed corn on the witness stand," but that he succeeded in making the corn give clear and definite answers to his questions.

In a somewhat similar way, I began in childhood to make the bees and the ants, as well as the things growing in the garden tell me what they valued, and indirectly something about the great God who created them, and started them in their busy and eager lives. I nearly lost my life when only about two years old, because I could not be kept indoors while my father was brimstoning a hive of bees, in order to get the honey. I don't know whether at that early age I protested against such cruel waste and folly, but I know that I did later on.

The great thing that has contributed to my success in so many of the rural industries, is, that no matter how many failures I met, I never gave up. When I first procured the gentle, yellow Italian bees, I had much trouble in distinguishing the native black queens, in order that I might introduce the new ones. I read Langstroth, Quinby and others. I tried again and again to find the one insect out of thousands. I fussed with the bees all day, then dreamed about them at night. I even considered going to the expense of making a visit to one or both of the great authors on bees. Slowly, and sometimes painfully, I began to learn that skill only comes by long, patient toil, and that God surely rewards all His children who work long and hard enough.

When this began to be made very plain to me, I felt very happy over it. Let me say right here that one who is really hungering and thirsting after knowledge and skill, can save much time (and often money) by visiting experts in their special lines of interest. If you cannot take either time or money to do this, the next great help is in books dealing with the subjects of interest. When Peter Henderson's "Gardening for Profit" first came out, I was greatly interested in it. I eventually paid Mr. Henderson several visits. When I succeeded in accomplishing nearly all that he had mentioned, and even more with a few things, I felt very happy. Now my enjoyment did not come entirely from the fact that my venture was a financial success, but because through our Bee Journel I could assist and direct others.

At one time strawberries were "all my craze" as the neighbors put it. But when the neighbors for miles around came just to see the amount of strawberries that could be grown on a little piece of poor, Medina County, clay soil, they decided that there certainly was "method in my madness." So intense was my love for my work, that as a boy, I used to cry over my repeated failures. Yes! I have sometimes cried since I am a man, especially where others than myself were concerned. But no great victories ever came until I learned to pray as well as cry. And when I have succeeded in getting others to make God their friend and adviser, even in business matters, I have felt that I was "laying up treasures in heaven" as well as here on earth.

One of the great joys of my life has been to get acquainted with God's creatures; or let me say, "Communing with God's creations." To illustrate: A few days ago we were building a small house for the small automobile, that gives Mrs. Root and myself much enjoyment in the Southland. My flock of white Leghorn hens are very shy as a rule, but as soon as the house was almost enclosed, one of the hens was determined to have a nest in a cosy little corner on top of our work bench. There was a comfortable laying house not far away, but she had "set her affections" on this particular spot. So persistent was she that she actually forced herself between my feet to get in. I had just been planning a better "hen's nest" than the world has ever seen, and the great Father of the universe sent this beautiful messenger with her God-given instinct to help me plan it. Mrs. Shumard has told us of a hen that laid the eggs and hatched twenty-one chickens because she was allowed to have her own way (follow instinct) and make her nest behind the door.

Dear friends, this is a glorious world to live in when you have made friends with all creation about you.

Bradentown, Fla.

Using a Watch as a Compass

It is a fact not very generally known that the watch can be used as a compass. Due south can be readily ascertained if one possesses a fairly correct watch and the position of the sun is distinguishable. Point the hour hand to the sun and the south is exactly half-way between the hour and the figure XII on the watch. For instance, suppose that it is four o'clock. Point the hand indicating IV to the sun and II on the watch is exactly south. Suppose that it is eight o'clock, point the hand indicating VIII to the sun, and the figure X on the watch is due south.—The Round Table.

The poorest education that teaches self-control, is better than the best that neglects it.—Anon.

Young People's Bible Meeting

Conducted by J. D. Charles.

TOPIC FOR MAY 2

Heart Purity. Texts.—Matt. 5:8; Acts 15: 8, 9; Tit. 1:15.

MOTTO

"Clean hands and a pure heart."

THE VOICE OF SCRIPTURE

Condition of the Natural Heart—

1. Deceitful.—Jer. 17:9.
2. A Fountain of Evil.—Mark 7:21-23.
3. Blind and Dark.—Eph. 4:18; Rom. 1:21.
4. Impenitent and Hard.—Rom. 2:5.
5. Full of Evil.—Gen. 6:5.
6. Proud.—Prov. 21:4.
7. Perverse.—Prov. 12:8.

The Cleansing—

1. Condition—SAVING FAITH—
   (a) Heb. 11:6. (b) Rom. 10:17.
   (c) Mark 16:16. (d) Jno. 5:24.
   (e) Rom. 4:5.
2. Examples—
   (a) Issue of Blood.—Mark 5:25-34.
   (b) "Woman which was a sinner."—Luke 7:36-50.
   (c) Jailer.—Acts 16:30-33.
   (d) "Many."—Jno. 1:12.

Condition of the New Heart—

1. Free from Condemnation.—I Jno. 3:21.
2. Loving and True.—Rom. 5:5; Heb. 10:22.
3. Peaceful.—Jno. 14:27; Phil. 4:7.
4. Glad.—Isa. 65:14. (f. c.)
5. Established.—I Thes. 3:13.
6. Has Assurance.—I Jno. 3:19.
7. Burdened for Souls.—Rom. 9:2.

(The above outline is the same that appeared in the February number under the subject of "Saving Faith." It will bear repetition.)

PRAYER

"Create in me a clean heart, O God; and renew a right spirit within me. Restore unto me the joy of thy salvation; and uphold me with thy free spirit. Then will I teach transgressors thy ways, and sinners shall be converted unto thee."

WORD STUDIES IN THE TEXT— Matt. 5:8; Acts 15:8,9; Tit. 1:15

8. **Blessed**—Extremely happy.
8. **Which knoweth the heart**—Literally, heart-knower. Only here and in chapter 1:24.
15. **Unto the pure**—That is, unto the believing—those having their mind and heart and conscience purified "by faith." See II Tim. 1:3.

All things are pure—This does not mean that they can defile themselves with sin and be pure, but that they are able, through Christ, to live the overcoming life, and go through the defilements with which they must necessarily come in contact in this present evil age, and yet retain their purity.

Unto them that are defiled—That is, unbelievers. No matter how cultured or refined, if unbelieving, their condition is one of moral pollution.

Nothing is pure—Their moral pollution taints everything with its own quality and the purest things become suggestors and ministers of iniquity.

Mind and conscience—"The Scripture views conscience, not in its abstract nature, but in its practical manifestations. Hence it may be weak (I Cor. 8:7,12) and awakening only the feeblest emotion. It may be **evil** or **defiled** (Heb. 10:22; Tit. 1:15) through consciousness of evil practice. It may be **seared** (I Tim. 4:2), branded by its own testimony to evil practice, hardened and insensible to the appeal of good. On the other hand it may be **pure** (II Tim. 1:3), unveiled and giving honest and clear testimony. It may be **void of offence** (Acts 24:16), unconscious of evil intent or act; **good** (Heb. 13:18), or honorable. The expression and the idea, in the full Christian sense, are foreign to the Old Testament, where the testimony to the character of moral action is born by external revelation rather than by the inward moral consciousness quickened by the Spirit of God." —Vincent.

SUBJECTS FOR TALKS OR ESSAYS

1. The Nature of Heart Purity.
2. Signs of a Pure Heart.
3. The Strength of Purity.
4. The Great Incentive.—Matt. 5:8.
5. The Attainment of Purity of Heart.
6. Blessedness of Purity.

HEART PURITY

Heart purity is a question of regeneration and its consequent results of love and entire separation from the world. The Word of God is, "I will take the **stony heart** out of their flesh, and will give them an heart of flesh." What God gives must be pure. If you are in need of heart purity get this new heart. It is a gift. Take it. Pray sincerely, "Create in me a clean heart, O God; and renew a right spirit within me. Restore unto me the joy of salvation; and uphold me with thy free spirit," and you will get it. Then what has hindered your would be work for Christ will have flown away, for you can then say, "I am pure, I have Christ's righteousness," and then you can also say, "I will teach transgressors thy ways; and sinners shall be converted unto thee."

Heart purity is not simply a proper disposition of the head, but what is required is **a right disposition of the heart.** Many people seem to forget this. Get the heart clean and pure and filled with the righteousness of Christ and the head will then fall in proper line. Heart purpose is the first requirement to a godly character and not head purpose. "Ye shall see me and find me when ye shall search for me with all your **heart.**" (Jer. 29:13). It is not a question of strength of mind, of intellectual culture or attainments, of mind capacity and learning. These are admirable in their place but here they fail. Human learning, knowledge gained by study, scholarship, even in the things of God, the writer is confident from his own experience and the testimony of others, is only so much trash, whenever it is suffered to be anything more than a servant. Unless we, as the children of God, can keep **all** that we know entirely under our feet, we are utterly incapable of profiting fully by the Word of God. Otherwise whether we know much or little, we become slaves of knowledge, and it usurps the place of the Spirit of God.

It is not possible to maintain a pure heart while trying to take hold of the things of God with one hand, and having the other full of the playthings of the world. He who seeks God must be prepared to make a full surrender of all—worldly prospects, pleasures and benefits—and to say, "My soul, wait thou **only** upon God, for my expectation is from him." (Psa. 62:5). He must be willing to give Him all the affections of his heart; for "thou shalt love the Lord thy God with **all** thy heart." Possibly some dear reader is saying, "The affections cannot thus be compelled." This statement is a confession that you have neglected God, for you cannot **love** those whom you have neglected. Confess your neglect and repent, for this always is the beginning of a new and clean heart. Pray for the indwelling presence of the Holy Spirit, whom the Father grants to them who ask Him (Luke 11:13), and (note it carefully by whom). **"The love of God** is shed abroad in **our hearts."** Pray that God may cleanse you, by the precious blood of Jesus, from **all** affections of the flesh, and create within you a continual desire for the things of heaven. If you are sincere, you must get it. Remember this, "The eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of **them whose heart is perfect toward him.**" Do you have this mighty power of a clean heart?

PURITY OF HEART

By Martha Christophel.

Heart purity includes man's entire being, his very conscience and thought, his motives and purposes in life, his conduct and attitude toward his fellowmen.

To be pure is to be clean from anything that is unclean, that defiles or stains. In material things there is much called pure but it is dark to the eye. It is not transparent. Man's life, however, to be entirely pure must be transparent, be as an open book which everyone may read without the slightest blush of shame. It means the highest state of Christian standard possible for any human being to attain.

To have and to keep a pure conscience, one quickened by the Spirit of God, is to have always followed its guidings. We often dictate to our conscience and do not obey its directions, bringing argument to contradict it, until it has become so seared that we can no longer trust to its leadings. If we always did right we should no more know that we have a conscience than he whose heart, lungs and stomach work aright is conscious of their existence.

Man's outward life is governed by his thoughts. "As a man thinketh in his heart so is he." A person's thoughts are judged by his conversation. What you think when you are alone, the channel in which you allow your thoughts to go when you come in contact with the lower baser and impure things of life all reveal the inner man, the hidden things of the heart.

The idea that innocence or ignorance is the means of attaining purity is certainly erroneous. Not that an experimental knowledge is necessary—not by any means; but every young man or woman should have a knowledge of existing evils. Many young people go wrong because inadequately instructed about the evil in the world. We must know the enemy in order to effectively resist or attack him.

Man is naturally inclined to go wrong and follow the lower and baser things in life, and before he can live a life of purity he must have the purifying and refining Spirit of God come into his life.

True religion consists in heart purity. A life of purity and clean thinking cannot be possible without a life of consecration and power. A life which is pure, sweet and simple which reflects the image of the Master, has gone through the refiner's fire, has been thoroughly purged and cleansed from every dross. Such a life is a beautiful and useful one. It is a costly one, but how precious and valuable to the Master. The promise given to the "pure in heart", of seeing the Father should be sufficient to cause everyone to aim at a life of purity.

Kansas City, Kans.

SEED THOUGHTS

Be purity of life the test—
Leave to the heart, to heaven, the rest.
—Spargus.

Purity of mind and conduct is the first glory of a woman—a man—anyone.

TOPIC FOR MAY 9

"In the World." Text—Jno. 17:11

MOTTO

"Denying ungodliness and worldly lusts, we should live soberly, righteously and godly, in this present world."

THE VOICE OF SCRIPTURE

Why Christians are Kept in the World—

1. For Perfection Through Suffering—Heb. 13:13; 5:8; Jno. 16:33; Phil. 1:29.
2. To be Witnesses for Christ—Mark 16:15; Jno. 17:21; I Pet. 2:12; Gal. 6:10; Phil. 2:15.
3. For God's Honor and Glory—Matt. 5:16; II Cor. 4:15; Phil. 2:15.

PRAYER

"O, Father,.....I pray not for the world, but for them which thou hast given me: for they are thine.....And now I am no more in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are one. .....As thou hast sent me into the world, even so have I sent them into the world. .....That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."

—Jesus for us. (Jno. 17.)

WORD STUDIES IN THE TEXT—JNO. 17:11

In—As of a substance contained in a box.
I come—Literally, I am coming. Spoken of His departure from earth to the Father.
Holy—This name here first applied to the Father, recognizes God, the Holy One, as the giver of that which Jesus craves for His disciples—**Holiness** of heart and life; being **kept from this evil world and age.**

SUBJECTS FOR TALKS OR ESSAYS

1. "Bearing His reproach."
2. Perfect through Suffering.
3. Witnesses for Christ.
4. "In the world"—How?
5. "In the world"—Why?

THE WORD "WORLD" AND ITS SIGNIFICANCE

It will be highly suitable at the beginning of this lesson and the one to follow, to point out as plainly as we may what is meant by "the world" in the Word of God.

There is no need for so much confusion as to what "the world" means as used in the New Testament, when we consider that there are four distinct Greek words, each having a meaning all its own, all of which are rendered into the same English word, "world."

These four words are:—

1. **Ge.** This simply means the earth, the land and the ground, as distinguished from the heavens or sky, and is generally so given as we have it in the following passages: Jno. 3:31; Matt. 15:35; 13:23; Heb. 6:7; 12:25; etc. The one place where it is rendered "world" occurs in Rev. 13:3. Here the Revised Version substitutes "earth", and it is used in a figurative sense. (Metonymy)

2. **Oikoumene.** This means the "habitable earth." It is found in the following passages among others:—

Matt. 24:14—"And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations."

Luke 2:1—"A decree from Caesar Augustus that all the world should be taxed."

3. **Aion.** This means age, era, epoch, period of time. It is translated this way in the following verses among others:—

Eph. 2:7—"That in the **ages** to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus."

Gal. 1:5—"To whom be glory for **ever** and **ever.**" Literally **ages** and ages.

Col. 1:26—"Even the mystery which hath been hid from **ages.**"

But this same word meaning **age** is translated **"world"** in the following well known verses:—

Rom. 12:2—"Be not conformed to this world." **(Age).**

I Cor. 1:20—"Where is the disputer of this world? **(Age)** Hath not God made foolish the wisdom of this world?" **(Age).**

Matt. 24:3—"The disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" **(Age).**

Other most important references where this word means the present **age of grace** and is rendered "world" are:—Matt. 13:22, 39, 40, 49; 28:20; Luke 16:8; 20:34; I Cor. 2:6, 8; II Cor. 4:4.

4. **Kosmos.** On this word, translated "world" in our text, and used almost exclusively throughout John's writings, we quote from Vincent.

"**Kosmos** means (a) ornament, arrangement, order (I Pet. 3:3); (b) the sum-total of the material universe considered as a system (Matt. 13:35; Jno. 17:5; Acts 17:24; Phil. 2:15; (c) that universe as the abode of man (Jno. 16:21; I Jno. 3:17); (d) the sum-total of humanity in the world; the human race (Jno. 1:29; 4:42); (e) the sum-total of human life in the ordered world, considered apart from, alienated from, and hostile to God, and of the earthly things which seduce from God (Jno. 7:7; 15:18; 17:6-26; I Cor. 1:20, 21; II Cor. 7:10; Jas. 4:4)."

We thus see that the word "world" as used in the text has the last sense. It is that orderly arrangement or system of people and their pursuits of which Satan is the "prince," and the purpose of which is directly opposed to the will of God. It is that organization which takes in all who will not accept Christ as their Savior, and includes also their Christless pursuits of all sorts, however good, as well as positively wicked and criminal. For this reason the Holy Spirit earnestly admonishes the child of God in I Jno. 2:15-17, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away and the lust thereof; but he that doeth the will of God abideth for ever."

We notice that there are two disti

kingdoms: the kingdom of Christ—the body of Christ possessors; and the kingdom of Satan—the world in the church and out. The respective aims of these two kingdoms are so radically opposed, that they have and can have, nothing in common. They are as opposite as their controlling spirits—the Spirit of God and the Spirit of Satan, the "god of this age" (II Cor. 4:4). The spirit of the age tries to improve the world and to better the condition of those who are in it. The Spirit of God seeks to convict the world of sin, and to show men and women how to get out of it.

The children of God are in the world as living grains of corn are mixed together with lifeless pebbles in a box. Both the corn and the pebbles are in the box, but the corn does not, through the mixing become pebbles, nor do the pebbles become corn unless God sees fit to perform a miracle. So the children of God mix with the children of the world, but the children of God do not, by the mixing, become children of the world nor in any sense like them. Neither do the children of the world become children of God unless God works a miracle and makes them new creatures. The only purpose God has in this gospel age is to call out from the world a church for Himself. The only purpose God has in keeping the child of His in the world is to use him as the instrument to bring the opportunity of salvation to all people. Just as long as a person runs to do the least thing God asks in His living Word, whether he understands it or not, just so long God can use him to be a noble instrument, if it is only to bring one soul to Christ. But just as soon as a person apes to be like the world in fashion, popularity, home, business, pride, ambition, covetousness, conversation, amusements, dress, resistance, swearing of oaths, secrecy, politics, life insurance, marriage, divorce, Lord's day desecration, etc., etc.,—God cannot use him as a power in bringing about real heart conversions, although he may be a "good" man and may lead many men to a better moral life and to all the culture, refinement, and civilization this wicked age affords.

The distinctive feature of this age is a careless and unreasoning optimism. On every hand we hear and are assured that the professing Christian church "is marching grandly on to the conquest of the world for Christ." And this is in the face of the awful fact that after more than one hundred years of missions there are 200,000,000 more heathen to convert than at the opening of the century. Then there is the appalling fact that there are hundreds of now so-called Christian organizations, once free from worldliness and mighty powers with God, but now linked with the world in such a way that they are powerless except in the reforming processes of the age. But the living Word of God, while it is grandly optimistic in its ultimate view for future ages, does not present a flattering picture of the end of this age we are now living in, but predicts a falling away from the faith, leading up to the utter destruction of the present imposing world-system by a crushing blow in judgment as it was in the days of Noah and Lot. (Luke 17:26-30). This is an unwelcome message and therefore it is unheeded. It is very much more agreeable to the world and worldly church members to listen to the self-sent prophets and teachers who prophesy and teach "smooth things." But, beloved, let us heed the admonition of the Holy Spirit, "Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) and let us consider one another to provoke unto love and to good works:—so much the more, as ye see the day approaching." (Heb. 10:23-25). Let us do all we can to work and snatch some brands from the burning while it is yet day, for the night cometh.

SEED THOUGHTS

You are not sent into the world to be honored and pampered; nor even to receive your righteous due. If God aimed at your immediate glorification, He would take you to heaven; but He aims at your humiliation, that you may be like His Firstborn. You are to have fellowship with the Only-Begotten in many ways, and among the rest, you are to be partakers of His sufferings. Expect to be misunderstood, misrepresented, belied, ridiculed, and so forth, for so was the Sent of the Father. You are to look for ill treatment; for as the Father sent His Son into the world which was sure to treat Him ill, so has He sent you into the same world, which will treat you in the same manner if you are like your Lord. Be not surprised at persecution, but look for it, and take it as part of the covenant entail; for as Ishmael mocked Isaac, so will the seed after the flesh persecute that which is born according to promise.—Spurgeon.

(For further preparation of this lesson read over the one following).

TOPIC FOR MAY 16

"Not of the world." Text—Jno. 17:14-16.

MOTTO

'As He is, so are we in this world."

THE VOICE OF SCRIPTURE

Attractions of the world.—Num, 14:3, 4.
Bondage to the World.—Mark 10:21, 22.
Conformity to the World.—I Sam. 8:19.
Choice of the World.—II Tim. 4:10.
Love of the World Forbidden.—I Jno. 2:15.
Hatred of the World.—Jno. 15:18, 19.
Preservation in the World.—Jno. 17:15, 16.
Separation from the World.—II Cor. 6: 17, 18.
Non-conformity to the World.—Rom. 12: 2; II Cor. 6:14-18.
Worldliness prevents Faith.—Jno. 5:44; 12:42, 43.

PRAYER

"O Father, ... I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world."—Jesus for us. (Jno. 17).

WORD STUDIES IN THE TEXT—JNO. 17:14-16

14. **Word.**—To be heralded to the world. They had received it and the trust of transmitting it to the world.
Hated.—"Those that receive Christ's good will and good word must expect the world's ill and ill word."—Henry.
15. **From the evil.**—Literally, out of the hands of the evil one.
16. **Not of the world.**—Christ urges their conformity to Himself in an entire non-conformity to the world.

SUBJECTS FOR TALKS OR ESSAYS

1. The Price of Worldliness.
2. Lot's Temptation to Worldliness.
3. The Unsatisfying Portion of the World.
4. Bible Rebukes for Worldliness.
5. The Sure Cure for Worldliness.

OUR MOTTO—I JNO. 4:17 (l. c.).

Whatever Christ's present relation to the world is, that is the Christian's too. The place which Christ is in above, and the place He is not in below, defines the Christian's position—"Not of the world," but "Fellow citizens of the Saints." Jno. 8:23; Eph. 2: 19. Christians are a heavenly people "in" but not "of" this world, going through it as "strangers and pilgrims," and saying to those about them, "We are journeying unto the place of which the Lord said, I will give it you: come thou with us and we will do thee good."

SEPARATION FROM THE WORLD

The key to all that is beautiful and rejoicing in the Christian life is separation from the world. The believer is in the world but not of it. It is not Christ's desire to withdraw us from the world. He prayed that His disciples might be kept from the evil.

Christian separation from the world does not mean withdrawal from the society of our fellow-men. That is what was done in the early age. People filed to hermitages and desert places, living lives of solitary retirement, and thereby escaping the pollutions of the world, but they forgot the purpose for which they had been placed in it. In mediaeval times this idea grew into a system, and light and truth were confined within monastic walls while outside there was the grossest sin and superstition. Later on the weakness of this system became evident. Human nature asserted itself. The world sprang up in the monasteries and was dragged in until they became hotbeds of vice and corruption. Then without the monstaries and convents men anl women had been thinking and light and truth was found there,

As Christ, "the light of the world" went about doing good among all men, so should His followers, lights of His, let their "lights shine" not alone at the family altar, or in the church services, but in the field, shop, street, market place and in all places whither they may be called to go on their sojourn here as "strangers and pilgrims." Christ does not want His people, "the salt of the earth" to be removed just yet, but keeps them in the world that they may be instruments in bringing about the salvation of sinners.

(For further preparation of this lesson study carefully the one preceding).

SEED THOUGHTS

As in malarious districts, those who have to go through them prepare themselves by prophylactics to resist the poisoned air, so the Christian who must come in contact with the evil world must have a spiritual prophylactic. "Sanctify them through thy truth."—John Ker.

Take even the lovelier aspects of this world in which we are placed. The indulgence of friends and the praise of friends are at times the sweetest and most needed cups of blessing that God can lift to a weary and dispirited man's lips. But how often at other times do they inevitably relax his moral strenuousness and he slumbers. I say it is part of a sane and vigilant man's vigilance to be on his guard against these dangers in the world even where the world is most innocent.—G. A. Smith.

TOPIC FOR MAY 23

The Christian's Guides. Texts—Jno. 9:5; 16:13; Psa. 119:105

MOTTO

"Thou shalt guide me with thy counsel."

THE VOICE OF SCRIPTURE

The Christian's Guides—

1. The Bible—Jesus Christ the Written Living Word.—Jno. 17:17; Heb. 4:12; Psa. 119:11, 105; Col. 3:16.
2. The Holy Spirit.—Jno. 2:22; 12:16; 14:26; I Jno. 2:20, 27; I Cor. 2:12.
3. Miscellaneous.—Isa. 30:21; 42:16; 48:17; Psa. 32:8; 37:23; 23:1, 2; 48:14; Prov. 3:6; 16:9.

PRAYER

"O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps. . . . . Show me now thy way, that I may know thee."—Jer. 10:23; Ex. 33:13.

WORD STUDIES IN THE TEXT—JNO. 9:5; 16:13; Psa. 119:105.

5. **As long as.**—Literally, whensoever. Before incarnation, in incarnation, after incarnation. Compare Jno. 1:4, 10.
   The light.—The one Light of the World.
13. **Will guide you into all truth.**—Literally, will lead you in the way of the whole truth.
   Will show.—Declare.
   Things to come.—The things that are to come, or the things coming. These things are whatsoever He shall hear.
105. **Lamp and a light.**—The Word is a Lamp kept burning with the breath of the Spirit. It is to us what the pillar of fire was to the children of Israel.

SUBJECTS FOR TALKS OR ESSAYS

1. The Word of God as a Guide.
2. The Living Word.—I Pet. 1:23; Phil. 2:16.
3. The Holy Spirit's Guidance.
4. Followers of Jesus.
5. Blind Guides.

THE BIBLE A SAFE GUIDE

There are but few men and women born in Christian lands who are without pleasing and abiding recollections of the narrative of the Old Testament.

And one of the most vivid pictures presented to the minds of some Christian people is that of a godly father, or a pious mother, repeating, for the fiftieth time, perhaps, the stories about Abel, Noah, Isaac, Joseph, Elijah, Daniel, and others having scarcely less interest.

In those former times Christian people almost without exception believed that the Bible is a credible and inspired book; that it is God's revelation to man as is no other; that its historic accounts of persons, places and nations, the most ancient and the more recent, are reliable records; that the men who bore the name of patriarchs were one and all, real and not mythical personages; that the kings and rulers of the countries bordering on Palestine, who are mentioned in the Bible, actually lived and governed those countries; that such cities as Nineveh and Babylon, Sodom and Gomorrah not only had an existence, but had the extent, magnificence, high state of civilization and final doom accorded to them by Bible writers. Christian people believed that between six and eight thousand years ago, or more, there was a man by the name of Adam who was created as was no other; that another, namel Jabal, herded cattle; still another, by the name of Jubal, played no the harp and organ, and another, Tubal-Cain, was an instructor of those who worked in brass and iron.

They believed that this herdsman, this musician and this artist were born before Adam died and were his descendants. They believed that a thousand years or more after the creation of Adam men became exceedingly wicked; that all, except the members of one family, were destroyed in a flood, that the flood as described in the Bible actually took place.

All these and other accounts, however remarkable and miraculous, were read and believed in Christian homes, were taught in Sunday schools, preached from evangelical pulpits, and from some unevangelical ones as well.

But quite a change has come over many professedly Christian homes, schools, and churches. The talk is common and popular that these Old Testament narratives are myths, though it is also claimed that the moral and religious lessons taught by them are on that account no less valuable, and that whether the records are true or false is of little consequence, that Christianity is just as vital and will be just as efficient in saving men even if there is not a word of truth in any of these Old Testament writings.

And this view is thought to be scholarly, broad-minded and up-to-date, while other opinions are said to be antiquated, and those who hold them are doomed, it is predicted, from the realm of modern scholarship and advanced thought.

When Christ said: "But as the days of Noah were so shall also the coming of the Son of Man be," He had in mind history and not myth, and knew perfectly well what He was saying. Christ knew and spake, and all the inferences of philosophy are confirming slowly, but surely every word that fell from His lips.

The friends of the Bible have nothing to fear; it will be vindicated and needs neither apology nor concession. The world some day will learn that nothing in God's universe is truer than the revelations of this Book of books. —L. T. Townsend.

THE LIVING WRITTEN WORD—OUR GUIDE

A Christian is a follower of Christ. Christ is his guide and leader. The twelve disciples and apostles could follow Him when He was here in the flesh. Since He has ascended to the Father believers can not do this. But, through the Holy Spirit who has come into the world as Christ's acting agent and the Written Word which He (the Spirit) has given them, they may still follow Jesus.

We have Jesus the Living Word set forth in Jno. 1:1-4. This Living Word came in the flesh (Jno. 1:14). But He is no longer here in the flesh and we have the Living Written Word given us by the Holy Spirit which is as absolutely infallible as its Author. Truth and doctrine once revealed by God in its perfection is subject to no change whatever. The Living Written Word is, therefore, an absolutely safe guide for the whole human race and for all time.

The Written Word or God is Living. In Philippians 2:16 we have the expression "the word of life." This occurs again in I John 1:1, but here it is used of Jesus Christ, the Word in the Flesh, whereas in Philippians it is the Living Written Word that is mentioned.

It is very interesting and highly edifying to trace the points of resemblance between the Living Word in the Flesh and the Living Written Word. To do this exhaustively would fill books. We here point it out in a general way.

When "the Word was made flesh and dwelt among us" (Jno. 1:14) there was nothing in His appearance to tell people of His deity. He was poor; He was "the carpenter's son"; He became hungry; He was tempted in all points like as other humanity; He often became weary; He was homeless; He was despised; He was rejected; He was hated; He died and was buried. In His humanity there was nothing to manifest His deity or to show that "in him was life" (Jno. 1:4). That fact became evident, not by His human traits, not even fully by His blameless life and incomparable teachings, but by His bursting asunder the grave, rising from the dead, and ascending to the Father. The power of life is the only power that is greater than the power of death. He now has that power and holds the keys of death and hell.

In a like manner, there is nothing in the outward appearance and tangible matter of the Bible, the Living Written Word, to show that it has Divine life which all other books do not have. To be sure it is generally bound a little differently, but then

books of poetry and gift books are sometimes bound in the same way. The material —leather, boards, cloth, paper, thread, ink, lettering, etc.—is the same as in other books. It has the same resemblance to all other books that Jesus, the son of Mary, had to all other men. It is given in human language, in human flesh. It is despised, rejected and hated, just as Jesus was when here in the flesh. Yet there is between all other writings the very same difference as between Jesus Christ and all other human beings, and that is, the difference **between that which lives and that which dies.** (It is "the word of God which liveth," I Pet. 1:23).

May we all praise God for the never failing God-breathed, and hence Living Word that has come to us in written human form to guide us safely through life and eternity!

SEED THOUGHTS

I have always found in my scientific studies that when I could get the Bible to say anything upon the subject it afforded me a firm platform to stand upon, and a round in the ladder by which I could safely ascend.—Lieutenant Maury.

One of the great wonders of the world was the Egyptian Labyrinth. Herodotus tells us about it, and says that there were three thousand chambers in it, and when any one got in it was very hard indeed to get out. That is a picture of what your life will be like. It is an unknown and difficult way you have to travel. God knows every step of the way; therefore it is wise to begin to live your life by His help and guidance. —Harold F. Sayles.

TOPIC FOR MAY 30.

Our Foreign Mission. Text, Rom. 10:13-16.

MOTTO

"Good tidings of great joy, which shall be for all people."

THE VOICE OF SCRIPTURE

Missionary Work.

The Basis of.—Jno. 3:16; Luke 2:10; Mark. 16:15.

The Need of.—Psa. 14:2, 3; Eph. 2:12; Rom. 10:13-15.

The Purpose of.—Luke 19:10; Acts 26:18.

Sin of Neglecting.—II Kin. 7:9; Judg. 5:23; Matt. 25:25, 26.

The Motive of.—Luke 16:5; II Cor. 5:14; Psa. 116:12.

How Help.—Isa. 6:8; II Cor. 1:11; Matt. 9:38; I Cor. 16:2.

Spirit of Giving to.—Acts 9:6; Col. 3:23; Mark 14:8; II Cor. 9:7; I Chr. 29:9.

Reward of.—Pro. 11:25; Job 29:13; Matt. 25:23.

A Missionary Gospel

The first message at the birth of Christ was a missionary message.—Luke 2:10.

The first disciple, Andrew, was the first missionary.—Jno. 1:41.

The first prayer Christ taught men was a missionary prayer.—Matt. 6:10.

The first prayer of the risen Lord was a missionary message.—Jno. 20:17.

The first command to His disciples was a missionary command.—Jno. 20:21.

The first apostolic sermon was a missionary sermon.—Acts 2:17.

Christ's great reason for Christian love was a missionary reason.—Jno. 13:35.

PRAYER

"Lord, what wilt thou have me to do?"

WORD STUDIES IN THE TEXT

Rom. 10:13-16.

13. **Whosoever**—One as well as the other. Without exception. The apostle infers that this should not at all be surprising, for it was fortold by the prophet Joel. See Joel 2:32.
Call upon—Appeal to for help. Earnestly implore as their Savior.
Saved—See verses 9 and 10.
14. **How?**—It is impossible.
15. **Be sent**—The literal meaning is that of being sent into a harvest.
Beautiful—The Greek word is full of significance. It means primarily in full bloom or fully developed. Here the ideas of blooming ripeness and vigor hold.
Feet—Making very emphatic the swift approach of the missionary—the sent one.
Glad tidings—That is the Gospel, the good news, the Word preached.
16. **Obeyed**—As the result of listening, the idea being **submission** to what one **hears.**

SUBJECTS FOR TALKS OR ESSAYS

(Subjects may be assigned from material here given, especially from "The Voice of Scripture).

PROVERBS 24:11, 12.

"If thou forbear to deliver them that are drawn unto death,
And those that are ready to be slain,
If thou sayest, Behold, we know it not,
Doth not He that pondereth the heart consider it?
And He that keepeth thy soul, doth not He know it?
And shall not He render to every man according to his works?"

"NO MAN CARETH FOR THEIR SOULS"

Dying? Yes dying in thousands!
A hopeless, despairing death;
Can we not hear them calling—
Pleading with bated breath—
"Will **no** one come over and bring us light?
Must we perish in darkness darker than night?"

Dying! and "no man careth,"
Oh! shame that it should be so!
How is it so many are sleeping,
When they ought to rise and go?
There are blind eyes here in this Christian land;
Would to God they were touched by a mighty hand!

Dying! in cruel bondage,
With none to set them free;
Though the chains of ignorance and sin
Are galling so heavily.
The Savior has freed us **all** we know,
Yet "no man careth" to tell them so!

Dying! in loveless silence;
For there is none to tell,
The only message that comforts,
The message **we** know so well—
That the God of Love, who gave His Son,
Has given Him freely for every one.

Dying! untaught, uncared-for,
While we, in this favored land,
Who **know** that they are **perishing,**
Lend not a helping hand!
Yet we thank the Lord we are not as they,
That on **us** He has shed the Gospel ray.

Dying! while we are dreaming
In selfish idleness;
Unconscious that these darkened lives
Are so full of bitterness.
Oh, brothers and sisters, for whom Christ died,
Let us spread His message far and wide!

Dying! Ah! it is easy—
Unheeding the Master's call—
To sit with folded hands and sing,
Oh, "Crown Him Lord of all!"
But where are the gems to lay at His feet,
Which may sparkle some day in His crown complete?

Dying! and Christ says, "Save them;
Little **your** strength may be,
But ye shall be instruments in My Hand
To redeem them unto me."
O Lord shall we see on Thy patient brow
The **thorns** insteal of the **jewels** now?

Dying! and "no man careth;"
Alas! it is sadly true,
Oh! for a voice to cry aloud,
And rouse men up—**to do!**
Sympathy, pity, good will, they give,
But is **that** enough, that the dying may live?

Dying! yes, they are dying—
May it echo in our ears
Till the cry shall ring from our sinful hearts
Holy repentant tears;
And we whisper, at the Master's feet,
"Lord, use us, just **as Thou seest meet."**

Dying? Lord, we are willing
To tell them that Christ hath died;
We are ready to go to earth's darkest place,
And speak of the crucified;
Ready, dear Master, to work for Thee,
And to carry Thy message wherever it be.

Dying? but **we can** save them;
For it really is not **we,**
But the Lord that worketh **through us,**
His shall the glory be;
Till at last the redeemed from every shore
Shall "crown Him" their King for evermore.

—Selected from "A Missionary Band."

OUR FOREIGN MISSION

By J. A. Ressler

"Our Foreign Mission." There come memories of school days and the grammar class. "Parse **our.**". Personal pronoun, first person, plural number. Its antecedent is—?"

When you speak of Our Foreign Mission what do you mean by "our"? To your mind what does "our" stand for?

It ought to stand for the Church. The Church has a right to claim the Mission as its own. Never a work in the Church has more definitely represented the united effort of the Church as a whole. Never a work has been more dependent on the Church for support in the way of prayer, workers, and means.

It ought to stand for us all as individuals. If we have prayed for the unsaved within the reach of our missionaries in India, if we have given of the means with which God has blessed us for the support of the work there, if we have permitted our loved ones to go and help rescue the lost ones there, then surely we may speak of it as **Our Mission.** If we have failed in any of these ways

(Continued on page 159)

OUR SUNDAY SCHOOL

HOW TO KEEP IN TOUCH WITH THE PARENTS OF SUNDAY SCHOOL SCHOLARS

By Adele Lugibill

(Read at a Sunday School Meeting of the Mennonite Missions)

How to keep in touch with the parents of Sunday school scholars is one of the problems which confronts the Sunday school worker. Solving the problem of keeping in close touch with the parents of Sunday school children involves a close, friendly intimacy between teacher and scholar. The confidence of many parents may be won through the medium of the Sunday school. By the faithful, whole-souled efforts of the teacher, impressing the pupil with sound, lasting, Gospel truths in a way that will appeal to their child-nature, and presenting it in such a way that it will aid the scholar to readily remember it. In most instances the children on returning from Sunday school will be questioned as to what they have learned that day, and the child if its interest has been aroused in Sunday school will readily respond by repeating the Sunday school lesson as it has been taught, thus conveying to the parent the same spiritual, uplifting truths which have been impressed upon the mind of the child.

One important feature of this work is good singing. Many instances come to the knowledge of the visiting missionary, of how some sweet old Gospel hymn, learned by the children in Sunday school, and sung by them in their homes, has been one indirect but impressive means of bringing the parents into closer touch with the Sunday school. For instance, a missionary worker entered a home, and getting into conversation with the mother proved quite a task until the subject of the children, and their interest in the Sunday school was touched. She became all interest and attention and told how her little ones so readily learned the songs, and how they sing from morning till night the song, "My Jesus, I Love Thee." Another little incident is told by a mother, who feels at times almost overburdened with care and worry. One morning when she felt so discouraged that even her little six-year-old girl noticed it, the little girl began singing in her cheerful, child-like way,

"Ask the Savior to help you,
Comfort, strengthen and keep you,
He is willing to aid you,
He will carry you through."

It is needless to say, the mother was cheered, through the singing which the little one learned in Sunday school. These are just a few of many incidents in which the good will of the parents has been won through the Sunday school scholar.

Again the Sunday school worker must have the interest of the scholar at heart, must be a real friend and helper, and be always ready and eager to discuss the likes and dislikes of the scholar; one who really sympathizes with their lives and their needs. Any agency that is brought to bear upon the child to elevate the ideals and standard of life, will indirectly but effectively open the way for keeping in touch with the parents of the scholar.

The Home Department is also an important factor in keeping in touch with the parents. The object of this department is to bring the Sunday school lesson into the homes of those who do not attend Sunday school. This proves an important factor in keeping in touch with the parents. The members of this department are required to study the lesson in the home, and the Sunday school worker is required to visit these homes and discuss and talk over the lesson with them. Hence, studying the same lessons as the child, deriving from God's Word the same divine inspirations, truths, and coming under the same subtle, uplifting influence as the child, must tend to bring the parent into closer relationship with the worker.

House visitation—this phase of the work brings the worker into direct touch with the parents. The Sunday school helps the children, and through them benefits the parents, while the visitation helps the parents, and through them benefits the children.

Here is where the worker who is filled with the love and spirit of Christ, will find a real, true friend in time of sorrow and need, where the true Christlike spirit will be manifested in the little acts of love and kindness, awakening gratitude and confidence in the parents, thus bringing the parent into touch with the Sunday school, its scholars and workers.

Chicago, Ill.

NOTES

From the last report of the American Sunday School Union we take the following statement regarding the work of last year:

"There are under commission 272 missionaries; 160 for the entire year and 112 for a portion of the year. 1,821 new schools were organized in hitherto neglected neighborhoods, where the children and youth had no religious privileges. Into these schools were gathered 6,838 teachers and 64,873 scholars; 710 schools were reorganized, containing 2,826 teachers and 25,965 scholars. From this it will be seen that 2,531 schools were opened, having 9,664 teachers and 90,838 scholars; 94 churches of different denominations were organized as the outvided in many communities where churches have not yet been organized, and 362 Young People's Societies have been formed. The missionaries have devoted much time during the fall and winter in conducting evangelistic services, and as a result 11,386 hopeful conversions have been reported."

The Sunday school is of more value to a community than a police force and of more value to the nation than standing armies. It should have the personal support of every member of the church.—Judge Carter.

British Sunday Schools lose 83,000 Members

The General Secretary of the British Sunday School Union has just issued a report which shows a loss of over 83,000 scholars in the United Kingdom during the past year. Statistics upon which the comparison is made are believed to be approximately accurate. Sunday school workers in England are alarmed over this serious condition.

FOR THE SUNDAY SCHOOL TEACHER ONLY

The majority of Sunday school teachers are conscious of a deficiency within themselves for their work. They keenly feel their lack of preparation. They are at a loss how to meet some of the perplexing problems that will constantly confront the teacher. Not being familiar with the different books in print on the subject of teaching, they struggle along as best they can. Many books that treat on teaching are confined to the strictly pedagogical principles, and are "dry" and uninteresting to the average reader. And often if he does read them, the desired assistance is not obtained, because they are probably written for the secular teacher. While some books are voluminous so that the average reader does not have time to read it and thoroughly digest it. For these reasons many teachers are reluctant to buy books on teaching.

The teacher wants a book that in a brief, clear, interesting way deals with the practical, rather than the theoretical side of teaching; a book that is not strictly pedagogical, but relates rather to the art of teaching. Such a book can be had under the title, "The Sunday School Teacher," by H. M. Hamill. Mr. Hamill has been "severely trained in the vocation of the secular teacher" and afterward was called to the work of a Sunday school specialist. He knows from both study and experience the needs of the teacher. His book is brimful of good, helpful suggestions. This book should be in the hands of all Sunday school teachers, especially those who have had no normal training, for whom it is especially designed. We would urge that teachers secure a copy. We believe it would be a profitable investment for a Sunday school to supply each teacher with this book.

See advertisement with table of contents on last page.

Current Events

A Correction. The statement in the April issue of the Christian Monitor, which had been published in the various periodicals and newspapers recently, to the effect that the Swedish Parliament has granted the right of suffrage to women is erroneous. Parliament has extended the right of suffrage to include men twenty-four years of age, who have not committed crimes, paid their taxes and served the prescribed time in the army. A correspondent in a New York paper who corrected the impression that such action was taken, says: "Woman's suffrage will not come to Sweden, advanced as it is, in a hundred years; and if I know the Swedish women right, they would not walk across the road in order to cast their vote."

The Great Chinese Wall

The famous Chinese wall has been recently explored by Dr. Geil of Doylestown, Pa. He is claimed to be the first white man to follow the wall for its entire length.

"It was 1250 miles as the crow flies, but more than 1500 miles as we followed the sinuosities of the wall that we had to travel. A cross-country job from beginning to end it proved to be, for the great caravan routes into the regions coterminous with China—Manchuria, Mongolia, the Gobi and Lob Nor regions and northern Thibet—all cross the wall more or less at right angles. That is why we went into the wildernesses and found the pigmies and the hairy men who have shrunk from contact with the Chinese and retired into the mountains.

"In our school geography days we were taught of the great wall as a single structure, but I found it to be as many as ten walls, in the older walls taken into the great wall, as it was constructed, and the additions at later dates. Those old walls were probably raised at a date nearer 3000 than 2000 B. C., old Chinese records showing that the attacks of the Tartar nomads date back to 1400 B. C. at least. In 221 B. C. came Shi Twang-Ti who found himself master of the whole of China, from the plains of Chihli to the banks of the Yang-tze, and from the great Tung-ting lake, in Hunan, to the Yellow sea. Declaring himself first emperor of China, he caused all the records to be destroyed and began the construction of the great wall.

"Imagine first the age of this structure and then realize that it consists of a base of varying height, but always of ample breadth, built of beautifully formed blocks of granite. The upper sections are built of brick and battlemented for defense. Towers appear at all the sailent angles, sometimes with three, sometimes with four windows. Where a mountain with a sheer face of impregnable rock is encountered, the wall mounts it perpendicularly.

"From May, 1908, to September of the same year my caravan traversed the great wall, not a day passing but it was under close observation. There were no difficulties but natural ones, and we made excellent time. We found records of all kinds, even to those of the operations by the engineers, masons, blacksmiths and later of the geomancers, which tell how the wall was put up."

Dr. Geil also gives us some interesting information concerning the wonderful awakening in China. Far in the interior, near Thibet he saw native workmen erecting a steel bridge across the Yellow river. They had electric lights and trolley lines. In nearly all the towns and villages the natives were under military training. It is predicted that in the near future China will be able to place an army of over three million men in the field if necessary. With the advantages of civilization China is destined to become a world power, a nation to be reckoned with in international affairs.

Explorer has Returned

E. H. Shackleton, of the British navy, who sailed from England in July 1907, on an expedition to explore the Antarctic Ocean has returned. He succeeded in carrying his country's flag within one hundred and eleven nautical miles of the South Pole. This would be a little less than one hundred statute miles. The nearest approach to the North Pole has been two hundred and twenty-five miles. The attempt to reach the Pole was made by dog-sledges in a journey of over seventeen hundred miles from the base of supplies, and required one hundred and twenty-six days. The purpose of the expedition was not primarily to try and reach the Pole, but for scientific purposes, to more fully survey the antarctic region." An immense glacier forty miles wide and ten thousand feet high was ascended before the great plateau was reached. Eight distinct mountain ranges were discovered." The volcano of Mount Erebus was closely examined. The new crater is half a mile wide, ejecting vast volumes of steam and gas. Deposits of coal were also discovered. The magnetic South pole has been accurately located. The expedition made some valuable additions to the sum total of scientific knowledge. People freely and gladly undergo extreme privations and suffering for the sake of science, but when the call comes to sacrifice and endure for the sake of Christ and the good of humanity, there is extreme reluctance in offering their service.

Secret Service in Russia

Some of the methods employed by the secret police in Russia were recently disclosed, when Mr. Azeff, one of the leaders of the revolutionary socialists, was denounced by his associates as a government spy. So he was. He was in the service of the police, and made it his business to inform the authorities what the revolutionists were doing. By this method he prevented many murders, and after he became a member of the central committee of the revolutionists he did his work so well that not a single political assassination planned by the committee was carried out.

The revolutionists charge Azeff with planning the crimes and then betraying his associates to the government. When he was accused of acting in this capacity he disappeared. If the revolutionists get hold of him his life will not be worth anything. The opponents of the Russian government join with the revolutionists in charging it with hiring this man to incite others to crime, in order that the revolutionists might be discredited. This assertion the government vigorously denies.

Considering the past history of Russia it is not impossible to conceive that this man was hired to assist in getting rid of some political enemies. Be that as it may, we as Americans can be glad to live in a country where such things are believed to be impossible.

President Eliot's Library

President Eliot, or Harvard University, who is making a tour of the South, recently told the students of an Atlanta high school that he expects in the near future to make a selection of books sufficient to fill a five foot shelf, the reading of which, for ten minutes a day, would insure a liberal education. He intends to call this collection the Harvard Library. Many such lists have been prepared by men of prominence. Many urgent appeals have been made to devote ten, twenty or thirty minutes each day to the reading of standard books. It has been said that education is within the reach of all who will put a few stray minutes together by a connected purpose for a definite object. Because of the position of eminence held by President Eliot, this list would attract wide attention, and likely induce many to improve their time by such reading. The man who can induce the young people to read good, sound, wholesome literature instead of the exclusive reading of the newspaper and worthless fiction will be a benefactor to the people who are eager to learn. But a greater benefactor is he who can induce them to give a proper proportion of their time to the reading of Holy Writ, and religious literature, that the spiritual as well as the intellectual faculty may be developed.

Benzoate

Ever since Dr. Harvey Wiley, pure food expert and Chief Chemist of the Department of Agriculture, has been over-ruled by the Board of Chemists regarding his ruling against the use of benzoate of soda as a preservative in food products, there has been a growing sentiment against the use of benzoate. The decision of the Board that ruled in favor of its use may yet be set aside on the ground that the Board was illegal and therefore their decision would not stand. Many of the leading manufacturers are taking a positive stand against it, on the ground that it is not necessary as a preservative of good foods, and urge the passage of a law for the prevention of its use as such. It is the unscrupulous manufacturer, who wishes to use diseased products, and adulterate them with ben-

zoate, a poison, and pass them off on the public as pure food, who desire the legalized use of it. We hope the time will soon come when foods and drugs will have to be named properly.

The Crisis in Turkey

Political conditions in Turkey have reached an acute state. Since the Sultan was forced by the Young Turk Party to grant a constitutional government in July 1908, conditions have been very unsettled. A mutiny instigated by the Sultan, it is claimed, aimed at the over throw of the constitutional government, failed in its purpose, and indications are that it will prove disastrous to the rule of the Sultan. An army of more than 20,000 men directed by the Young Turk party is moving toward Constantinople. Present indications are that there will be a civil war, which may develop into a Holy war.

On March 28, another great bridge connecting New York City was opened by Mayor McClellan. The new bridge, called the Queensboro, is the third to cross the East River, as the lower stretch of Long Island Sound is called. The bridge connects New York with the Borough of Queens, for which it will be the main outlet. It is one of the most costly bridges in the world. With its approaches it will have cost the sum of twenty millions of dollars. It is built on the cantilever plan, and its total weight is 83,400,000 pounds. Its length is 7,636 feet. It has four trolley tracks, two foot-walks each sixteen feet wide, and a carriage way fifty-two feet wide. It took nine years to build the structure.

The bridge will be officially opened in June, when President Taft is expected to be present.

Since England has put into effect the old-age pension law some interesting and startling facts have come to light. One person in every twenty in England and Wales is a pauper. In London, the largest city in the world, the ratio is one to fourteen. This widespread poverty is believed to endanger the government. The law is proving very unpopular, as it is certain to increase the taxation materially. While one out of every twenty persons is listed as a pauper, with paupers and old-age pensioners combined, the ratio is about one to fourteen. In spite of this pauperized condition, England is pushing with relentless vigor her extravagant naval and military policy, in order to maintain her military supremacy.

Recently some parties attempted to smuggle into this country $100,000 worth of fashionable gowns and laces. The goods were seized. Lawyers representing the smugglers offered the Government $260,000 if the custom authorities would turn over the goods and not prosecute the smugglers. This offer was flatly refused. Detectives are busy trying to find the guilty parties. Investigations thus far show that the goods were made in Paris for women of social prominence and wealth in some of the eastern cities. It is supposed that the offer to settle was made to shield these women from publicity. It is also alleged that a well-known department store in New York is implicated.

A new law prohibiting the importation of opium that is not or medicinal purity, went into effect April 1. In San Francisco almost $1,000,000 worth of the drug was landed a few days before the law went into effect, and stored in bonded ware-houses. The importers intending to evade the regulations. But the government authorities will not allow any of the opium in the bonded ware-houses to pass out of their hands, claiming the right to confiscate any opium found after April 1, whether marked "duty paid" or not.

On April 1, the convict lease system came to an end in Georgia. About 1200 felony convicts were transferred from the private stockades in the state to the respective counties where the crimes were committed. Together with about 300 misdemeanor convicts in the jails and on the county farms, these men will be put to work on the public roads.

On April 10, Algernon Charles Swinburne, one of England's oldest and most prominent poets, died at Putney, of pneumonia. For fifty years he had been prominent as an English writer, contributing a number of volumes of poetical works.

ANTI-SALOON NOTES

The saloons are in flight.

The Alabama Supreme Court has declared the state prohibition law valid. All the judges concurring in the opinion. The law will be more strictly enforced now.

On April 6, Governor Shallenberger of Nebraska signed the daylight saloon bill. The measure which becomes effective July 6, forbids the sale of liquor except between 7 A. M. and 8 P. M.

On April 5, twenty-seven counties, in Michigan voted on the local option issue. There were 922 saloons and 17 breweries at stake. Nineteen of the twenty-seven counties voted dry, putting out of business 600 saloons and ten breweries.

Indiana is rapidly swelling her list of dry counties under the Local Option law. Most of them are won by handsome majorities. The people are determined to rid themselves of the legalized saloon, and the drink curse.

Ohio is also clearing her territory. There seems to be a general house-cleaning in some of these states where a local option law is in force. It would be a grand thing if all the states and territories of the Union would clean out the diabolical and death-dealing saloon.

The liquor interests will test the law passed in Tennessee to prohibit the manufacture of liquor within the state. They will carry it to the Supreme Court of the United States if necessary to test it. Six attorneys, it is stated have been engaged. It is also planned to attack the State-wide prohibition law at the same time.

One of the proud boasts of the brewers, that they believe in enforcing the law and suppressing speakeasies, has been exposed as a sham by the publication of a few letters sent out by the brewers. Some of the biggest breweries in Milwaukee, Wis., have expressed themselves as ready to sell beer to any person who wanted to open a speakeasy in a "dry" community. These letters were written in reply to communications sent the brewers telling them that the writers wanted to open a speakeasy and desired to purchase beer of them. In every instance the brewers, instead of rebuking the writers for daring to violate the law, offered to supply the goods for law-breaking.

The local option bill introduced in the Pennsylvania legislature, although defeated by a boss and liquor ridden legislature, has not chilled the ardor of its supporters, but served to spur them on to a more strenuous effort to effect its passage in the next legislature. Thirty representatives who had pledged to support the bill if elected proved traitor to the cause when it came to the test, revealing a deplorable lack of moral stamina and principle. The Anti-Saloon League launched their new local option movement and opened their campaign in Philadelphia on March 29, with J. Frank Hanly, Ex-Governor of Indiana as speaker. Hanly was the man that was instrumental in having a local option law passed in Indiana, under which most of that state is now going dry. All Christians and men of reputable character should throw their influence against the saloon.

On April 7, the liquor interests of Ohio launched a movement to unite union labor with their interests, to stem the prohibition tide and wage war on the Anti-Saloon League. State and national representatives of both interests were present. The representatives of the labor unions pledged the support of their union to the movement. The plan is to recruit the members of the labor unions to the ranks of the Personal Liberty League. This is to be not only a local, but a state and national campaign. The labor men were told that they were facing a crisis, which, if ending in the victory of the temperance interests, would mean a staggering blow to the labor interests and the utter destruction of many of the unions dependent upon the liquor traffic. The abolition of the liquor traffic instead of being a "staggering blow" to the cause of labor, would be a blessing to millions of the laboring class. The annihilation of those unions depending upon the liquor traffic can not be called into question, as they are based on a traffic that is wrong from center to circumferenec.

Miscellaneous

Some Wonders of New York City

Over 250,000 people work at night.

Coney Island is sometimes visited by 500,000 people a day.

Over 476,000,000 gallons of water are used every day in the greater city.

A child is born every four minutes, and a death occurs every seven minutes.

In 1885 New York had only twenty-eight millionaires; now it has over 2,000.

About 45,000 marriages are solemnized every year—one in every eleven minutes.

There are one hundred and thirty-two department stores, employing over 10,000 people.

There are one hundred and twelve theaters and two grand opera houses, seating about 110,000 people.

The transient hotel population is figured at 250,000 people a day. The hotel properties are valued at over $80,000,000.

No. 1 Wall Street is considered the highest-priced property in the United States. Several years ago it sold for $700 a square foot, and is assessed by the city at a little over four dollars per square inch.

The city contains 8,000 lawyers, 5,000 actors, 3,000 actresses, 6,000 artists' 10,000 musicians, 15,000 stenographers, 6,900 salesmen and saleswomen, 1,900 farmers, 1,600 undertakers, and 852 female barbers.

The population is now 4,800,000. London's population is 500,000 more, but New York is growing seven times as fast as the British metropolis, and should become the largest city in the world inside of ten years. The population increases at the ratio of five to one, compared with the increase of the rest of the country.—Success Magazine.

Temperance Movement in Finland

"The temperance movement in Finland was the one which reaped the greatest harvest from the recent strike. Prohibition of the sale of drink during the strike season was established throughout the length and breadth of the land. There was a veritable 'temperance spree' as a result, and people had the rare and delightful experience for the whole time of not seeing an intoxicated person. Never had the police station stood so empty, and never was there better order. Many enthusiastic persons were so impressed that they vowed not to touch drink again and to work for a drastic prohibitory law. They found that, however much they had been accustomed to drink, it was not difficult to abstain when there was nothing with which to get drunk."—The Christian (Norway) Evening Post.

All unbelief is the belief of a lie.—H. Bonar.

Ten Strange Truths About the Italian

1. The Italian is industrious.
2. The Italian is ambitious.
3. The Italian is abstemious.
4. The Italian is honest.
5. The Italian is pure blooded.
6. The Italian is clean.
7. The Italian is law-abiding.
8. The Italian is thrifty.
9. The Italian is teachable.
10. The Italian is naturally religious.

Dr. Frederick H. Wright, long a missionary in Italy, makes these ten assertions, and backs them with a mass of testimony that is abundantly convincing. He shows that the popular conception on some of these points grow out of our American ignorance of the Italian character and our tendency to look on the misdeeds of a small minority as representing the temper of the whole people.—Selected.

(Continued from page 155)

to recognize the work have we then a right to say "our?" If it really our mission?

Could the missionaries claim the right to call the Mission all their own? Never. We missionaries have the same right to claim the Mission as other individuals have and on the same grounds. But, after all, the missionary is not the important factor in the scheme of mission effort. He is only a little messenger man, "chaprassi" we call him in India, bearing the message of the Church to the unsaved. Only dismal failure awaits him who has not the Church to back him. God the sending agent? Yes, truly. But God never sends him whom the Church will not sustain. Oh, how often have we seen it! "Sent of the Lord direct," they said. Gone forth in their own strength—failed.

But we all have a part. Young man, young woman, in this large Young People's Meeting, what are you doing that you may say, "Our Foreign Mission"?

"Bearing the message to the lost—what does it mean? Not what it often appears to the enthusiastic volunteer still on the borders of the land of dreams. It means hard, practical work, often with things very much of the earth, earthy. If a missionary shows incapacity in material things the practical minded heathen is not going to trust him with things spiritual.

It might seem quite out of order to one who is soaring in the realms of the spiritual to be rudely brought to earth by a wet haired orphan with his skin shining from a fresh application of oil, who pleads for a new loin cloth because his old one had mysteriously disappeared in the washing. But the way the missionary meets such interruptions will tell for the formation of character—not only of the missionary but of the unclad boy as well.

A moment ago I stopped this writing to help little fingers that were struggling to "get dis tangle out of dis sread." It recalled the days in India when one missionary remarked that he could easily get his work done if it were not for the interruptions. Somehow so few of us live the life we had planned. Our lives are made up mostly of interruptions.

I have known of missionaries who would not have anything to do with the helpless ones, lame, blind, deaf, hopelessly sick, even in famine time. They refused to admit them to their orphanages—"Let them die outside," they said, "and save the expense of keeping them a few months only to have them die later and swell our death rate." Such was not the policy of the American Mennonite Mission. One of the surest conditions of admission was utter helplessness. Some have questioned the wisdom of spending so much effort on the hopeless, helpless blind and deaf when means and workers were so scarce. Are means and workers scarce?

God's storehouse is full. Why should there be scarcity?

Means were most abundant when the need was greatest and the largest number of helpless ones were helped. Christ helped the helpless.

It means work to bear the message. It means exposure, hardship. One of the native brethren through a number of years walked every school day four miles out into the country to a village and taught a school of village children. In the rainy season the trip had to be made with bare feet, often by wading water knee-deep and deeper. A missionary who tried to make the trip on horseback got through but had to dismount a couple of times in water over the knees.

But that school has been sowing seed. At Christmas time, when the orphan children sang their specially prepared songs, those half clad boys from the village school, with their long unkempt hair, came in to tell the story of the wondrous birth in Bible verses they had learned. And their bright eyes sparkled as they rose to speak as if to say, "We know the Story too."

"Workers together with God." And we all may have a share in the work. Some in places where their responsibility is more apparent than that of others but all equally responsible for the part God has assigned us in His plan for the lost world.

Get ready! Places in the front ranks are vacant. They must be filled. The Mission will need workers twenty years from now if the Lord tarries. Get ready! The Mission needs workers now. Are you ready now?

Smithville, Ohio.

SEED THOUGHTS

Go ye into all the world and preach the Gospel to every creature. —The Master.

In the whole compass of human benevolence, there is nothing so grand, so noble, so Christian, so truly God-like as the work of evangelizing the heathen.—Wm. Swan.

The strength of missions has been found, by prolonged and most varied experience, to consist of these three things: The belief in the necessity of the New Birth, the belief in the necessity of the Atonement, the belief in the necessity of Repentance in this life.

—Joseph Cook.

THE SUNDAY SCHOOL TEACHER

The book with the above title should be in the hands of all Sunday school teachers. It will aid you to solve many of the problems confronting you. Following is the table of Contents, which will give a good idea of the nature of the subject matter treated in this valuable little book.

1. The Teacher's Work
2. The Teacher's Helps
3. The Teacher's Lesson Study
4. The Teacher's Lesson Plan
5. The Lesson Half Hour
6. The Heart of the Lesson
7. Principles of Teaching
8. Teaching Points
9. Class Problems
10. How to Secure Attention
11. How to Question
12. How to Review
13. Teaching Little Children
14. Teaching Big Boys and Girls
15. Teaching Young Men and Women
16. Teaching Adult Scholars
17. The Teacher's Training Work
18. The Teacher's Week-day Work
19. The Teachers' Meeting
20. A Teacher-Training Department
21. A Teachers' Installation Service
22. A Sunday School Teacher's Library

Nearly all of the foregoing topics are of vital importance to the teacher. This book will not only prove valuable to the teacher but also to all Sunday school workers. It is what some of you have been looking for. The book contains 156 pages, bound in cloth. Size 7x5 inches. Price, postpaid, only 38 cents. Address all orders to

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CHRISTIAN MONITOR

JUNE, 1909

The Simple Life

Let us learn to be content with what we have. Let us get rid of our false estimates, set up all the higher ideals—a quiet home; vines of our own planting; a few books full of the inspiration of a genius; a few friends worthy of being loved and able to love us in turn; a hundred innocent pleasures that bring no pain or remorse; a devotion to the right that will never swerve; a simple religion empty of all bigotry, full of trust and hope and love; and to such a philosophy this world will give up all the empty joy it has. — David Swing.

Question Page

ROBIN RED-BREAST

By C. Edward Bender.

Robin red-breast in the tree-top,
Swinging gently in the air,
Continue warbling, do not stop,—
Scatter sunshine ev'rywhere.

Of the glorious greening springtime,
Of the joyful trysting nooks,
Warble now your gladsome spring-rhyme
To the meadows and the brooks.

Warble to the pretty flowers,
Waking in the fields and groves,
Warble to the balmy showers
Blessing ev'ry plant that grows.

Warble to your lady so dear,
Dream about your chief delight,
When in your new-made home you rear
Little wee-wees, neat and bright.

Now winter must withdraw his blast,
And to him we say farewell,
Now blooms of spring are creeping fast,—
Broid'ring field and woodland dell.

And lo, the earth o'erflows with bliss
Since the life that is astir
Wooed her with its vernal kiss,—
Made the wings with music whir.

Now cheering rains do gently fall,
And sunshine follows after,
Now a rhapsody—all in all;—
Comes with this springtime laughter.

How can doubt come in to chill you
When the fields and forests ring
With the gladness, so pure and true,—
Should such gladness not be king?

Why should any one feel sadly,
Raise his hands in great dismay
When the storms that raged so madly
Now have worn themselves away?

Thus surrender all complaining,
And relieve yourself of dread,
For the knowledge you are gaining,
Points to still more life ahead.

Aye, the streams of life are passing
Through the sunlight fields of yore,
When one hears the robin calling
From his airy heights once more.

Aye, to see him gently nodding,
Clothed in early summer style,
Makes one feel the springtide throbbing
In one's bosom all the while.

When one hears this happy singer,
In his grand familiar way,
One in silence longs to linger,
Till the day light fades away.

Joyous herald of the spring-time,
Warble sweetly in your tree,
Oh cheer us with your merry rhyme,
Fill this world with harmony.

Chicago, Ill.

THE COURAGE OF PUNCTUALITY

The courage of time is punctuality. When there is a hard piece of work to be done, it is pleasanter far to sit at ease for the present and put off the work. The thousand nothings of the hour claim our attention. The coward yields to "their stupefying power", and the great task remains forever undone. The brave man brushes these conflicting claims into the background, stops his ears until the sirens' voices are silent, stamps on his feelings as though they were snakes in his path and does the thing now which ever after he will rejoice to have done. In these crowded modern days, the only man who "finds time" for great things is the man who takes it by violence from the thousands of petty, local, temporary claims and makes it serve the ends of wisdom and justice.

There are three places where one may draw the line for getting a piece of work done. One man draws it habitually a few minutes or hours or days after it is due. He is always in distress and a nuisance to everybody else..... It is very risky—ethically speaking, it is cowardly—to draw the line at the exact date when the work is due; for then one is at the mercy of any accident of interruption that may overtake him at the end of his allotted time. If he is sick or a friend dies or unforseen complications arise, he is as badly off as the man who deliberately planned to be late, and almost as much to blame. For a man who leaves the possibility of accidents and interruptions out of account, and stakes the welfare of himself and of others on such miscalculation, is neither wise nor just; he is reckless rather than brave. Even if accidents do not come, he is walking on the perilous edge all the time; his work is done in a fever of haste and anxiety, injurious alike to the quality of the work and the health of the worker.

The man who puts the courage of punctuality into his work will draw the line for finishing a piece of work a safe period inside the time when it is actually due. If one forms the habit and sticks to it, it is no harder to have work done ten days, or at least one day, ahead of time than to finish it at the last allowable minute. Then, if anything happens, it does no harm. This habit will save literary workers an incalculable amount of anxiety and worry. And it is the wear and tear of worry and hurry, not the amount of calm, quiet work, that kills such men before their time.

I am aware that orderliness and punctuality are not usually regarded as forms of courage; but the essential element of all courage is in them—the power to face a disagreeable present in the interest of desirable permanent ends. They are far more important in modern life than the courage to face bears or bullets. They underlie the more spectacular forms of courage. The man who cannot reduce to order the things that are lying passively about him, and endure the petty pains incidental to doing hard things before the sheer lapse of time forces him to action, is not the man who will be calm and composed when angry mobs are howling about him, or who will go steadily on his way when greed and corruption, hypocrisy and hate, are arrayed to resist him. For, whether in the quiet of a study and the routine of an office or in the turmoil of a riot or a strike, true courage is the ready and steadfast acceptance of whatever pains are incidental to securing the personal and public ends that are at stake.—From The College Man and College Woman.

ON SYMPATHY

Happy is the man who has that in his soul which acts on the dejected as April airs upon violet roots. Gifts from the hand are silver and gold, but the heart gives that which neither silver nor gold can buy. To be full of goodness, full of cheerfulness, full of sympathy, full of helpful hope, causes a man to carry blessings of which he is himself as unconscious as a lamp of its own shining. Such a one moves on human life as stars move on dark seas to bewildered mariners; as the sun wheels, bringing all the seasons with him from the south. —H. W. Beecher.

EIGHT BIBLE REASONS FOR NOT USING TOBACCO

1. It is not for the glory of God. "Ye are bought with a price; therefore glorify God in your body, which is God's." I Cor. 6:20.

2. It may bring on disease of the heart and cancer of the tongue. "If any man defile the temple of God, him shall God destroy." I Cor. 3:17.

3. It is expensive, and the money is wasted. "Wherefore do ye spend money for that which is not bread, and your labor for that which satisfieth not?" Isa. 55:2.

4. It is infringing on the rights of others by contact with them in its nauseous sickening odor. "Thou shalt love thy neighbor as thyself." Gal. 5:14.

5. It is a wrong example to set before the young. "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." Matt. 5: 16.

6. It is a filthy habit. "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." II Cor. 7:1.

7. The habit once formed brings one into bondage. "Whosoever committeth sin is the servant of sin. John 8:34.

8. It causes unnatural desire, and leads to intemperance. "If ye live after the flesh ye shall die. To whom ye yield yourselves servants to obey, his servants ye are to whom ye obey." Rom. 6:16; 9:13.—Selected.

The majesty of God revere; fear Him, and you have nothing else to fear.—Fordyce.

CHRISTIAN MONITOR

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BOB WHITE AND THE MEADOW LARK

Nine-tenths of the harmful insects that pester in orchard, field and garden are at some time in their career on the ground. If they are there by accident then the ground owner is justified in taking drastic measures for their removal; if they are there as a part of nature's scheme of furnishing food for birds, then the ground owner cannot count himself blameless if he fails to permit the bird to come to breakfast in perfect liberty and freedom.

This article has to do with two birds,—one, Bob White, the Quail, the other called the Field Lark in the southland and the Meadow Lark in the northland. Bob White, the Quail, is to the nature student a most unique subject. Our Creator endowed that bird with some peculiar characteristics. First, it is the most prolific bird on the face of the earth; that is to say, one pair, Robert and Julia, will rear more young ones in a season than any other pair of birds; second, these birds never feed their young.

Before going into a consideration of their economic value in the place intended by Him who doeth all things well, let us take a peep at their home and study their domestic life. It is the May-time. Robert, seated in a wheat field or on an orchard fence, is talking in an endearing tone to loving Julia, who in the grass or growing wheat is industriously hunting a home, a place where she may act in accordance with that first law of nature, the propagation of species. All she asks of the landowner is four inches of his field. Into that nest she will place, usually seventeen eggs, sometimes twenty-five, so precisely that if you remove two from the charmed circle you can scarcely put back one. Nineteen days after the last egg is deposited, an observer who cares to see things in nature as they are can have a happy hour. First from under Julia will come a timid, shy, fuzzy creature, to be quickly followed by another and another and another. All the eggs will hatch within forty minutes from the time the first egg cracks. The ones to have the first great view of this world of ours will begin to play hide and go seek on and around their mother. In less than thirty minutes after the last shell has been broken that mother will start away from her home followed by her large and interesting family, three or four of them with half a shell sticking still to their backs, and behind them will come Robert, happy, fatherly Robert, with head erect, watching with anxious eyes for intruders.

The mother is leading her family in quest of food. Too many children to carry food for as most other birds do, therefore she was ordered on creation day to point out the dainty morsels and let the children gather for themselves. She is an ideal rambler, and will lead those children around and around in that small field for many days if left undisturbed.

When the children are two-thirds grown, father and mother will lose them and proceed to have another home and another nest filled with eggs. The same operation of hatching and seeking for food is repeated; and when the second family are half-grown the first children are hunted up, a reconciliation takes place, and then they go rambling around as a united family of from twenty-five to thirty-five active, whistling, agricultural implements.

The Secretary of Agriculture at Washington, D. C., has issued a special bulletin, which may be had for the asking, entitled "The Economic Value of Bob White." In that bulletin conclusive and absolute proof is furnished that quails are fond of at least sixty different species of harmful insects. I desire to call the reader's attention to this strange fact,—that the young quails in the wheat fields are hatched just at harvest time, and that the Hessian Fly evolves from the larval condition just as the wheat is ripening, leaving the fly in the wing stage on the stubble of the wheat immediately after harvest.

The Meadow Lark is just what we call it. Mr Meadow Lark belongs to the Oriole family and is a weaver of grass. He is so cunning in his weaving that he provides a home, covers it so carefully that many readers have passed within two feet of one of those brown grass fronts without seeing it.

Four eggs; then come four little children with long yellow necks. Go some time before daylight, conceal yourself five or six feet from that home; see mother sitting on the little children, father about a foot and a half from them, with his head pointed toward them. Watch them before daylight, hugging the ground so closely lest harm come to them before they are able to furnish their children breakfast. See them as they return again and again to that home, feeding their children more than one hundred and fifty times daily. Then with a pair of glasses examine the food that their children are so fond of. You will discover that nine tenths of that supply consists of wire worms or click beetles.

There will come a time when a Meadow Lark in the northern meadow will be considered worth twenty-five dollars; and after he has spent the summer-time in the northern meadow, and goes to the cotton fields of the South for his winter work, he will be considered of such value that the man who dares to harm him, will be placed in jail, where he belongs. The cotton industry of our southland is one of vast importance to all the civilized people on earth, therefore whatever machinery has to do with success in cotton growing is too valuable to be used as a target.—By Isaac W. Brown, in Bible Record.

THE CURLEW AND ITS YOUNG

The favorite haunt of the curlew is the seashore. During the flowing of the tides they may be seen in the fields nearby, snapping up worms and insects that come in their way. But no sooner does the tide begin to ebb than they fly in a direct line to their feeding grounds, where they hunt most industriously for the small mollusks, sand-worms, and water-insects. They plunge their long bills into the sand, to a small portion of which they communicate a vibratory movement; the worms, disturbed in their underground dwellngs, come up to see what is the matter, and are at once snapped up.

They are bold and vigilant in the protection of their young, flying around the intruder and uttering all the time their plaintive cry—courlie, courlie, whence their English and French name.

The young ones dart about in search of food as soon as they leave the shell. The little downy fellow can be seen around standing up sharp and perky to show that he is quite able to take care of himself.

Sir W. Jardine, who spent much time in observing the habits of shore birds, says: "They retired regularly inland after their favorite feeding-places were covered. None were so regular as the curlew. The more aquatic were near the sea, and could perceive the gradual ebb of the tide; the curlews were far inland, but as soon as we could discern the top of a sharp rock standing above water, we were sure to perceive the first flocks leave the land, thus keeping pace with the change of the tides. They fly in a direct line to their feeding-grounds, and often in a wedge shape; on alarm, a simultaneous cry is uttered, and the next flock turns from its course."—Pleasant Hours

EDITORIAL PAGE

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GROSS APOSTASY:—Ever since the founding of the Christian religion it has had its enemies. Men have openly denied the tenets of the Christian faith. Men like Voltaire, Payne and others denied the religion of Jesus Christ,—practically the existence of a God. Since their time the attacks on Christianity have been masked, their real intent concealed. The most subtile, deceptive, destructive, and most damnable apostasy, is that which masquerades under the guise of Christianity itself. One of the most recent and startling apostatic assertion comes from Dr. Foster, Professor of Philosophy of Religion in the Divinity school of the University of Chicago. He says that Christianity as a religion in time to come may die as other religions have, and yet at that time the world be more Christian than now. And "that a billion years hence the spiritual condition of the race may be as conceivably as far above ours as ours is above the status of the savages that roamed the primeval forests," and that the people then may not know of Christ. These assertions strike at the very root of the Christian faith, the divinity of Christ. They are diametrically opposed to the teaching of Christ, concerning His second coming.

Along comes Professor P. Haupt, of Johns Hopkins University with the assertions that Sodom and Gomorrah were destroyed by natural causes namely, earthquakes. Also that Moses was not a proper name, but a common noun, meaning, deliverer. It is unnecessary to point out the absurdity of such statements as they are founded on mere theory and speculation, without any proof to substantiate them.

These criticisms are the result of man's reasoning, excluding the consideration of God. These men will have an experience similar to the physicians who began dissecting a supposedly dead body. After a little cutting they soon discovered that the body was **very much alive.** So these critics may cut and slash the Bible as though it were a dead thing, but sooner or later they will find that they were trying to dissect something that is **very much alive.**

The injunction of Paul in Col. 2:8 comes to mind. "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."We need not be alarmed at the assertions of the "higher critic". The eternal truth will endure all the tests and attacks that finite and puny man can bring to bear against it. In connection with this we wish to call attention to Mr. Hartzler's series of articles on "Higher Criticism", which ended in the preceding issue. Especially read the last article of the series.

A LIVE ISSUE:—It is indeed gratifying to the friend of Right, to note the triumphs of the temperance movement that has been stirring this country of ours during the past few years, and is now one of the liveliest issues. Victory after victory has been won so rapidly that there may be danger of its advocates becoming flushed with their success and relaxing their efforts. The reaction that had been predicted by some has not yet manifested itself, instead the movement is constantly gaining in momentum and in recruits. We sincerely hope there will be no reaction until its principles are so firmly established and rooted that there can be no retrogression. With all these splendid victories gained we can not afford to rest on our oars, while there are yet greater achievements to be attained. This question, like all other questions where a moral issue is involved, needs eternal vigilance to retain the advantage gained.

The question is being forcibly brought to the attention of every one. We are compelled to take a stand. The fact that the question of right is involved makes it a permanent issue. This fact also will stimulate thought, and the more thought given to the question, the more rapidly will the right gain support. At these times we need men of strong conviction; men who stand for principle; men who can not be bought, but will sacrifice all for the sake of right. This movement has the effect of bringing to the front such men. We trust the temperance movement will serve in bringing to the front, and arousing public sentiment against some of the other great moral evils, that rest as a blight upon our country, and will finally result in eliminating them.

We are glad that some of our friends are taking advantage of the special offer made in the two preceding issues. We offer to send ten or more copies of the Christian Monitor to one address for half-price, or fifty cents per copy, for one year. We feel confident that there are yet many more members in our various congregations who would do well to secure the Christian Monitor at these rates. The discussions on the Bible Meeting Topics, the courses in Bible study, the discussion of practical educational themes, the helpful and practical presentation of Missionary themes and facts, the practical discussions on Christian life and Sunday School work, with the other features of interest will contribute to the intellectual and spiritual development of the careful reader, and stimulate an interest and renewed activity in Church work. This is a standing offer. Sample copies sent upon request. Who will send in the next Club?

CHRISTIAN LIFE

AN OBNOXIOUS WEED

Weeds in the garden are destructive. Weeds in the heart are equally so. If not removed they will eventually destroy or dwarf that which is best. A good clean garden can only be had at the price of constant vigilance and care. This is the price to be paid to maintain a clean heart. One of the most destructive and prolific weeds that is apt to spring up in the heart is worry. If not rooted out as soon as it manifests itself it will soon multiply and greatly hinder the growth of the good in the heart.

Some people think worries and anxieties are quite harmless, but Christ in no uncertain language spoke against them as forces of evil in our lives. His teaching in the Sermon on the Mount against worry is very clear and emphatic. It has been asserted that Christ's teaching here encourages a reckless neglect of the future. It is uneasiness and worry for the future that He condemns, and not a legitimate concern and provision for future needs. To worry about our stature is useless, He tells us, because we cannot change it. So there are hundreds of things connected with our welfare that are as much beyond our control as the course of the stars above us. He gives us life, will He not see to its sustenance without us worrying about it? He provides for the birds, the beasts and the flowers, how much more for us the crowning work of His creation.

It is a curious fact that there is far more anxiety for the future in Christian countries than in many heathen lands, and that Christian lands lay up more wealth, toil harder, look out more for the future. All this in view of the fact that the Bible gives no possible excuse for uneasiness or undue concern for the future. Some say they can not help it. This is simply a confession of defeat, an unmistakeable evidence that the over-coming life is not experienced. "I can do all things through Christ who strength eneth me." Worry is destructive to body, mind and spirit.

Some one has said that there are at least two things about which we should not worry. First, "the things you can not help." If they are beyond your control it is the height of folly to be worrying about them. Second, "the things you can help." If you can help them or avoid them set to work and do it, and do not waste your powers and destroy your usefulness by brooding over them. Have faith in God, appropriate the powers of Christ which are at your disposal and worry and anxiety must take their flight as Christ cannot dwell in the anxious and brooding heart.

THINGS THAT ENDURE

By J. B. Brunk.

Man in the flesh is largely material and sensuous. He is inclined to subsist on material and sensuous things. He gets his subsistence through the material senses of seeing, hearing, tasting, smelling and touching. Through these he gets his knowledge and conception of material things. These are not durable. They will not stand the wear and changes of time. They have no lasting qualities that shall endure in eternity, but sooner or later they shall vanish. Even the man who has materialistic thought, wealth, and religion shall be cast into outer darkness. I say **religion,** for his religion often consists alone of outward acts, appearances and ceremonies, which in themselves avail nothing.

We must look elsewhere for the things that endure. In the material man is a soul, if fed on lasting things, that shall endure. The soul is spiritual and cannot be seen, heard or handled as can the material objects about us. It also has spiritual senses, but because of materialistic inclinations, these spiritual senses often remain dormant. Spiritual senses if active are the means through which the soul gets its food and development, but if these remain dormant the soul's development is hindered.

This was the condition of the disciples even after Jesus had made repeated efforts to arouse their dull spiritual senses. When Jesus told them to beware of the leaven of the Pharisees they thought of natural bread. This was their materialistic tendency again brought to action. Jesus said to them, "Why reason ye because ye have no bread? Preceive ye not yet, neither unterstand? Have ye your hearts yet hardened, having (spiritual) eyes see ye not? Having (spiritual) ears, hear ye not?" The mission of Jesus in this world was to arrest and bring into captivity this depraved material tendency and in its place bring to life the spiritual senses so as to qualify man to discern the things of the spirit which things alone are durable.

Dear readers, this materialistic tendency is a mighty barrier in the progress of the Church **today.** Men in the Church are material in thought, view-point, conception and purpose. The Jewish nation through their material senses, conceived of the kingdom of God with a temporal king on a temporal throne, to deliver them from Roman authority and bring to them a world kingdom of temporal prosperity. A kingdom in which they could be independent, have plenty to eat and have happiness. It was these wrong conceptions and ideals that prompted them to make an effort to take Christ by force and make him king after he satisfied their natural appetites with the loaves and fishes. It was further the mission of Christ to change these standards and ideals for those which are real, spiritual and durable. We are living in an age in which yet many people in the Church have wrong standards, conceptions and purposes. So-called Christians are yet astonishingly materialistic. Material standards need to be given up for those that are real and durable.

Paul had the same trouble with the Jewish Christians at Rome. His purpose in writing his epistle to them was to clear away the rubbish of their deeply imbedded, lingering, dead, ceremonial religion (wrong conceptions of God and his kingdom), and in place uphold before them higher and spiritual standards. They had been quibbling about feast days, sabbaths, new moons, meats and drinks. They were trying to eat and subsist on the shells of nuts, thus failing to get the kernel. Figuratively they had the suit of clothes without the man. It is no wonder that they were weak Christians.

The shells and clothes of religion, such as ordinances, ceremonies and outward appearances have their purpose the same as the natural shells and clothes have a purpose; namely, to protect the more important parts. They are the avenues through which we are brought to the real kernels and durable things of religion. Spiritual things cannot be seen, heard or felt with the material senses. "God is a spirit." "No man saw God at any time," with the natural sight. The Comforter is a spirit. Jesus when here was a spirit in the veil of the flesh. Spiritual things have not form so as to be handled.

Our souls are spiritual and if fed on spiritual durable things shall develop into eternal glorified beings. Yes, our souls are a reality and not merely a theory. We know that in each of us is an immortal spiritual soul. An infidel tried to confuse a Christian by asking him if he ever saw, heard, or smelt a soul. The Christian said, "No, but I have felt one in my body." The infidel said, "I cannot believe that you have a soul if you never saw, heard or smelt it, but only felt it." Upon this the Christian asked the infidel if he ever saw, heard or smelt a pain. The infidel had to say no to this question. "Well," asked the Christian, "did you ever **feel** a pain?" The infidel was trapped. Upon this the Christian asked, "Shall I believe that pain does not exist because it cannot be seen, heard or smelt, and only felt?" This is the point. Spiritual things cannot be handled heard or seen as material things, yet they are alike. The soul is spiritual and must be fed on spiritual things which come through the Spirit of God. The fruits of the soul which are actuated by the Spirit of

God within the soul are all abstract spiritual things; such as cannot be handled. The soul which manifests these abstract fruits of the Spirit such as "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance", etc., is dwelling and feeding upon things that endure. It is developing, becoming larger, richer, sweeter, more sublime and heavenly, more like unto the Son of God.

In conclusion, may each reader see more clearly the things that are worth while and durable. May we realize more and more the purpose and sphere of material things and senses. They are only the medium through which we may behold the deeper, higher, sublimer and spiritual things. May we as a Church realize that there are better things for us; far superior and more durable than material things. May we strive to press on through the material shell and husk of religion and lay hold of its rich and sweet kernel and its delicious fruits. May we hasten to rise above childish and youthful experiences and conceptions of religion to the greater, broader, richer, fuller, spiritual things which alone "make us complete in Him."

Goshen, Ind.

QUARRELS

No quarrel has ever been a serious one that was stopped at the start. Many a quarrel that could easily have been stopped at the start, and that was continued with the idea that it could be stopped at any time, has gone on to bitterness and misery, hatred and heart-break. Quarrels are like fires; they always have a small beginning, and are at that time wholly within control. But the trouble with most of us is that we are not nearly as much interested in avoiding the possible quarrel as we are in proving that we are right in this thing, and the other person wrong. We must drive that fact home anyway, we feel; and before we realize it we are in the midst of a quarrel from which the way out seems well-nigh impossible. Not one quarrel in ten thousand is unavoidable. It always takes two to make it; and we need never be one of those two if we resolutely count self-vindication and self-interest as of infinitely less importance than peace and love and good-fellowship.—Sel.

"He that believeth shall not make haste!" What a word for our own day! He shall not get excited, become fussy, or be thrown into panic! "He shall not make haste!" There shall be progress without much perspiration! There shall be strenuousness without strain! There shall be running without panting! "They shall run and not be weary, they shall walk and not faint." They shall be fed with "hidden manna." In the very midst of turbulence shall hearts' ease grow. "He that believeth shall not make haste."—Jewett.

The most delicate and most sensible of all pleasures, consists in promoting the pleasure of others.—Bruyere.

THE POWER OF CHRISTIAN ASSOCIATION

By Charles E. Reed.

We sometimes live along in a rather seeming way, not conscious of the value of the presence of other lives until we are separated from them by force of circumstances.

I had the great privilege of being at Goshen College a few years during my youth, where strong Christian influences were thrown about me, and I shall never forget what an inspiration and power the lives of the noble instructors and students were to me when I was having some difficult struggles in my Christian experience soon after conversion. Most of them have gone to other fields of labor in different parts of the world, but the memory of their uplifting influence remains the same. The devotional Bible study, the talks given in Devotional meetings and Young People's meetings, the general atmosphere of the place and life of the students was a strong guard, a powerful picket line to keep one from wandering out and doing evil, and a potent influence to keep one ever striving and tending upward towards truth and light, song and victory.

A few years ago my cousin and I attended a Teacher's Association at South Bend. While I went to a section meeting for rural teachers, he went through a large factory with some other young men who were in the habit of telling smutty stories for amusement. When he came back he told me about it. He felt miserable in their association and wished for the company of strong, clean, Christian young men.

On another occasion I talked with a former student who was studying medicine at a medical college in one of our large cities. He told of the rough life of many of the medical students, how inconsiderate they were of Christian principles in their work, and of the lack of pure associations. He longed again for the happy encouraging days that he had lived at his Alma Mater.

It is one thing to go to college and be protected and propped up; it is another to stand alone and fight your own battles. It is one thing to live in an atmosphere, an environment; it is vastly another to create one for some one else. It is one thing to worship in the courts of the Lord; it is quite another to labor in the enemy's camp.

The work in our home congregations moves along quietly and smoothly, but when we get out in the great world of activity, in communities where religious life is very lax and evil abounds we discover that it is not so easy to stand firm. When you hear more profane language in three days than you did in three years at college, or in your home community, it is almost overwhelming and unless a young man is firmly grounded in the faith, and knows how to fight against evil, he will be overcome. We no longer have our helpers, no one to go to for advice. It takes courage then and devotion to duty. It takes an effort to be a man.

Former Christian associations are broken, but their memory is helpful. The Master alone can sustain us in the hour of struggle. May we ever be thankful for the power of Christian associations pure, strong and deep.

Ashley, Ind.

THEY WILL MEET AGAIN

John R. Mott, the brilliant leader of the Student Volunteer Movement, while studying in Princeton in preparation for the law, undertook to gather, for his own satisfaction, the evidence of the resurrection of Jesus Christ. He pursued the work according to the strict letter of his legal training, rejecting whatever evidence, in his opinion, would not hold in court. And when it was all done and spread out before him, he found to his great joy that the proof which he had established was, to his mind at least, conclusive. The faith which his heart longed for, his intellect could finally approve, and it was the united voice of both which poured forth the prayer of thanksgiving to God.

Other men, among them the greatest thinkers of the ages, have gone through a similar experience, and their united testimony has crystallized in the verdict that "the resurrection of Christ is one of the best attested facts in history." He has risen; there can be no doubt of that. But has He risen for you?

He has, if His resurrection has made it possible for you to fight down and banish your natural dread and horror of death. Not all at once, to be sure, nor in a week or a month; Christian experience does not mature that quickly, nor old instincts die. But as the Christian life rounds out in its perfecton, there should develop with it a firm, trusting faith in the power and willingness of God to overcome death for His children as He did for His Son. Such a trust is not stampeded at the approach of danger, nor will it allow the natural sadness of parting to rob the life of its interest and hope.

The light which has come into the world lights the dark valley also. It is our condemnation if we still approach it as though it were dark. Christ has risen from the dead; but it lies with each one to appropriate His resurrection and make it real and significant to himself.

He has risen for you, if the call which carries away some loved one does not permanently darken your own life. Those first disciples, to whom His fellowship meant more than any possible friendship can mean to us—they sorrowed deeply at His going, but out of their sorrow came a deeper purpose which won the world. The atheist's sorrow robs life of all its sweetness; the Christian's ought not to poison, but transform.

He has risen for you, if you are able to speak words to a bereaved family so evidently sincere that they carry the real substance of comfort, instead of merely the sound. It is a valid test of any conviction to inquire to what extent it can be communicated to another. The only words which can carry real cheer in the presence of death must come from a heart which is filled with the assurance that Christ lives.

—Home Herald.

MISSIONS

Conducted by I. R. Detweiler.

BEGINNINGS
II.

By J. A. Ressler.

On the afternoon of the 4th of November, 1898, a meeting was called by M. S. Steiner, in the Mennonite church at Elkhart, to consider definitely the matter of selecting persons to open mission work in some foreign field. It was felt that something definite should be done and that talk should give way to action. Some spoke of their willingness to go but there were hindrances which kept them at home. One spoke of his family and the debt that hung over his property. The writer had no property on which to have debt and some months before this his family had been broken up by the death of his life companion so he felt that these "hindrances" did not apply to him. He arose to urge caution that we do not allow God's blessings to hinder us in His work and asked whether others who felt that their families hindered them in God's work were willing to have the hindrance removed in the way it had been from the writer. Then, continuing, he said, what he had no notion of saying when he began, but seemingly urged on by an irresistible power, that, since he was not bound by family ties he was willing to go where the Lord called, no matter where that call led, whether to remain in America and work on in an obscure place unobserved, or to go to Africa or India or to any other part of the world.

Others expressed themselves as personally interested in mission work, but with more or less reserve as to going to the foreign field themselves. D. H. Bender, in a few earnest words urged definite action. He appealed to the members of the Board and of the Examining Committee present, saying that since volunteers had offered themselves the responsibility rested with those who had the appointing to do and there was no longer any excuse for delay on the grounds of having no workers to go.

The members of the Examining Committee held a hasty consultation and announced that at the close of the evening evangelistic service a decision would be announced.

At the close of the afternoon meeting the writer went with Aaron Loucks, with whom he was at this time associated as pastor at Scottdale, Pa., to a private room where the time until the evening meeting was spent in fasting and prayer. Very definitely the matter was committed to the Lord, the prayer was offered that the men who should make the important decision might have wisdom and grace to do the right and best thing no matter what personal inclinations might stand in the way. Having thus disposed of the matter, they felt that the men who should decide would certainly express God's will concerning them in this matter.

After the evening meeting fifteen bishops and one minister went into the council room of the church and those who had spoken of volunteering that afternoon were called before them. A statement was asked from each of these. After hearing these statements one after another of the bishops came and placed his hand on the shoulder of the writer and said, "This is the man." So it was that Dr. W. B. Page with his wife and child and J. A. Ressler came to be sent as the first foreign missionaries of the Mennonite Church in America. The story is here told with so much of detail in answer to the often repeated questions, "How did you come to be appointed?" and "How do you know it was God's will that you went as a missionary?"

The time from the appointment to the time of sailing was spent largely in visiting various churches from western Illinois to eastern Pennsylvania. It was felt that this was necessary at that time since the nature of mission work in general, and foreign work in particular, were so little known in the Mennonite church. Later missionaries have found it better to spend the energy required in visiting, in resting and building up a strong constitution for the strenuous work on the field.

Everywhere the new missionaries met a hearty welcome. In some places there was, it is true, a tinge of suspicion. One man got up right in the middle of the sermon, went out closing the door with a bang, and explained his conduct by saying, "There's too much 'mission' in that for me." Another man told one of the missionaries that if he had seen the collection that was taken up and sent to the treasurer of the Board going into his (the missionary's) pocket he would have thought, "There! that's the last of that." One man asked in public meeting, "Do you think you can make Mennonites of those people in India?" The answer was given, "Perhaps not, but God can use us to make Christians of them." Praise God more than five hundred and fifty have become obedient to the faith. God's guidance and control were as evident in opening the hearts of His people in the church as His later blessing on, and direct control of the work in the field.

More formality has been found necessary in making later appointments. The practice of receiving indiscriminately workers from other missions or persons who have had no regular appointment, cannot be too strongly condemned. It is God who calls. But whenever he calls it is through some human agency. Even in the case of Paul, the most directly called of the Lord's workers after the ascension, there was human agency employed before he was sent out to work.

All candidates pass a medical examination as well as an examination covering their mental, moral and spiritual qualifications before their appointment to the foreign work. In addition they must have a good recommendation from their home congregations. No one who has not thus been examined, passed, and appointed could be received as a worker by the workers on the field.

Smithville, Ohio.

THE LANE WITH A TURN

By L. Ellen Schertz.

On the outskirts of Dhamtari is a beautiful lane, shaded on both sides by tall and stately trees. There the mango offers its fruit and the tamarind its shade. An Indian shrub sends forth its fragrance from the hedge, the little green parrot hops about and the turtle dove pours forth her mournful song, and to the stranger in India it affords a pleasant drive at the close of day.

The trees remain the same still and it is no more dusty now than it was a few years ago, but the feeling changes after you have stopped at the other end a few times. A feeling almost of horror comes over one every time you enter it, and you breathe a sigh of relief when leaving it for the open plain at this side.

Do you wonder why the feeling changes? It is hard to explain, but it seems to be because there are people living at the end of this beautiful quiet lane. People of whom one has learned a little. Oh! such a little compared to their lives.

There are the women shut up in their **Zenanas** with no hope of ever seeing the outside world. One of them once said, "The life of us women in Zenanas is like that of a frog in a well—everywhere there is beauty, but we cannot see it—it is hid from us."

There sits the old woman whom one would remember mostly as a vender of fish and foul language. There live the low caste widows, left to quarrel and work as best they can. Their name is a byword and their house a den of sin and sadness. There lives the old Brahman who used to come to our Sunday school which was held at the other end of the lane, and who tried to disturb us by asking impertinent questions and sometimes even by driving the children away who came to listen. There too, are those little boys who learned to repeat a few Bible verses and to sing a few Christian hymns, but who are well satisfied with the religion of their fathers. And who would much rather sit on the steps of the nearby temple and gamble than listen to all the stories Christians could tell.

And those dirty, little, brown, things that used to come running after us, to yell their salaams, when we drove by, are human beings with hearts untouched by true love, and whose only aim in life is to get enough to eat and have a good time—"Oh well they must die sometime, but who knows what

will happen then, anyway what is the use to worry now while youth looks so promising." We recognize each one of them to be a human soul for whom Christ died and when we long to tell them about Him they don't care to listen. "Oh, yes; Jesus Christ must have been good and great and kind—just like Ram and some of the rest of the gods. Of course, He seems to have been different from any of whom we have heard, but then who knows. He is the Christian's God and they worship Him very much and they tell the most wonderful stories about Him but then every caste may have its own god."

The music, too, sounds so curious, so monotonous, and at first you laugh as you listen to the minor strain (all the music of the non-Christian world is in the minor). It is curious until you begin to understand that this wierd music is expressive of this people's life, and it is dreary and sad because the life of the singer is so.

There is the old stone temple with its ugly little god, so crude, so hideous that you smile at the sight of it until you come to realize that it is the god of these people at the end of the lane. And saddest of all that it is good enough to satisfy them and they worship it with confidence. It represents their ideal of a creator and ruler of the universe, and when the shades of evening gather they listen to the wierd music of the priest and his drum as he puts the gods to sleep for the night while they are left to watch alone. Oh to have no God at night. How awful it would be. There is some feeling of security as we go about durin the day but at night time we feel so helpless and so thankful for a Heavenly Father who watches over us while we slumber.

Friends, who worship a God whom you **know,** whose joy in life is to know Him, will you remember and pray and plead for the people at the end of the lane? Those for whom Christ died. Those who don't **care** to hear about Him.

Some day the door will yet open. Our aim is great—it is **India for Christ!** and before the gods in possession here we sing songs unto Him. "Altho it's dull at whiles" there is joy in the doing of it, there is joy just in obeying. He said, "Go, tell" and we have come and are telling and we meet Him as we "go and tell."

Would you share the joy? Would you?

Dhamtari, India.

MISSION SUNDAY SCHOOL WORK IN THE SOUTHLAND

By C. K. Hostetler.

There are some peculiar conditions in the South. A casual observation would lead one to conclude that it would be an ideal place to do mission Sunday school work. It is a great field, it is true, and considerable work has already been done by the various denominations and by individuals, but the fact remains that there are thousands of white boys and girls in the South who do not regularly go to Sunday school. Many of these do not go to the public schools, either.

They work in the factories and cotton mills. They get tired in body and mind, slovenly in their habits, and fall an easy prey to the vices which are common to their class. They work from ten to twelve hours a day for six days, and when Sunday comes they do not have enough energy left to want to do anything. So the day is spent in resting, gossiping, visiting, going to the lake, woods or river, seeking to have a good time. There are many who get out of this rut, however, get some education and become active, useful citizens. Too many of them live and die without a taste or longing for higher and better things. Their lot is a sad one, their life a mere existence, their poverty extreme, their hopes, aspirations and ambitions begin tomorrow and end yesterday.

They are "scared" of preachers. They have no use for certain classes of church-members. They point out their inconsistencies. They imagine that they would not be welcome in a church where people dress better than they do. At any rate they know they would not feel comfortable there. They know because some of them have tried it. It would be next to impossible to reach these people through the regular work of established churches of the South. There are different reasons for this, the chief ones being wealth and social position. The "blue blood" of the highest classes of society still claims some recognition. The fashionable church is the clearing house for it. Many private schools are still maintained so that their boys and girls need not associate with their more humble neighbors. It naturally follows that the cotton mill youngsters hold about the same relation to the others as the Samaritans did to the Jews.

In a Southern city of 18,000 inhabitants there are six cotton mills where over one thousand boys and girls find employment. One of the churches rented a small building and conducted a mission Sunday school among these cotton mill people. The work seemed successful. Revival services were held with good results. A number were baptized and received into church fellowship. All went well just as long as they met in an old building in the neighborhood. After some time the mission Sunday school closed and all the pupils were transferred to the regular Sunday school of this same church which was nearby. Some would not go there. Those who did soon dropped out. Those who had united with the church could not be persuaded to attend the big stone church on the avenue, so that, if the work accomplished were to be judged by the visible results, it would have to be called a failure. Other churches have had similar experiences.

In this same city there is a Mission Sunday school that is a success. The superintendent is one of the leading attorneys of the city. When a young man he spent a number of years as a missionary in Mexico. He knows human nature and has a large supply of tact and good humor. He can tell a story in such a way that they will listen without being told to do so. He is a Presbyterian, but might as well be a Zulu so far as that goes, as you could never guess from his teaching what his denomination is. He is running a Mission Sunday school not to make Presbyterians, or to teach doctrine but to help the cotton mill boys and girls. I am not defending his system or sanctioning all his methods, but am telling how he reaches the lives of these boys and girls and gets their co-operation. He emphasizes the need of social activity. On nice afternoons he will cut the lesson short and go to the mountain with them to hunt wild flowers. He is continually planning some little surprise or diversion for them. He teaches them new songs, mottoes, choice selections of poetry and frequently gives a Bible to one who will commit a certain Psalm.

There are no quarterlies in the Sunday school, or at least very few. They repeat the text of the lesson after him. His methods are original and unique and his personality is such that he has captured those boys and girls, body and soul. They think that whatever he does is all right and will follow where he leads. He can accomplish more with those boys and girls in ten minutes than some Sunday school superintendents and teachers that I have known, and some that you know, could in a life time.

This Sunday school is held in a building that was formerly a cottage occupied by cotton mill workers. It is surrounded by their homes and is theirs. Many have learned of their Savior there and have been lead to accept Him through the work of this Mission Sunday school.

For some time I had a class of young men in this Sunday school. Several of them had worked in the same factory with me for six months or more. I had their confidence and co-operation and with their help soon found a way into the confidence of the other members of the class.

These young men had some things in common with the residents of South Halsted street, Chicago, near 18th. In fact I never taught a Sunday school class that reminded me as much of one I met in 1894 at 168 W. 18th street, Chicago.

There were twenty in the class. Among their names are Bates, Banks, Kemp, Martin, Johnson, McClellan, McGaffey, Moran, Buckalew, Howell, Kilgore, Severs, Summers, Cumby, Moncreith and several others. I shall always remember some of these boys as my personal friends and regret very much that my work with them had to terminate so soon, and sincerely hope that some seed may have been sown in their hearts that will some day bear fruit.

My experience in this Sunday school and with these boys has shown to me clearly some of the peculiar difficulties that come up in this kind of work, and also emphasized the need of reaching out after them. The great difference between them and other young men is chiefly a difference

of opportunities and advantages. They need much teaching and help but they can be reached. Christ died for them and it is our work to tell them about it.

Birmingham, Ala., March 15, 1909.

THE LAYMAN'S MISSIONARY MOVEMENT

I

By J. W. Shank.

What Is It?

The fact that this is one of the most recent general movements along missionary lines and that it has been carried on entirely by other denominations, causes it to be little known by our people. Yet the spirit of the movement and some of its accomplishments are worthy of our consideration. The missionary enterprises of the Mennonite church were not launched as early as those of other churches and it behooves us therefore to study all successful methods of bringing souls to Christ, that we may make good our long delay. Doubtless there are some points in the methods of the Layman's Missionary Movement that will help our church to a greater efficiency if we apply them properly. In several short articles we hope to discuss some things that are being done in this new line.

During November, 1906, a number of interdenominational meetings were held in New York for the advancement of missionary interests. At one of these meetings, on a stormy afternoon, seventy-five laymen were engaging in a special season of prayer. As a result of their service the Layman's Missionary Movement was begun.

It is not to be considered as a complex organization similar to many other missionary movements of the world, but as a simple co-operative plan of laymen to assist other church organizations in advancing missionary efforts. It is distinctly a laymen's movement; one that solicits the assistance of men who are laymembers of the churches. "All the organization asked for is a Missionary Committee of men in each congregation to work with the pastor in enlisting all members and adherents in the intelligent and adequate support and extension of missionary work."

Probably the greatest aim of the movement is to create a greater interest in missionary activities among laymembers and to secure means for the support of missions. Other organizations are engaged in securing workers and carrying on the work while the Layman's Movement aims to co-operate with them in furnishing the means. Another important phase of this movement is the aim to co-operate with Boards in sending laymen to the mission fields for the purpose of investigating conditions and reporting to the home churches. The purpose is to bring the laymembers into closer contact with mission fields and thus keep alive a strong interest.

These few paragraphs will probably show, in some degree, the nature of the movement. In a following article we shall endeavor to mention some striking results that have come from this new plan of work.

Goshen, Ind.

THE CHICAGO JUVENILE COURT SYSTEM

By J. E. Hartzler.

(The following is an extract from an address given by the author, and is no exhaustive treatment of the subject.—Ed.)

Few people know that there are 100,000 children—mostly boys—who are brought before our United States courts and jails every year. There are twice as many children arrested for stealing as adults. Before the Juvenile Court was instituted these children were dealt with in criminal courts the same as adult criminals. It is true that only a few cities as yet have a Juvenile Court. The Chicago Court is only ten years old. The punishment and even imprisonment of a boy or girl between the ages of seven and sixteen with the worst adult criminals is a crime in itself, more flagrant than that committed by any child. Not until a few persons acknowledged this fact was the Juvenile Court organized for the welfare of delinquent children.

The aim and ideal of this court is a goodly one. It is not for the retribution and punishment of the wayward child, but parental and educational. Judge Stubbs of Indianapolis says, "If we can teach the boys to live good lives, to be honest, industrious, truthful, sincere and manly, we shall have fulfilled the mission of the Juvenile Court." In a word, to make good boys and good girls from bad boys and bad girls, to make them good citizens, is the aim and ideal of this court. In attaining to this ideal two great questions arise before the officers of the court: First, When is it positively required to remove a child from its environments; and second, How best correct and improve a neighborhood where waywardness and crime is produced.

While it is the aim, if possible, never to remove a child from its home or parents, yet it becomes necessary with thousands of children every year. In other cases children are absolutely taken away from careless and immoral parents. These children are kept in the detention department and cared for until they may be put in some appropriate home or school for proper training. Chicago has 40,000 children representative of 30,000 divorced parents. Thousands of boys and girls as well as men and women in Chicago know nothing of such a thing as birthday and still less of such a thing as father or mother. When a boy or girl is brought before the court for the first time guilty of some crime they are generally released on probation giving them another chance to be good. But if they return on a second or third offence they are sent away, not for punishment but for kind parental care and moral education. The boys are sent to institutions like John Worthy School, while the girls go to the House of Good Shepherd.

Causes for Juvenile Delinquencies

These causes are almost without number. Chief of Police Knapp of Toledo says, "Careless parents, cheap theatres, lack of employment, pool rooms, cigar shops, etc." are among the greatest causes for child crimes. Judge Lindsay of Denver, who made a scientific investigation of this question among one hundred of the largest cities furnishes a valuable report. From the one hundred chief of police whom he interrogated, sixty of them say, "The parents are to blame," for juvenile delinquency. In this report Chief of Police O'Neill of Chicago said that incompetent parents, irregular work for boys—i. e., newspapers, carrying grips, picking snipes, etc., poverty and the disregard for others were the main causes for wrong doing among children. Judge Stubbs again says, "The lack of parental control is the chief cause of juvenile crime." He also says that the cigarette habit is the worst curse and unless a boy has acquired this habit, manliness and good character can be aroused in most any boy no matter what has been his crime. The boy has a dual nature. If the higher is stunned with cigarettes the lower is sure to develop.

Alice B. Montgomery of Pittsburg in speaking of the child of the Juvenile Court, asserts that we need a training school for parents more than we need a parental school for children. She bases her argument, which is unanswerable, upon the fact that persons are allowed, and protected by law, to marry on a mere license, who are by no means morally, physically or intellectually qualified; persons who have no sense of fatherly and motherly obligations. No wise man would ride in a carriage trusting himself to a driver who knew nothing about driving. And yet a large per cent of the coming generation is entrusted in such hands which have no sense of moral, spiritual and intellectual responsibility. No lawyer, doctor or teacher is allowed to enter their profession without a license of adequate qualifications, and it should be no less so on the marriage question. Many a child is practically predestined to become a vagabond or criminal before it is born. After sitting beside the Judge of the Juvenile Court of Chicago myself, and looking for hours into the faces of the boys and girls with their parents who were brought before the court, I am convinced that Alice B. Montgomery has by no means exaggerated the truth, but has rather been very conservative.

Mrs. Florence Keller gives two important industrial causes for juvenile delinquency. (1) The reckless exposure of inexperienced children by their employers to the temptation to steal and to the contact of evil people. (2) Night work of many varieties. A few cents in the hands of many a boy, for which he is entrusted to stamp a few letters, is a great temptation. The news boy, factory boy or girl, the

restaurant girl or telephone girl is exposed to numerous temptations, to evil people before whom many of the best Christians would stagger. Newsboys, messenger boys, must go into saloons, brothels, gambling dens, and pool rooms, and who can expect such boys to grow up free from crime? The girl who is kept late at the restaurant, at the telephone or behind the counter, then to make her way home alone or with some stranger is the key to the cause of many delinquent girls. Or the mother who must scrub hotels, offices and depots at night leaving her children at home or on the streets, not knowing with whom they associate, is another key to much juvenile immorality.

The want of money is another cause of child crime. Begging, selling, and misusing street car transfers is a daily crime. Through this one crime alone the Chicago Traction Company loses $5,000.00 every week. Stealing chickens, junk, paper and selling them again is a daily occurrence.

E——, a girl of sixteen years, came before the court a few days ago. She was bright and intelligent, a graduate from a telephone school but she was too fond of attractiveness. She loved flashy dress and having no money she yielded to a temptation and stole a $30.00 suit. This being her first time before the court she was released on probation. More girls than one have confessed that the thing which took them to houses of ill-fame was nothing but the love of dress and attraction. Then they could wear gowns, trains or dress in any flashy way to satisfy their own desire.

Play is part of a child's inheritance. A poor playing boy without exception makes a poor working man. Nothing is more natural and right than that a child should love to play. No engineer is so foolish as to build a fire under a boiler without some legitimate means of utilizing the steam or at least, a safety valve attached; yet many people expect to put a great deal of "be good" in a boy and then build a hot fire of "do something" under him but give him no means of utilizing his energy and if the safety valve of "play" fails to work and the soft metal plug blows out, or even the boiler bursts and some one else is the worse off, they at once treat the boy as a rogue.

The boys and girls of Chicago are doing their best to play and have "fun" as they call it; but before they are aware of it they are arrested for crime when they really meant fun. Breaking windows in an empty house, snow-balling some old peddlers horse, making a bon-fire of old papers and boxes or having a sham fight is invariably for fun and not for crime. Country parents may boast of their good children, but the very things which your boys do in a joke, stealing apples, visiting melon patches after sun down, Hallowe'en jokes, or wedding charivaries, if done in Chicago, would take your boys to John Worthy School.

But there are bad boys in Chicago and the crimes for which they were brought before the court are of most all phases. The court during the year 1908 dealt with the following cases:

	Boys	Girls	
Larceny	731	55	
Incorrigibility	626	379	
Assault	71	3	
Disorderly conduct	81	4	
Purgery	65		
Forgery	8		
Arson	9		
Robbery	19		
Malicious conduct	33		
Immoral		76	
Total	1,643	517	2,160

The Probation System

Probation officers are of two classes—paid and volunteer. Chicago has at present twenty-two paid officers. The number of volunteer officers is irregular. Their duty lies largely in two channels: First, investigation and second, supervision. There are two methods of investigation of criminal children: First, through the arresting officer and second, through men and women trained to discover the main cause of the crime. A thorough investigation must be made of each case before it can appear in court. Supervision may include, first, home treatment of a child and second, character building. None but strong characters should attempt the work of probation officer. If lawless environment generates crime it is evident that goodly environment will create moral character and this is the object of the probation system. During the year 1904 the Indianapolis probation officers had under them 240 children and only forty-two returned to court a second time.

Many a child has been misjudged because of the failure of some officer in detecting some abnormal condition. Dr. Legrais of Paris found that out of 152 truants, 72 were in some way abnormal. Many a city child has been partly starved before birth and has never been properly nourished. Under such circumstances one need not be surprised at truancy, lack of interest in books and inability to avoid temptation.

This fact brings before probation officers the matter of child study. For this study Judge J. M. Mayer makes the following classification:

1. Mischievous children.
2. Children who commit crime because of temptation.
3. Children who commit crime because of environment and bad association.
4. Children who commit crime because of parental neglect and incompetency.
5. Children with what may be called criminal tendencies.
6. Children who are vagabonds and runaways.
7. Disorderly and ungovernable children.
8. Children who are neglected and abused by their parents.

Each of these classes present different problems and require different treatment. To accomplish this the officers must be able to classify and judge accordingly. Treatment proper for one child would be crime if applied to another. The Juvenile Court is doing its best to give every child a fair chance; to give them a proper sense of right and wrong.

During the six years 1899-1905 there came before the Chicago court 16,399 delinquent children between the ages of 7 and 16. Some days there came as many as 125 cases. To see Tommie and Nicholas standing before the Judge trying to defend themselves with tears streaming down over their faces, for saturating a rag with kerosene and attempting to fire it in an old building "just for fun," is a scene which reminds one of the judgment day. Or to see Sammie, the news boy, who begged and sold street car transfers for a few cents each, answering the Judge's questions, and crying as he said, "Yes, I know'd it wuz against the law but I didn't know'd it was so bad," is another scene which tenders the heart of any one toward the Chicago street waifs. Or to see a mother standing by her boy and pleading for him but in tears she looks upon him as he is taken away from her, makes one believe that after all a mother's love will follow a boy though all others have left him. But a sadder scene is that of a father standing by his wayward daughter of only fifteen years and demanding of the Judge that he takes her away with the plea, "I can't do anything with her." To hear her cry and see her hide her face in her veil makes one satisfied that the father is the criminal and the cause of the trouble and that what the child needs is a father who will love her and a mother who will care for her.

May the day soon come when the Juvenile Court with all its blessings will be a thing of the past and the rod out of the stem of Jesse may again appear. That He may in righteousness judge the poor and with the rod of His mouth and the breath of His life He may slay the wicked. When "the wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together: and a little child shall lead them."

Chicago, Ill.

NOTES

A Letter from China

(Written to Bethany Bible School.)

Home again after a nineteen days' trip. We left here on Saturday morning and arrived at Taiku in the evening. I went across on my $16.00 horse and Crumpacker took the train part way and a cart the rest of the way. I shall not try to give a full account of the trip as that will come out when the China number of the Visitor becomes a reality.

We stayed Sunday in Taiku so as to get an early start Monday morning. We did not get away however until about noon as our donkeys were very slow coming. We left in a small snow storm, but the second day it had cleared up and was a fine day. We went almost straight south of Taiku four day's journey mostly through mountains. We found it very cold sleeping

nights in the Chinese inns that were in the mountains, as there was considerable snow and very little fuel of any kind. We then followed a fine little valley east for one and one-half days and then went north again one-half day and spent our first Sunday in an inn. Here we had a preaching service with the inn yard full of people who listened earnestly. It was at this place that the most impressive event of the trip occurred. At the close of the service we sang "Yes Jesus Loves Me," and the native preacher that Mr. Corbin took along explained to them the love of God and of Christ, and how He died for the Chinese as well as for the foreigners. He also told them that Jesus was not a foreign man as some might think, but that He was God's own Son. Then they sang the hymn in Chinese, "Yes Jesus Loves Me." (Ju Ye-su Nhai Woa). After the singing was over Frank and I went out into the crowd with Gospels to sell. As I stood telling them as best I could what the Gospels were and of their teaching, an old man, perhaps sixty years old, came forward through the crowd, his face shone with a new light, and as he came closer I could hear him repeating to himself over and over "Ju Ye-su Nhai Woa," Yes Jesus loves me, and when he approached me he said to me as though it would be news to me even, "Ju Ye-su Nhai Woa." It was a new thought to him. He had lived sixty years of life ignorant of this greatest thing in the world, the love of God and His Son. If our trip brings forth no more fruit than the revelation of God's love to this old man, I think our trip was not in vain. The following days, for almost another week were spent in going north and east along the east range of mountains that forms the east boundry of the proposed territory (for our next location). I will not try to tell in detail of the difficulties of travel along mountain roads, of donkeys stuck in quicksand, crossing swollen rivers, of narrow roads along the side of mountains when a misstep would land one in eternity, by a fall of hundreds of feet over these precepices. I shall not try to tell of the new experiences of living for almost three weeks on Chinese food, mostly millet gruel, not overly clean, of the days when we started on our journey without breakfast, trusting to luck to find biscuit shops on the way, and of our disappointment, and consequent hunger till noon. I cannot stop to tell of the dangers through which we came safely, how two of the party almost fell over the cliffs, how the mules stumbled and fell at times throwing their riders from the pack saddles, once into the partly frozen river, of God's protecting care we can all testify. I will not tire you with descriptions of our hard climbs over mountain ranges, of three foot-sore boys who could hardly wait for night to come, of smoky pangs in a smoky inn, eating the food of the common cooly class, sleeping among vermin, not at all particular as to who they bit, but I do want to tell you of the great need of these simple mountain folks. As a rule they are poorly clad and poorly fed. Their life is a simple life compared with the plains people. They are not so much for business methods and false show, but they are, as the Chinese preacher told us, the true people, easily reached with the Gospel, and very friendly for a country that has seen but few foreigners before. We went through six cities in the district, hundreds of villages, we traveled 1200 Le or 400 miles, were out 19 days and altogether we had a fine time. We estimated the population at 60,000 or 70,000. Sold 380 Gospel portions.

Geo. W. Hilton.

Tai Youen Fu, China.

Work in India

The work of the General Conference Mennonite Mission was begun in India in the year 1901. The first missionaries arriving in India December 9, 1901. They being the pioneers, and having no field where to begin work, were kindly taken in by the brethren working in Dhamtari. The Lord has given us a field in C. P. about 150 miles from Dhamtari. The names of the Stations are Janjgir and Champa, both being about 400 miles from Calcutta. The famine was over, and hence orphans could not be gotten in large numbers, only about thirty in all having been taken in. The boys were kept in Janjgir, the girls in Champa. Some of the boys are now actively engaged in mission work. Three of the girls are attending the school of another Mission, preparatory to becoming teachers. We trust that they will eventually make good workers for the Master.

Soon after locating in Champa, the Lord sent us another work entirely unsolicited. It was the leper work. The beginning was a test of our faith, because there was no promised support for the undertaking. Mission work is of course always a faith work, but the asylum was in the beginning particularly so. But never did we have to say: "We can't give you the needed rice." Always when the time came, the money was on hand for the need. Never once have we borrowed money from anybody. The work began with two inmates and according to last reports there are now ninety-seven in the asylum. The buildings are substantial, and well ventilated. A large commodious church has been built by friends from Australia. Of the orphans fifteen have been baptized, and in the asylum fifty lepers compose our church. May God strengthen them all to lead such lives that will be a glory to Him and a testimony to the heathen round about them.

We have no physician in Champa nor in Janjgir, yet medicine is dispensed in both places daily with the exception of Sunday. Bro. P. J. Wiens has studied medicine in Brooklyn, and has a natural gift in the medical line, so that he has had some remarkable cures, for which we thank the Lord. We are praying, that in time the Lord may send a good physician and surgeon. He would have a practice in a short time. Many believe that the medical work is an asset in the mission work. Many a heart has been opened and for that matter many a village also, because of help rendered to some poor afflicted person.

Three colporters are at work selling the printed page. These men are supposed to be out most of the time selling portions of Scripture, as well as Bibles, Testaments, and tracts. We believe this part of the work in India to be very important, because a talk or most of it is forgotten, but the printed words stay in the house and may lead the reader to Christ. A mission in the central part of India is a proof of this assertion. For many years, the missionaries of the District in question were busy selling the printed page, and now the fruits of this sowing is manifest.

During the cold season some of the missionaries are always out in the villages preaching the Word. Sometimes severe opposition is encountered, but as a rule, the people give us a quiet hearing, and in many cases even acknowledging the truth of what is being said. I firmly believe that before long there will be a general awakening in India, if I read the signs right and if I understand the word of God. May the Lord hasten the day.

P. A. Penner.

Mountain Lake, Minn.

Turkey

During the past few weeks Turkey has been in the midst of a revolution, which resulted in the deposition of the Sultan, Abdul Hamid, "the Tyrant of Europe," and the placing of his brother on the throne, under the title of Mohammed V. While this change was being made in Constantinople the fanatical Turks in the vicinity of Adana and Hadjin began the massacre of the Christians, mostly Armenians. It is estimated that over 50,000 men, women and children have been slain. Two missionaries in Hadjin were slain, the other missionaries at this station are safe. Rose Lambert, daughter of Rev. George Lambert of Elkhart, Ind. passed through the massacre, being an eye witness of the atrocities of the ferocious Moslems. Following are extracts from telegraphic communications from missionaries who where eye witnesses.

"The entire vilayet of Adana has been visited by a terrible massacre of Armenians, the worst ever known here. The government is powerless to check the disorders. Adana has been the storm center. The military commander had not the courage to endeaver to disperse the mob. There was continuous and unceasing shooting and killing in every part of town, and fires raged in many quarters. Moslems from the neighborhood began pouring into the city, and, notwithstanding our protests, the Vali distributed arms to these men.

Missionaries of the Central Turkey Mission had assembled for a conference in Adana on the day of the outbreak. They received and protected hundreds of refugees in the American Seminary for Girls, and courageously endeavored to pacify the warring elements. The Revs. Daniel Miner Rogers and Henry Maurer, American missionaries, were killed under treacherous circumstances. The town has been pillaged and destroyed, and there are thousands of homeless people here without means of livlihood. The corpses lie scattered through the streets. In the Turkish cemeteries graves are being dug wholesale."

The Christian Herald received the follow-

ing message from Constantinople, sent by Rev. Peet.

"The excesses in Cilicia are quieting down under the influence of the new government. The conditions of the people, however, is deplorable. Forty thousand refugees must be fed and cared for, and food-stuffs are extremely scarce, consequently our supplies must come from the outside. We are greatly in need of funds for relief work."—April 30.

What the change in government will mean for the future of Turkey is a matter of conjecture. But indications are that the nation will no longer tolerate a tyrannical rule by one man, under which wholesale massacres are permissable. We hope the inauguration of a constitutional government will mean greater liberty and freedom for the spread of the Gospel among these benighted people.

The Canadian National Missionary Policy

The following is an extract from the Canadian National Missionary Policy.

"In view of the universality and finality of the Gospel of Christ, and of the spiritual need of mankind, we believe that the church of our generation should undertake to obey literally the command of Christ to preach the Gospel to every creature.

We recognize the clear duty of the churches of Canada to evangelize all those in the Dominion, or who come to our shores, who have not been led into the Chrstian life, and also to provide for the adequate preaching of the Gospel to forty millions of souls in the non-christian world. We accept the estimates of our missionary leaders, that at least $1,300,000 annually should be contributed towards our home mission work, and $3,200,000 to foreign mission work by the churches represented in this Congress, aggregating a communicant membership of about nine hundred thousand."

While we may not accept the spirit of this extract as a whole it might be well for our leaders of church work, who spend more than the average amount of time in consideration of conditions of this country and the world at large, to be more free in expressing the duty of the Church to this one and great work. We believe there are many who are willing and anxious to receive such suggestions. We are quite free in passing resolutions of the same nature on restrictions that are necessary to preserve the purity and power of the Church, then why not also on aggressive work that will save the Church from spiritual lethargy?

A Missionary Day at Goshen College

Sunday, May 2, was set apart as a special missionary day for the Goshen congregation. M. C. Lapp, missionary to India, preached in the morning. In the afternoon J. S. Hartzler spoke on "The Opportunities for Mission Work in South America," followed by another address by M. C. Lapp on "Opportunities Awaiting Us in India."

In the evening Reuben Ebersole spoke on "The Special Advantages of the Medical Missionary." This was followed by an address by N. E. Byers on "Unifying the Forces." Those present felt the power of the Spirit as they were made to face the facts presented by the speakers. The great opportunities will move every Christian heart when made to face the issue. The messages during the day and evening came with no uncertain sound. No doubt we have lost a part of the summer season for the large harvest, but let us forget these things which are behind and reach forward unto the things which are before. The money, the organizations, the workers, the field, and God's presence are ours. Shall we still stumble on, or shall we go forward in achievement?

Destitute Fields

	Population	Miss'ys
AFRICA		
Abyssinia	3,510,000	0
Dahomey	1,006,000	2
Gambia	91,000	2
Ivory Coast	2,000,000	0
Port Guinea	1,009,000	0
Rio De Oro	1,000,000	0
Sahara	2,500,000	0
Senegal	3,200,000	3
Senegambia	3,000,000	0
Sudan	3,500,000	8
Tripoli	1,300,000	6
SOUTH AMERICA		
Bolivia	1,853,000	9
French Guiana	32,908	0
Peru	4,000,000	5
Uruguay	1,111,758	4
Venezuela	2,323,000	2
CENTRAL AMERICA		
Salvador	1,006,848	1
British Honduras	34,480	4
ASIA		
Tibet.	6,430,000	0
Afghanistan	4,000,000	0
Bokhara	1,250,000	0
Khiva	800,000	0
Oman	1,500,000	2
Nepal	4,000,000	0

—Institute Tie.

Social Changes in Korea

Yesterday a wedding was performed in the First Methodist Church here, the contracting parties of which were both Koreans. The groom is the director of the Educational Bureau of Korea, and the bride the daugher of the Governor of Chemulpo. Many prominent men and women were present. The dividing curtain between the men and the women was down its full length for the first time in the history of Korea. Among the higher-class guests present was a prince who sat beside his wife, one of the ladies-in-waiting at the palace. Truly, it is startling to think of the contrast between the Korea of twenty years ago and the Korea of to-day. There sat many ladies who had always been so carefully nurtured and so completely secluded that one naturally thought it must be a frightful ordeal for them. Yet seemingly it was not so, for they chatted and laughed and seemed to feel as much at home in the gaze of the world as do their Western sisters. Hail to the new Korea!—World-Wide Missions.

South America

South America has been described, with respect to evangelical missions as "the neglected continent,"—not unjustly, for, with the exception of its northern extremity (Tierra del Fuego) it has no proper evangelical mission field. Evangelistic work indeed, is carried on by a number of societies, particularly from North America and by many isolated agencies among the Catholic population of all the South American States, and about 30,000 Protestant church members are said to have been gathered out; but there is no proper evangelical mission to the heathen, except in Paraquay, Argentine, and Chili; and in these only very recently, and within very modest compass. On the other hand, Dutch and British Guiana, forms a large and fruitful evangelical mission field, the former being worked by the Moravians, the latter by Anglicans and Methodists.—History of Protestant Missions.—Warneck.

Visits to Foreign Countries

Each year there are larger numbers of Christian man and women making tours to foreign countries. Most of these Christians are going in an informal and unofficial way. They of course make the study of missions a special feature of their travels. As they return and report to the various organizations of the churches, giving their testimonies of results attained in foreign mission work they bring double pressure to bear. In the first place they are unbiased, and then when they return and increase their gifts and express their appreciation of the work others in the same occupations are encouraged to do more for the cause. The Layman's movement is responsible for much of this personal investigation on personal expense.

Pennsylvania Bible Society

The Pennsylvania Bible Society is nearly one hundred years old and has done a great deal in the way of disseminating the Bible. Recently they have undertaken a new method of Bible dissemination. The State is divided into sections and secretaries are appointed for each division. Their aim is to carry on the work as extensively as the funds will allow. There are a large number of foreigners in the mining and factory towns of the state that makes work of this kind especially important.

Notes from Canton, Ohio

During Lent many of the Catholic children were not allowed to attend Sunday school. On Easter Sunday an inspiring Children's meeting was given. Many of the Sunday school children spoke pieces, repeated verses about the risen Lord. On the evening of April 17 three sisters were received into church fellowship by water baptism. Mayme Lehman left the Mission for her home, and Fannie Kurtz from Weilersville, Ohio, has come to take her place.

"I have seen what Christian missions accomplish. I know great communities in Asia, where Christianity has brought healing for the bodies, knowledge for the mind, and light for the soul. Women have been raised from the place of pet slaves to that of helpmeets. The best type of missionary is the finest gift the West has given to the East."—F. A. McKenzie, War Correspondent.

Bible Study

Conducted by S. F. Coffman.

ONCE A WEEK STUDY

Study in Genesis

TWENTY-SECOND WEEK

Abram's Son Ishmael.—Gen. 16.

I. Not of Faith.—Gen. 16:1-3. See Gal. 4:21-31.

1. Ishmael was not the child of promise. It is evident that God recognized only the fruit of the lawful marriage to the one wife Sarai. See Gen. 2:24; 17, 18, 19.

2. Not born of faith. According to nature Abram expected no heir. He must therefore depend on God's providence. See Gen. 15:2; 17:17. The birth of Ishmael was the result of resorting to human expediences and departing from the holiness of God's established ways.

3. A human suggestion.—V. 2. Sarai (a type of the church) proposed the new plan.

Note 1. The church today is in the same great danger of offering to God means of increasing the family of God, adding to the church roll, and "building up" (See V. 2. R. V. Margin) the house of God, by human and fleshly devices. It is not our goods, our wealth, our servants, our pleasures, etc., which God desires, but it is ourselves, with implicit faith in His power to use us that the Lord desires. Let us not render to Him our "Egyptian" servants instead of ourselves.

Note 2. The suggestion of transgression came through Eve. The suggestion of faithlessness through Sarai. Faithlessness is found only in the Church, the body, not in Christ, the Head.

II. A Cause of Strife.—Vs. 4-6.

1. Misplaced responsibility. V. 4. Motherhood of Sarai was placed upon Hagar a servant. That which is a source of delight and a crown of glory for the lawful wife, becomes a burden and affliction and shame to her who is not the wife. The honor which we wish to bestow on others is not appreciated when the burden and care of the service is transferred with it. Such blessings become painful.

2. Hatred. Hagar was unjustly dealt with. She was robbed of the privilege of lawful marriage and motherhood. Hers was a service of **law** and not of **love,** and enmity was the result.

3. Jealously. V. 5. Sarai became jealous of her husband's affections. Did he love the mother of his child more? Would he love her more than he would her, who was to be the foster mother? See V. 2.

4. Strife. V. 6. After all, the fruit of self-planned ways when not according to the ways and works of faith, end most disastrously. Sarai who had planned for happiness, peace, prosperity, and pleasure, was filled with jealousy, bitterness, disappointment, hatred and cruelty. Instead of loving and caressing her hand-maid, the mother of her proposed foster-child, she had only bitterness and blows for her and drove her out.

III. Sharing a Blessing.—Vs. 7-11.

1. Not rejected of God. Vs. 7, 8. She was remembered in affliction. Hagar was not at fault. God accepted what Abram and Sarai offered, but could not use it for His own holy purpose.

2. A great nation. Vs. 9-11. A blessing similar to that of the promised son.

IV. An Adversary. V. 12.

That which was born of the flesh was antagonistic to the work of the Spirit and to that which was to be of promise. See Gal. 4. The Ishmaelites of today are most perfectly described by verse 12. They are an ungoverned, unconquerable, obstinate, plundering people, and with their religion, Mohammedan, the greatest enemies of the work of faith that either the Jewish in its day or the Christian of today, has had to contend with.

V. Ishmael's God and Religion. Vs. 13-16.

1. A God who sees. V. 13. He is interested in helping the helpless.

2. The God of father Abram. Vs. 15,16. Ishmael is truly Abram's son and reverences Abram's God. But Ishmael has not Abram's promise because he was not born of Abram's faith. Man's belief in God is vain if not coupled with faith in the Son of promise.

Suggestions for Study. Faith and patience. Interfering with God's work. Human means to accomplish divine ends. The bondage of fleshly works. Hagar and Sarai. Egypt and enmity. The conflict between grace and the law. The loss of spiritual blessing through fleshly works.

TWENTY-THIRD WEEK

The Seal of the Covenant. Gen. 17.

I. The Nature of the Covenant. Vs. 1-8.

1. To Abram.—Thirteen years after the birth of Ishmael. See Gen. 16:16.
2. Depending upon faithfulness. V. 1.
3. Given by Almighty God.
4. Between Abram and Almighty God. Vs. 3,4. See Gen. 15:17.
   a. A father of nations. V. 4.
   b. A new name. V. 5.
   c. A kingdom. V. 6.
   d. The Fatherhood of God. V. 7.
   e. An everlasting possession. V. 8.

II. Conditions of the Covenant. Vs. 9-14.

1. Faithfulness of Abraham and his seed. V. 9.
2. Circumcision of Abraham and his sons. Vs. 10-14.
   a. A token, or seal of the covenant. V. 10.
   b. Set conditions—the eighth day. V. 12.
   c. General for Abraham's house. Vs. 12, 13.
   d. Indispensable. V. 14.

Note 1. For the meaning of circumcision and its place relative to salvation or justification compare Romans 4. In circumcision we also have the blood sign of God's covenant through His Son. It meant blood for the sons of Abraham, pointing by figure to the blood of God's only begotten Son who would fulfill the promise of the Father to Abraham's seed in the flesh and in faith. Baptism and circumcision are related in this, that they are a seal upon faith. But as with Abraham the faith comes first, then the seal.

Note 2. The eighth day points to the day of Christ's resurrection—the first day following the seventh. It prefigures the new life and fuller hope through Him, whose blood redeems and ushers in the eternal inheritance of the Lord. In circumcision Israel really looked forward to the new heavens and new earth which all the faithful shall share together—the one and only day of the new age.

III. The Sons of the Covenant. Vs. 15-22.

1. The mother's new name. V. 15.
2. Sarah's sure blessing. V. 16. See V. 6. There was in this promise no room for hand-maidens or other substitutes.
3. Abraham's joy. V. 17. This laugh could scarcely be one of ridicule or doubt, for Abraham "believed" God. See John 8:56.
4. Ishmael disqualified. Vs. 18,19.
5. The son's name. Isaac—laughter. A memorial of the father's joy and the mother's unbelief. See Gen. 18:12.
6. A perpetual covenant. Vs. 19-21.
7. A spiritual covenant. V. 20. Ishmael might have an abundance of all the earth could give, yet not have the riches that rested in God's promise.

IV. The Covenant Sealed by Circumcision. Vs. 23-37.

Suggestions for Study. God's unfailing promises. The riches of God's promises. A continual covenant. Faith and its tokens. The need of ordinances. The new life of faith. The new names. The joy of faith.

TWENTY-FOURTH WEEK

The Fellowship of the Covenant. Gen. 18.

I. The Heavenly Messengers. Vs. 1-8.

1. A visit from the Lord. See John 14:23. By the oaks of Mamre (Am. R. V. See V. 8.) the Lord, Jehovah came to Abraham. The Lord had said, I will be a God unto him. Gen. 17:7,8. Because of the covenant there was established a basis for fellowship.
2. Angelic messengers. See Gen. 19:1. They are sent to minister unto them who shall be heirs of salvation. Heb. 1:14.
3. Supping with the Lord. Rev. 3:20. Eating together is a mental bond of firm friendship. It is not clear that Abraham recognized the Lord at once, but it is evident from the nature of His revelations

to Abraham that His divine character was recognized.

II. Heavenly Messages. Vs. 9-22. Jesus said, "The servant knoweth not what his Lord doeth; but I have called you friends; for all things that I have heard of my Father I have made known unto you." Jno. 15:15. Abraham enjoyed the position of friend of the Lord.

1. The promise of a son. Vs. 9-15. Compare this revelation with that of Zecharias concerning John, and of Mary and Joseph concerning Jesus.

2. The judgment upon Sodom. Vs. 16-22. "I will shew you things to come." "The secrets of the Lord are with those that fear him."

a. The walk toward Sodom.

a. A lesson and a warning for Abraham and his family.

c. The wickedness of Sodom in the presence of the Lord. It is probable that both Abraham and Lot had been vexed at the wickedness of Sodom, and had prayed to the Lord concerning it.

III. Power with God. Vs. 23:33.

1. Asking what he would. "If my words abide in you ye shall ask what ye will and it shall be done unto you." Jno. 15:7. Abraham believed God and secured the privilege of power with God.

2. Humble before God. V. 27.

3. Prevailing with God. Vs. 27-32.

4. Honored of God. Vs. 32,33. It is very noticeable in this incident that Abraham left room for the will of God. He did not press the question further than to ask for Sodom for the sake of ten. It is not a question what Abraham might have done. He did plead with God and was honored in his plea. In wisdom he left sufficient room for God to use his wisdom. "Thy will be done."

5. Interceding. Abraham was not praying for himself, but for others. It was for Lot and his family, the righteous ones of Sodom, that he prayed, and also for the people. It is the righteous who spare the wicked; the interceding ones who bring the grace of God to the unconcerned.

TWENTY-FIFTH WEEK

The Sin of Sodom. Gen. 19.

I. God is Willing to Save. Vs. 1-3.

1. Messengers of salvation. V. 1.

2. Received by the righteous. Vs. 1,2.

3. Feasting with the faithful. V. 3. "If any man will open unto me, I will come in."

The Lord is waiting for open doors. There was only one such door in Sodom. God was a stranger in that wicked city, and they "took him not in."

II. God Proving Their Wickedness. Vs. 4-11.

1. Their depravity was general. Vs. 4, 5. Their early gathering revealed the intensity of their sin. All ages, all people, all quarters, reveals the fact that the population was thoroughly permeated with iniquity.

2. Depravity unquenchable. Vs. 6-8. The sinners could brook no restraint of their vile purposes. Reason and human sympathies were lost upon them. Moral sense had no influence.

3. Wickedness persistent. Vs. 9-11. Nothing could satisfy the wicked purposes of the Sodomites, but to gratify their most inhuman passions, defiling the strangers who were within their gates.

The angels became to the people of Sodom either their saviors or the witnesses of their condemnation. To Sodom they were "a stone of stumbling and a rock of offence."

III. Lot Saved from Sodom's Sinners. Vs. 11-14.

1. Saved from their violence. V. 11.
2. Saved from their city. V. 12.
3. Saved from their destruction. V. 13.
4. Saved from their associations. V. 14.

IV. Salvation for the Righteous. Vs. 15-22.

1. By obedience. V. 15.

2. By the hand and power of God. V. 16.

3. By implicitly following His word. V. 17.

4. By grace. Vs. 17-22. There is large room for grace in all God's dealings with men. While God laid down the condition for Lot's escape, and while in the main these conditions were fulfilled, grace was granted to Lot in his request, owing to his fears and sense of helplessness, to go to the "little city" of Zoar. Zoar is a permission and not a commandment—grace, not law.

V. The Judgment of Sodom. Vs. 23-26.

1. Brimstone and fire from heaven. V. 24.

2. The cities, the place of habitation.

3. The inhabitants.

4. The sympathizers—Lot's wife. V. 26.

This destruction of Sodom and the cities of the plain becomes a type of God's judgment of the world. He will not again destroy all flesh with water, but the world is preserved unto fire. The "habitations" of men will be destroyed, as well as the wicked inhabitants, the sympathizers with sinners, as well as the sinners.

VI. For the Sake of the Righteous. Vs. 27-29. God's promise to the righteous will not be forgotten in the midst of His judgment of sin.

VII. The Effects of Sodom's Sin. Vs. 30-38. The perverted customs of the Sodomites, and the perverted affections of the daughters of Lot, were manifested in their lewd conduct and in the character of their descendants. Sin passed on through the flood in the children of Noah. Sin passed on through the fire in the children of Lot.

Suggestions for Study. God tests faith and character. Entertaining angels. Sin, selfishness and wilfulness. The perversion of sin. God's helpful agencies. Obedience in heart and action. Sin's influence.

TWENTY-SIXTH WEEK

Abraham and Abimelech. Gen. 20.

I. Abraham in Gerar. Vs. 1,2.

This incident is very similar to that in chapter 12, Abraham's journey to Egypt. There was no famine to cause him to go to Gerar. He sojourned in the land of the Philistine king, Abimelech.

II. Sarah and Abimelech. V. 2.

1. Abraham's sister. V. 2. There was a blood relationship between Abraham and Sarah, which might be called sister in the Hebrew language. Figuratively, as the bride of Abraham, she would represent the bride of Christ, who is the brother of the Church. "He is not ashamed to call them brethren."

2. Abraham's deception. It seems strange that Abraham's experience in Egypt should be repeated in Gerar. His object was undoubtedly to save his own life. His life was in danger as the husband of Sarah since the marriage tie would be an obstacle to Abimelech's purpose.

III. God and Abimelech. Vs. 3-7.

The name signifies an idolater. "My father is Melech or Moloch." Yet the Lord was ready to defend his servant Abraham and his wife, his treasure.

1. A threat of death. V. 3.

2. Abimelech's plea of innocence. Vs. 4,5.

3. God's intervention. V. 6.

4. God's command to restore. V. 7.

The most beautiful lesson to be deducted from this incident is that Jehovah was ready to defend Abraham and his wife. They stood in covenant relation with Him. He would be their keeper and deliverer. The Church has always been in danger because of the world. Israel was captive in Egypt and again in Babylon, but the Lord by plagues and warnings secured their restoration to Himself. He that offends the Church offends God. The Lord will keep His Church pure and undefiled to be presented to the Son when He comes.

IV. Sarah Restored. Vs. 8-16.

1. Abimelech's rebuke to Abraham. Vs. 8-10.

2. Abraham's plea. Vs. 11-13.

3. Abimelech's gift. Vs. 14,15.

4. Abimelech's rebuke to Sarah. V. 16.

Abraham should have remembered the exalted relationship which he bore as Sarah's husband. He is to her what the covering of her eyes represents. The veil represented the protection and the authority, and power of her husband and was a sign of such a relationship sustained toward her husband before all men. The gift of Abimelech represents the beautiful scene in Revelation in which all the kings of the earth bring their glory and beauty into the new Jerusalem, the bride, the Lamb's wife.

V. Abraham's Intercession. Vs. 17, 18.

Not only was Abraham's wrong forgiven, but his mediatorship was again required to bring about forgiveness and restoration for Abimelech. He was a prince before men and God.

Suggestions for Study. God's revelation to sinners. The sins of the righteous. Israel's two captivities. The dangers of the Church. The surety of the Church's deliverance. Christ the head of the Church. The veiling of the woman's head. See I Cor. 11, and its significance. Forgiveness of sins and restoration of life's losses.

DEVOTIONAL STUDY
JOHN

Chapter Nine

Chapter Name.—The Blind Man Chapter.

Key Verse.—Twenty-five.

Best Verse.—Thirty-five.

I. THE BLIND MAN.—Vs. 1-38.

1. His Blindness. Vs. 1-5. The fact of his blindness was apparent to all and was known by all who passed by. Jesus at this time selected another case similar to that of the lame man at the pool in order to convince the unbelieving Jews who were constantly watching Him. The circumstances were perfectly familiar to all. He was blind, always was blind, was born blind, was a beggar, a familiar wayside beggar, was well known in the locality where he begged; his parents residing there also. This was a strong case for the Lord to use and the intense conflict concerning this case between the Jews and Jesus, and His strong condemnation of their unbelief resulted from these circumstances. With this case Jesus could possibly prove to them His own power and divinity or prove to them their own stubborn resistance of the truth and their wilful blindness.

2. The Cause of His Blindness. Sickness is attributed to one main source, **sin.** Hence, in a general way is the result of transgressing the laws of God, whether known or unknown. Suffering, sickness and sorrow, physical, mental and spiritual, come with the transgression. When there is no more transgression there will be no more sickness or tears. Rev. 21. The cause of sickness is said to be four-fold, personal sins, parental sins, an attack of Satan, and an affliction of God. Two of these causes were mentioned by the disciples, and the fourth by the Lord. The case of Job may be cited as an illustration of the third case.

Our concern should be to know the remedy for sin, to procure eternal deliverance from its power through Christ. Isa. 53. Death has passed upon all because all have sinned. We are subject to the attacks of sickness through personal and parental transgression; we open up the way for the attacks of Satan by doing him homage and merit any judgment God may see fit to send upon us.

There is only one way to be saved, "that the works of God may be made manifest." He is the "Light of the world."

3. The Miracle. Vs. 6, 7. The clay, the spittle, the anointing, the washing. There was no virtue in the earth, else others would have used it; the spittle and anointing were insufficient, for the blindness remained; the pool like the earth was not a remedy for the trouble. Only the quickening power of Jesus could produce such wonderful results. The miracle was in Himself. It could be found nowhere else. The Jews did not attempt to ascribe virtue to any of the means used by the Lord. They were utterly confounded and driven to make some declaration and replied as they did with utter folly.

It is Jesus who takes the weakness of men and the foolish things of the world, the little things, and by His divine life and power makes them strong, and great, and wonderful. The power is in Himself, and not in the things which He uses. "If Christ be in you the body is dead because of sin, but the spirit is life because of righteousness." Dead things are made to live through Him.

4. The Testimony. Vs. Vs. 8-12. The testimony of his sight. The transformation of the man was the first testimony. No words were needed to tell the story of Christ's work. He no longer sat and begged. His eyes were opened. The grace of God in the heart will not leave us sinning and in darkness of understanding regarding our salvation. We will walk not as the blind, but "in the light."

The testimony of his lips. V. 11. The simple narrative of one so recently affected by these new experiences must be convincing. The simple story of the few facts which all had seen and could bear witness to should have been sufficient. The simple way of faith in Jesus. The "look" at the cross, the cleansing by the blood, the quickening of the word and spirit, Christ in you, the hope of glory; these are the simple means of grace which the simplest may understand and enjoy.

5. The Opposition. Vs. 13-27. Jesus had left the man alone. See V. 35. He did not remain to champion His cause. "The works that I do they testify of me." If Jesus could not stand the test of the severest criticism, then He Himself could not stand as the Son of God. The first test was the healing related to the Sabbath. It did not occur to them that it would be possible for themselves to have placed a wrong construction on the meaning of the Sabbath and its laws. By their interpretation they made Jesus the agent of evil in doing the good work of opening the eyes of the blind man. The inconsistency of their argument was this, sin made the man blind and could do nothing else; and now sin or the power of it worked in exactly the opposite manner and made the man to see.

The second effort of the Jews was to discredit the blindness. V. 18. In this they were proven wrong by the testimony of the parents and the son. His blindness was real, his sight was real, but the means of restoring was the subject of contention.

The third effort was to persuade the man himself to testify against himself by attributing the healing to God only and ignoring Jesus. In this they were thwarted by the direct testimony of the man who had dealt with Jesus and not with God without Jesus. "I and my Father are one."

6. The Persecution of the Jews.—Vs. 28-34.

The fourth attempt against the man was that of ridicule. He was accused of the folly of forsaking Moses and following the Nazarene. The strong reply of the man proved Jesus greater than Moses. "Since the world began," etc. Jesus did what Moses never had done.

The final assault of the Pharisees and Jews was that of casting the man out of the assembly and by so doing deprived him of his privileges as an Israelite. He was cut off from the assembly and was as one dead. The actual circumstance however was this the separation had taken place, but it was their withdrawal from the truth that had occurred and not the man's destruction.

The great conflict still goes on. Science and the Bible are at a so-called variance, and the Bible is made to suffer. The student of faith is tested by the reasons of men and philosophers of learning, and made to feel himself out of harmony with truth as interpreted by men. Ridicule and rejection are the mighty weapons of the world's warfare against the simple principles of faith and the Bible. Let us not forget that **the Bible is not answerable to the sciences and reasons of men, nor subject to human reasons and judgments.** It is a law in itself and responsible only to God and His infinite laws and principles of truth, which man is still striving to attain and has not yet fully understood. We have no right to reject any portion of the divine Word, the Bible, until we are capable of judgment equally with God.

7. Jesus and the Blind Man.—Vs. 35-38. One of the tenderest acts in the whole life of Jesus was this. "Blessed are the pure in heart for they shall see God." He had sacrificed the fellowship of men for the sake of truth and gained the fellowship of the Son of God.

II. JESUS AND THE PHARISEES.—Vs. 39-41.

By the works and words of Jesus the world shall be judged: men eternally stand or fall. They who stand opposed to Christ resist the only effort made to save their soul. Those who seek life may find it. Those who say they have light yet walk not with the word and spirit of the Lord, condemn themselves and are guilty of sin. The word of God can not be respected too highly. Its teachings can not be too greatly honored. Let us be judged by the Bible, but ever fear to judge it. Reason may be applied to earthly things, science to material and human investigations, faith to the testimony of Christian experience and the Word of God.

Chapter Ten

Chapter Name.—The Good Shepherd Chapter.

Key Verses.—Twenty-seven to Thirty.

Best Verse.—Eleven.

I. THE GOOD SHEPHERD.

1: The Door. Vs. 1-10. There are many subjects in this section of the chapter, but the principal one is "the door." In this case it is not the opening or that which closes it that Jesus refers to. The Shepherd who stands by the side of the door as the sheep pass in or out is the actual door. It is he who gives ingress or egress. By his permission the sheep pass in, and the goats are turned to the left hand and the enemies are turned away.

a. The door only for the sheep. V. 1. Who may enter into salvation except by the permission of Christ? Those who are freely justified by Him and by His blood alone are saved. We pass from death to life

through Christ. He alone decides our destiny. He is the judge of all. He enters where the sheep enter.

b. The thieves and robbers are themselves false, and rejecters of Christ, hence do not enter by the door. Only those who bear the message and name of Jesus, whose word and spirit is in their message and life, have any claim or hope of entering in at the door with the sheep.

c. The porter knows the shepherd and the sheep. "No man cometh unto the Father but by me." The door and the porter are intimately associated with the fold. The salvation of the sheep depend upon the mutual undestanding of these two persons. The Father says, "This is my son." The Son said, "I go to the Father," and ascended.

d. The pasture. Vs. 3, 4, 9. The sheep of the Lord are safe here as well as in heaven. **He** leadeth out. **He** goeth before them. We are not saved alone **for** heaven nor are we safe alone **in** heaven.

e. The voice. Vs. 4, 5. So many voices are calling today and the danger is that we may be found following "strangers." The voice of Jesus is, "the same today, yesterday, and forever." The angel in the wilderness, and the Jesus of Galilee are the same voice. The law, the prophets, and the Gospel speak the same voice. Follow the Word.

f. The life. V. 10. The fold of life, the door of life, the leadership of life, the voice of life, the protection of life. Life everywhere and always; the life we have kept; the life He has given. **Life more abundantly.**

2. The Shepherd. Vs. 11-18.

a. The shepherds concern for His sheep. The shepherds whole possession "to know what the riches of the glory of his inheritance in the saints." Eph. 1:18. Christ's love for His children is equal to the love of God for the Son. Because of His love for the world God gave His Son. This love is so great that it can not be measured by words. It can only be manifested in deeds, by the ignominious suffering of the Son of God.

As a contrast. The love of men for each other is like that of a hireling shepherd fleeing from the wolf and leaving the flock to be destroyed. Man's love is selfishness when compared with the love of God. Is it placing too light an estimate upon human affections to say that we can only love truly when filled with the love of Christ?

b. The shepherd's intimacy with his flock. V. 14. See V. 3. There is much satisfaction in realizing that each one of the Lord's sheep is known by Him. Out of the great flock of the tens of thousands He knows each by name. Even the hairs of our head are numbered. Nothing shall touch them, they are kept and regarded with the care of the Shepherd of the Twenty-third Psalm.

c. The Father's will. V. 15. The statements which Jesus made regarding the shepherd and the sheep seems somewhat rash and unreasonable. The Jews would think Him presumptuous. But, "Even so know I the Father." It is plainly an expression indicating the Father's approval of all His statements and claims. The Father wills that He lay down His life to save the believers who trust in Him to save them.

d. The "other sheep" of the fold. Such a great fold, such a great flock. Think of the great flock of "other sheep" to the east and west, north and south. The same voice that called us will call them. If some one was under obligation to tell us about the Shepherd we are under obligation to tell others. "We pray you in Christ's stead be ye reconciled to God."

e. Lays down His life. Vs. 15-18. This act of the Shepherd is known by the Father, for this act He is loved by His Father, and the act itself is a commandment of the Father; the power to lay down and take up His life again is because of the commandment of the Father. Notice in what perfect harmony the Father and the Son are united in all these relationships and efforts of salvation. No wonder there is peace in heaven and no wonder that when we fully submit to the word and will of Jesus that we have peace with God. Jesus places a great deal of stress on the fact of His laying down His life for the sheep. It is not only a possibility of His love, but an essential act to the salvation of His sheep. The laying down of Jesus' life must, and did take place to bring about our security in His fold.

3. The Sheep That Did Not Hear. Vs. 19-39. An adverse opinion of Jesus led to a refusal to believe in His word. Visa versa, a refusal to believe His word results in a wrong attitude toward Jesus. No one can believe that Jesus was a good man and not believe every word that He spake concerning Himself. He said, He is the Son of God, He is either what He said He is, or is a deceiver and not a good man. People may have their choice, to be among the sheep that hear and follow Him and be saved, or else among those that do not hear and perish.

a. They judge with prejudice. Vs. 19-21.

b. They feign truthfulness. Vs. 22-25.

c. They claim allegiance with God. Vs. 26-30.

The unbelieving Jews did not deny God, and Jesus linked Himself with God so definitely that the Jews could not deny it. See Vs. 33-36. Those who belong to God belong to Christ. They are joined together hand in hand in the work of salvation. Jesus has power to save, God has power to save. In the Father and Son there is complete salvation. In hours of distress and great trial our hopes may be bouyed up with this thought, "No man is able to pluck them out of my Father's hand." The attacks of the adversary, natural or spiritual, trouble and sickness can not rob God of the soul which He has undertaken to keep. It is not the strength of our faith that saves, but the power of God. "He is able to keep that which I have committed unto him against that day."

d. Are partakers of a divine nature. V. 34. There is something of the divine nature in every man, which without a full fellowship with God may be so perverted that it manifests the character of the god of this world. "Ye are of your father the devil." Jesus manifested the fulness of the divine life in His character and power. We are the "Sons of God." When we are born of the Spirit of God. It is our privilege to be filled with all the fulness of God. Eph. 3:19.

e. They dispised the true Shepherd. Vs. 31-39. The greatest enemies of Christ are those who under the cloak of religion reject the words of Jesus, and His atoning grace. They are the anti-Christ.

4. Gathering the Sheep. Vs. 40-42. Let us with others, judge Jesus by His merits. He was manifested in such a way that it is possible for us by our human standards to understand and judge Him. He was manifested for man and to man. He came to save me. The sheep of His fold are men. If He has indeed power Himself to be the Good Shepherd, am I one of the sheep of His fold? Jno. 20:31.

BOOK STUDY

By J. S. Hartzler.

We hear much about the various methods of Bible study. One says, "Use the synthetic method. It is the most successful." Another says, "The topical method is the only practical one." Still another says, "Begin with the first chapter of Genesis and read to the end of Revelations." Any of these ways are certainly better than no Bible study but may still not be the best. The first two methods require a fair knowledge of the Bible as a beginning to make them a success. The third does not result in a great systematic knowledge of the Bible.

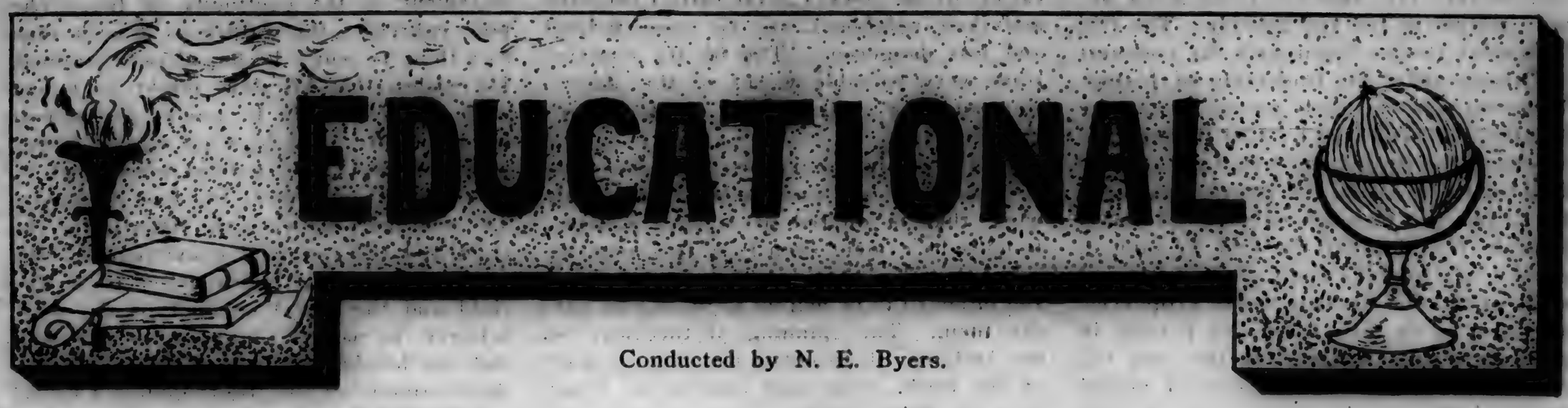
Until recently not so much attention has been given to book study, a method which is bound to become more generally used. A few suggestions may prove helpful in the use of this method:

1. Begin with a book not too long nor too hard. One of the Gospels might be preferable in some respects but they are too long for the first study. Romans and Hebrews are a little shorter but are too hard. Philippians or Collossians is preferable.

2. Read the book through at one sitting if possible. This should be done even if one of the longer books is used. Many will read one hundred pages of some novel in one evening. Can not the seeker after knowledge read half as much from God's Word? This will not produce a very great amount of Bible knowledge but will give a kind of bird's-eye view of the book.

3. Read it through at least four times more quite carefully before trying to take notes or make outlines. Some one says, "That takes too much time." But you should be willing to devote as much time to the study of your Bible as the student does to his Greek or Latin. W. W. White, when asked to give a lecture on the book of Ephesians was vexed and said, "What do I know about Ephesians?" But he dared not refuse,

(Continued on page 191)



Conducted by N. E. Byers.

SCHOOLS AN AID IN EDUCATION

Very often we think of education as being obtained only in schools, but in this department we are trying to show that educational opportunities can be found in various forms during our entire life-time. Work or play, books or nature, can all be made use of in the enriching and strengthening of our minds and the ennobling of our characters. But many of us will not accomplish much without the help of schools and teachers in aiding us in getting started aright in the development of our characters. Some may be able to keep their health without the service of a physician; it is not impossible to be a Christian without the help of a preacher, children can be raised without the influence of a home, and so it is possible for some to get an education without attending schools or sitting at the feet of teachers, but most of us find it very essential to make use of physicians and preachers, homes and schools.

All nations realize the necessity of schools for the national welfare, but in addition most churches take an active part in instruction of youth for the purpose of building Christian character and preparing workers for the Master. The Mennonite Church through the Mennonite Board of Education will in the future conduct two schools under her direct supervision—at Goshen, Ind., and Hesston, Kans. The Editors of the Christian Monitor believe that our young people should know about this work so that none may miss the opportunities offered because of ignorance of the nature of the institutions.

To meet this need in our educational interests we have asked the heads of the several departments in each of the schools to give descriptions of the aims, courses and methods in the different lines of work offered. The first of the series is the one by Paul E. Whitmer on the Bible School at Goshen. Next month we expect to have a similar discussion of the Bible Department of the school being established at Hesston, Kans. Any questions in regard to this work will be answered by the writers of the articles or the editors on our question page, or in private letters.

It is right to be contented with what we have, but never with what we are.—Mackintosh.

THE BIBLE WORK AT GOSHEN COLLEGE

By Paul E. Whitmer.

It is hardly probable that the Elkhart Institute and later Goshen College would ever have been founded had it not been for a conviction that such an institution would be a valuable servant of our Mennonite Church. The feature that especially commended such an institution to the church was the opportunity that it afforded for Biblical instruction. In all sections of the church there were brethren years ago who felt the need for such provision for Bible study, but it was not an easy matter to start such a work. In course of time the conviction became general enough and strong enough to encourage a few brethren to launch the Elkhart Institute which later became Goshen College. Since then it has had a normal growth up to, and including the present time. All this has come about because there were some brethren who believed strongly enough in the good of this work that they have been willing to work diligently and sacrifice heroically for its success. Whatever measure of success it has had is due to such effort and sacrifice.

An institution that is the product of such convictions, sacrifices, and efforts must have a very definite and a very persistent purpose and this purpose has always been very evident. Its original purpose was to minister to our people, especially our young people who felt the need of a better knowledge of God's word for their usefulness to others wherever and into whatever walk of life God may call them. Since the first beginning of Biblical instruction at the Elkhart Institute, the church has assumed much aggressive Christian work which really requires, for its most successful accomplishment, the services of those who have had some special preparation such as our courses aim to give. Our missionaries, especially in foreign fields, are as a rule more efficient if they have had some training in systematic Bible study. What is true of them and their work is likewise true of many other branches of religious work. In view of these things, if there existed a real need for training in systematic Bible study when the church first took it up, the need for it is many times greater today. The purpose then of the Bible work offered by Goshen College is to assist in efficiently meeting these needs and in an honest Christian way help to prepare those whom God and the church has called to these places of service.

The nature and scope of the Bible courses vary much because the students for whose benefit they are outlined have different purposes and different degrees of preparation For those of academy rank who have not completed a high school or academy course, two years of Biblical work is offered. These courses are the product of thirteen years experience in Bible teaching. They have been repeatedly revised and adapted to the changing needs of the students and the growth of the work until they have reached their present form.

Some of the special features of this work are courses in Bible History and Geographic studies in the Gospels, Acts, Epistles, and Practical Church Work. The courses in Bible history and geography come early in the course and give a survey of the whole scope of Old and New Testament history from the creation to the close of life and ministry of the Apostles. This is followed by a very thorough study of the physical and political geography of Bible Lands, especially the principal sections and cities of Palestine. This broad study of Biblical history and geography gives the student a good foundation upon which to build all his later study. The results of studying such a course has been a blessing to many a student and a repeated encouragement to the teacher.

Upon this foundation and into this framework are built courses in the Gospels, the Acts, and Epistles which help the student to trace out God's revelation to man in the advent, life, ministry, resurrection and exaltation of Christ, the coming of the Spirit, the founding of the Church and the great problems and doctrines of the early days of Christianity. To make this work practical in application to present needs, courses are given in Practical Church Work. In these the Church, the Sunday School, the Young People's Meetings, the Missionary Societies, and Charitable Organizations of our Church are studied in respect to their origin, nature, fields and methods of work.

In addition to the above work another series of courses in Bible study is offered for those who have had training equivalent to that given by a high school or academy. The work is more detailed and larger in volume than the preceding courses, because

the students for whom it is intended are more mature in age and training. The Old Testament studies begin with the conquest of Canaan under the leadership of Joshua. Beginning with this early period the history of Israel is traced step by step through the periods of the Judges, the united and divided Kingdoms, the Exile, the return from Captivity, and the fortunes of restored Judah down to the close of the Old Testament. Side by side with the study of the historical books of the Old Testament the Prophecies are taken up in their respective periods in which they were written. In this way the study of the history of a certain period throws light on the prophecies of that period and the prophecies in turn throw light on the history of that time. Some time is given to a detailed study of the books of the Old Testament which do not belong to the history and prophecy of Israel; Job, the Psalms, Proverbs and others belong to this group.

Corresponding to these old Testament studies, courses similar in nature and purpose are offered in the New Testament. One series of courses begins with the teachings of Jesus as given in the three first Gospels and studies carefully the messages of Jesus upon which our Christian faith rests. Then the book of Acts is made the basis of studies on the origin and growth of the Church, followed by a careful investigation of Paul's Epistles for further information on the great doctrines of the early church that arose out of the application of Jesus' teachings to practical life and its problems. A second series of courses makes a careful study of John's Gospel and Epistles and the General Epistles by the same method and for the same purpose as the above course in the first series. All the foregoing courses are based on the English Bible and cover practically the whole of the Old and the New Testament.

Courses comprising three years' work are offered in the Greek New Testament. These courses are open to all who have sufficient training in the Greek language to make the pursuit of such work profitable to them. Experience has proved that a student must have the equivalent of an academy course of which a considerable portion must be language study to really qualify him for successful work in the Greek New Testament. For this reason many Bible schools such as the Moody Institute offer no work in the Greek New Testament for they hold that to an unprepared student it is a waste of time and a source of confusion rather than help. But to one who is prepared for work in the Greek New Testament it is a real help in Bible Study to be able to read the original language because the best and most accurate translations in many places fail to express significant shades of meaning and clearly intended interpretations of important passages of Scripture.

Students are urged not to rely on commentaries, in fact, their habitual use is discouraged because they are often unreliable and misleading. Reliable works on the customs, habits, social, religious and political life of the Jews, and the early Christians and their neighbors, are far more helpful and less dangerous. The library contains some very valuable works of this description and the collection is constantly increasing.

This gives in a very brief way the purpose, nature, scope and method of the Bible work that is offered at Goshen College. It must be evident even from this brief account that the courses are all very practical and intended to be helpful to those who pursue them. The spinning of theories and the building of speculations is not a part of our work. Our chief concern is: What does the Bible teach?

Goshen, Ind.

CRITICISM ON "THE RAINBOW"

By S. F. Gingerich.

"My heart leaps up when I behold
A rainbow in the sky;
So was it when my life began;
So is it now I am a man;
So be it when I shall grow old,
Or let me die!
The child is father of the man,
And I could wish my days to be
Bound each to each by natural piety."

In the above exquisite poem the line "The child is father of the man," will most likely challenge the attention of the uninitiated reader of Wordsworth. What is the precise meaning of it, is the question that will naturally arise. To the reader familiar with Wordsworth the line presents no special difficulty; and yet the trained reader is not likely to extract from it the fullest meaning it possesses. To understand the line we must study it in its context, and, in this case, the easiest way of approach is from the very beginning of the poem. The poet tells us that his heart leaps up at the sight of a rainbow. His soul is sensitive and responsive—sensitive to the beauty that lies behind and penetrates the rainbow, and responsive to the spirit of that beauty. The mere sight of the rainbow, as a consequence, produces a state of ecstatic joy in his soul. This, he remembers, was his experience when he was the merest child, "when his life began." Since it was the experience of his childhood, it must have been a natural experience. It required no conscious effort to attain to it. The child had no need of being taught to appreciate the rainbow. Its power of appreciation was a gift of nature—a gift of God. But, as a poet, he has retained that gift unto manhood, and he declares his intention of clinging to it unto old age, and thus give continuity to his whole life. For this reason the child is father of the man. The man, so to speak, inherits the gift of the child in a successive and unbroken series of natural joys. It is a simple and concrete way of saying that one's life should have continuity throughout and should be in harmony with itself.

"The child is father of the man," stands as the climax of the poem. All the lines preceding it give a single concrete picture as an illustration of it. The last two lines are retrospective, and are a generalized statement of the continuity of life. The poet expresses this rather as a wish than as a thing to which he has already attained. He wishes that his days might be bound each to each, might be unified throughout his whole life. But by what agency is this to be effected? By natural piety, that is, by the piety of nature—the love of nature. The continuity between the impulses of the child and the reasoned convictions of the man, between the instructive acts of the child and the moral conduct of the man, between the natural sentiments of the child and the heightened feelings of the man—the continuity of life from childhood to old age through the efficacious influence of natural objects is the ideal of the poet.

Holding the concluding lines of the poem in mind, and turning to the beginning of the poem again, we see that the poet's meaning is that not merely does his heart leap up when he beholds a rainbow, but that all natural objects in like manner affect his heart, and that wherever the beauty and the power of nature can touch us—and it is at innumerable points—there follows the same result of producing continuity of life. All the objects of Nature—rocks and trees and flowers and birds, the very air we breathe, the very earth upon which we tread, in short the whole pageantry of earth and sea and sky—minister not only to our bodily wants, for that is their lowest function, but to minister to our emotional and spiritual natures, purifying our affections and unifying our past and present lives.

Thus we see that within the compass of nine short lines the poet gives expression concretely and by implication, to a whole philosophy of life, a philosophy that possesses much healing power for persons so busied with worldly affairs that they have lost all sense of appreciation of the beautiful and the powerful in nature.

Ann Arbor, Mich.

TRAINING IN THE HOME—WHAT SHOULD BE ACCOMPLISHED BEFORE SCHOOL AGE

By Mrs. John Garber.

(Mrs Garber has had a long experience as a primary teacher in the public schools, and for that reason we have asked her to write a series of articles for the benefit of parents who have children to send to school.—Ed.)

The ambitious mother and the bundle of possibilities wrapped up in the lovely form of a little child forms a pretty picture. Who has a greater right than the mother to lead in her child's development? **No one.** But in order to be a successful leader—in order that she may not do more harm than good, it is necessary that she understands something of the nature of child-mind.

A child's mind is not like an empty vessel into which may be poured a certain amount of book knowledge—beginning at a certain age and continuing for a certain length of time, and then calling the result "an education."

The child's mind is a living, growing something, subject to a natural, gradual

development, based upon laws as inherent to itself as are the laws which change the bud into the rose.

Something of this the mother should understand. I speak of the mother because she is the one who is expected to accomplish whatever is accomplished before school age.

I have noticed a tendency on the part of some mothers to try to hasten a child's mental development by beginning the "pouring in" process too early, either in the home or in school. As I think back into the school rooms into which I was placed, I can not remember one single one where there were not children sent to school younger than school age. Sometimes even at four, or a little past four years old, but more often at five and five and a half. I found that these children could learn something, yet they were often placed at a disadvantage to be put side by side with others who were of school age. Even if they were seemingly not the first year or two, they later in the course, without exception, failed, while those a year or two older went on pleasantly and without difficulty. The former had reached a place in the course where the work was heavier than their young minds, already taxed to their fullest capacity or more, could carry. Failure is a humiliation to a child even if it is not to blame for it, and discouragement follows close in its tracks. Even if neither of these two conditions were true, so far as years are concerned, the child who has failed is no farther along than if it had been started a year or two later and the work has been far less pleasantly done.

I have read of children where child-labor is permitted in the factories of large cities, who were physically dwarfed and prematurely aged because of being taxed beyond their strength. I am certain that it is just as possible to make mental dwarfs by overtaxation when too young, as it is to make bodily dwarfs.

A sister and several of her friends were going to raise hyacinths for winter blooming. They received their bulbs from the seed house, (there were grand possibilities in those homely bulbs) they potted them carefully and set them in the cellar where they were to be left for a certain length of time for root formation. This sister, being a great lover of flowers, found it hard to wait; she thought she would surprise her friends by getting blooms before they did. Some two weeks or so before the allotted time, she brought the pots into the light and warmth of her sitting room. Nature hurried the process—but ah! not only were her friends surprised, but so also was herself. Instead of the long beautiful spikes of flowers which we have seen and so much admired, she had miserable little dwarfs without any stems, some of the blossoms even opening in the soil. Who would have thought that a few weeks could make such a difference? The same thing is true in the child mind. If one that is slow in mental development is permitted to wait a year longer than usual to begin actual school work, as such, that year will work wonders. And further, the child that is quick and bright and apt in learning will make a stronger student for having waited until school age.

I have a little nephew who was five and a half years old last fall. His mother told me that up to that time he had asked no questions as to learning to read or learning in any other way. She has, though, ever since he is able to understand, read easy, simple child stories to him. Some time ago, he asked her the question one day, "Why can't I read, mamma?" On being told he had not learned how, he asked: "How does one learn how?" She showed him that words stand for things the same as pictures do. He was anxious then to learn to read. When I visited them several weeks later almost the first thing he showed me was the new Primer his father had bought for him and requested that I teach him. Had he been started last fall he could and undoubtedly would have learned some, but it would have been in rather a dull and pathetic way. As it is, curiosity and interest have been awakened in a perfectly natural way, and to me the child seems to be in a fine condition to enter school next fall. The mother is not attempting to teach him so far as actual first year school work is concerned. From his grandma he has learned to count a little and to recognize and name the letters which does no harm and yet no especial good. The point I wish to make is, that the work in our schools is a needful means of mental development, but it has its proper time in the life of a child just as the warmth and light had its proper time in the life of the hyacinth.

With the exception of a hint the subject may hardly seem to have been touched. Yet to me it seems like the fundamental foundation of the subject, this "letting alone" process so far as **actual school** work is concerned, unless the mother **thoroughly** understands her business and her child. There may be once in a while a child found which is a mental prodigy, but if so it is the exception and not the rule.

The Lord willing that I should write again, we shall next time try to write more directly on the subject.

Goshen, Ind.

KINDERGARTEN PRINCIPLES AND PRACTICES

By Lydia Belle Stutzman.

Kindergarten is a German word, literally translated means child-garden; that is, a place where the best conditions are provided for the natural and complete growth of children.

To rightly understand the work of the kindergarten, though, we must first know something of Friedrich Froebel, its founder, and the unchangeable laws of child growth upon which he built this system of training.

Froebel became motherless when very young; his father being occupied as pastor in the little village of Oberweissbach, Germany. He, consequently, was left largely to himself. This resulted in a struggling, introspective childhood, which is one long record of self-development and self-discipline. Moreover, these earlier days spent in the great Thuringian Forest, near his home, gave him a wonderful insight into the laws of physical growth; and these he later found corresponded to the natural growth of the mind.

This early contact with nature, coupled with the best educational advantages of that time, naturally developed a thinker in his original, observing and investigative mind. Froebel's ruling passion being education, he became greatly dissatisfied with the schools and methods of that time, even having outgrown the principles of the noted Swiss educator, Pestalozzi. Spending twenty-four years as an educational experimenter in teaching, observing, and thinking, finally induced him to begin his work for the very young children. He was nearly sixty years of age when he established the first kindergarten in Germany in 1840. Like all great reformers he was opposed; some even called him a fool when they saw him playing with the children. But in spite of opposition very few educators have left such a rich heritage to human progress. As one of our modern educators says of him, "He was the last and greatest of that splendid quartette of educational reformers, Rosseau, Pestalozzi, Herbart and Froebel. He discovered childhood, dynamited the old educational ideas and principles; created schools for the children of the common people; elevated the study of education to a science; established the kindergarten and it seems to me laid down for all time the general principles upon which education must proceed."

Let us see then what are the foundation stones upon which the kindergarten is built. To state them simply they are as follows:

Education should begin at birth. It should be carried on by means of objects and playthings, which are about the child, and with which nature so bountifully provides him. "These should be presented as a kind of alphabet with which he may later spell the world."

It should provide for the three-fold development of body, mind and soul.

It should lead the child to express his own self, his own individuality, and gradually by slight suggestions have him proceed from imitation to creation and invention.

It should lead, at last, to an appreciation of everything about him. He should feel an interest in whatever grows, blooms, moves, flies and even what stands still such as rocks and hills.

It should develop a feeling for others. The child should be able to work and play with those about him. The social instinct should be fostered, so that he will become enough interested in his fellowmen to cooperate without friction.

The aim of the kindergarten, it seems to me, is to begin the building upon these foundation stones of education by means of play; for this is the child's most characteristic way of expressing himself. It is through this self-expression or self-activity,

that he really comes to understand the impressions he receives. "Of all the laws of growth," writes Froebel, "the most important is that force existing must exert itself; exerting itself it grows strong; strengthening it unfolds; unfolding it represents and creates; representing and creating it rises into consciousness and culminates in insight."

This Froebelian principle is more clearly expressed in John Dewey's article on "Imagination and Expression." "It requires comparatively little observation of a child to reach the conclusion that he does not get hold of any impression or of any idea until he has done it; the impression seems unsatisfactory until he has reproduced his idea of it. In infancy this manifests itself in the continual handling, pulling, pinching, and throwing of all objects with which the child comes in contact. Later on every object he sees stimulates him to use it in some way; he cannot see a hat without trying to put it on; a drawer without trying to open or shut it, etc.

"Later still this principle manifests itself in play, which is really the appropriation to himself, in terms of his own construction activities of the world, nature and society in which he lives."

Froebel's careful and systematic study of the child in his play, found that in early childhood sympathy, imagination and perception were manifested, while the higher mental processes existed only as germs or possibilities. Just as a plant during any particular stage of its growth is merely an unfolding of what precedes and a foreshadowing of what follows, so the child at the kindergarten period of growth is the unfolding of the infant and the foreshadowing of the boy and man. We see the stalk in its possibilities, but whether it will bud, blossom and bear fruit depends on the nourishment it receives. It is necessary then that it is properly cared for.

Froebel saw these great possibilities in the child; he knew their natural instincts. With these facts in view, he planned objects, songs and games for the growth of the child through play. These objects are called the kindergarten gifts and occupations. They are built upon traditional employment of childhood and the race, their value lying chiefly in the ideas upon which they are based. Thy consist of six, soft, worsted balls of the primary colors (red, orange, yellow, green, blue and violet) with an attached string, next wooden cubes, cylinders and ball, which rotate upon their different axes; then variously divided wooden cubes, forming parallelopipedes, and prisms, which are used mainly in building; then paste board and wooden tablets in geometric form; and finally wooden sticks, metal rings, and seeds of various kinds for laying pictures and designing upon the table. These are called gifts.

The occupations are perforating, sewing, drawing and painting, weaving, cutting and folding of paper and moulding in sand and clay. By their use the child gains a practical knowledge of color, form, position and direction. He learns the first elements of mathematics, line, surface and solid by actual experience. He becomes more or less expert in the use of his hands, by these occupations.

The use of the gifts train the child to an orderly use of materials; teaches him to construct with a purpose in view.

This is not all of the kindergarten. Really the most valuable is gardening, the care of animals, the songs, games, music, cooperative labor, story telling in prose and verse and religious training. All these have their part in the complete growth of the child. Volumes have been written on this part of child-life but it can only be briefly mentioned.

In the kindergarten provisions are made to nourish the aesthetic, rhythmic, social and religious instincts as well as the inventive and constructive. "Living (feeling), acting and conceiving," said Froebel, "form a triple chord within each child of man, though the sound now this, now of that, and then of the other two may often preponderate." When we see people who are one-sided, inefficient, sour, unloving, and unlovable, simply because these finer instincts were not encouraged in childhood, we are made to realize the great need of early, systematical training.

It is impossible to give briefly a very comprehensive idea of the work of the present day kindergarten. Then too, kindergartners differently interpret Froebel's principles. Some have dropped out the gifts and occupations, thinking them too difficult for the small child. These kindergartners are usually more liberal in their interpretation of Froebel. They put more stress on heredity and environment, believing the work of the kindergarten should be more especially adapted to the needs of their particular group of children. Others, with Froebel, think the universal nature of childhood, of humanity is the essential nature of each child; and that the common experience of childhood can and must be the experience of every child. Froebel's work was founded on the fact that the education of the child is parallel with that of the race.

The kindergarten is often criticised as a place of mere free-play. These people think the kindegarten is a good place to send their children to have them amused or entertained, but see little educational value in it. Kindergartens like schools may be faulty. But it is certainly a mistake to let the child be unguided in his work or play during the kindergarten hours. And the best kindergartners today are those who "follow the child" not to let him do as he pleases but to guide him and then endeavor to bring him to find joy in doing the things he ought. "They affirm that even a little child must learn to want to do the things it does not want to do." In the occupations and also in play a little child needs suggestion and help from older ones. How much to suggest and help without becoming officious is the real test of a successful teacher.

In the program of the kindergarten a certain subject is always followed. The general subject at the beginning of the school year might be "Family Life in the Fall," under this we might have for the particular subjects of the first week, "All the Members of the Family; Their Belongings and Interests;" of the second, "The Mother and Her Work;" (a) washing; (b) ironing; (c) sewing for winter clothing; of the third week, "Food in the Family;" fall fruits and vegetables, and so on. The work usually corresponds with the season. During the spring, nature work and gardening form important subjects. During the winter the industries are studied. The work of the blacksmith was especially interesting, because of its great activity. First the children were taken to see the blacksmith at his work. The flaming forge, the horses and shoeing, all appealed greatly to them. On their return to the kindergarten they reproduced their experience in dramatic play, some being horses, while others were blacksmiths and still others were drivers. Some old horse shoes and hammers added to the interest of the play. How well the children observed while at the shop, was shown in their play. At another period the second gift was used as a means for expression, the cylinder and cube serving for hammer and anvil. The Cling! Clang! blacksmith song was learned and sung with enthusiasm. Drawing horseshoes and horseshoe nails, and modelling them in clay served as work for other days.

The program of the kindergarten, from nine to twelve, is divided into periods; and often consists of the following order of exercise:

1. Opening exercises, morning prayer, songs, greetings and conversation.
2. Marching, running, skipping, rhymthical movements.
3. Work period—gift or occupation.
4. Circle games and songs.
5. Lunch.
6. Talk or story.
7. Gifts or occupation.

The songs of the kindergarten are usually those suggested in Froebel's mother play book, or such as deal with similar subjects. They cover the actual experience of childhood.

The aim of the kindergarten is to help every child. However it is especially necessary for the training of children of the city slums and the weaklings of the over-indulgent rich.

As an educational system it serves as a connecting link between the homes and the primary school. It has the nurture of the home where mother love is the governing principle; and it resembles the school in that it has certain tasks to perform. The gifts and occupations serve as its course of study instead of books.

Thus the kindergarten aims to fulfill the duty of early education, viz.—"To foster those sympathies with nature and man out of which springs the desire to study the

processes of one and appropriate the experiences of the other."

"But no matter how we define education it is a process which implies eternity for its realization."

Urbana, O.

CHILDRENS' BOOKS I HAVE USED

By A. Metzler.

Since that which is implanted into the minds of young children is not easily eradicated, it is of the utmost importance to exercise caution in the selection of the reading matter placed before them. Even though a child may seemingly forget, for a time, its earliest training or culture, yet there may come a time when the seed that has been sown, and lay dormant for years perhaps, asserts its vitality and springs into life; for it is easier to implant than to eradicate.

We are confronted with the fact that while some children have a natural tendency to read, there are others again whom we find it a task to get to read. However, if the right kind of reading matter is placed before them, something they can readily grasp and comprehend, and by a reasonable amount of help or explanation occasionally by their instructors, it must be a dull child indeed who fails to become interested. And in all that we do for a child, we should never lose sight of its spiritual welfare. If we neglect a proper regard for this, we neglect the purpose for which the child came into the world—the whole aim of life. Aim always to attain or develop spiritual life along with the education of the mind.

All children love stories. If we can interest them with truth instead of fiction; with facts instead of fancy; we are fortunate indeed, and if these stories have a religious tint and lead the mind along religious channels instead of fostering frivolity and worldliness, then we have reached a very high ideal, as far as culture for taste in literature is concerned.

I have in mind three books for children which we have used with the best of results. These books combine all the qualities named and usually interest any normal child. They stimulate a desire for reading, and not only develop the mind, but feed the soul as well, and mark out a clean path for the little feet.

The first of these is, "First Steps for Little Feet in Gospel Paths," by Charles Foster. This book gives short narratives from the New Testament in such simple language that the little tots of from three to eight years of age may readily grasp its meaning. The chapters are short and each chapter is followed by a number of simple questions on the lesson, which seems to increase the child's interest in the lesson. The author says that during its preparation a portion of this book was read to children in kindergartens, and they were interested and listened attentively. We find it has the same effect on the little ones at the Orphans' Home.

For children a little older we recommend, "The Story of the Gospel," by the same author. It is more comprehensive than "First Steps," and gives the Gospel story in a continuous form, yet in such simple language that it does not fail to interest, and at the same time gives the child a very good conception of what the New Testament contains.

But the book we have now been using for nearly ten years—and it never loses its interest—among the children is, "The Story of the Bible," also by Charles Foster. This book is one continuous story of the Bible from Genesis to Revelation, given in chapters and written in such simple and attractive language that it will readily interest children from six years of age to adults. We use this book to teach the children Bible lessons, and it always seems to create a hungering and thirsting for more, even though they have heard it again and again. This is preeminently a book from which a child can get a good knowledge of the whole Bible, since it is a Bible simplified so a child can grasp the truth. Many of the repetitions found in the Old Testament are omitted. It is not a story "about," but of the Bible, harmonizing perfectly with the Bible. My observation is that a child who reads it once is anxious to read it again.

All of these books are profusely illustrated, which enables the child to better comprehend the meaning of the lesson.

I have not attempted in this article to give a list of books for children to read, but only named a few of the best I know.

West Liberty, Ohio.

BOOK REVIEW

By D. H. Bender.

"Mennonites of America."—Historical works of the Mennonites and the Mennonite Church have been few in number until of comparatively recent years. One reason for this scarcity was the meager sources of information regarding this people and church body. During the past two decades several Mennonite histories have been published. The most recent of these is the one bearing the above title, written by C. Henry Smith, who has been at the head of the department of history in Goshen College for some years. History being his favorite study, the author was led to pay special attention to the history of the Mennonites for a number of years. A few years ago he published a small volume entitled "Mennonites in History," and during the present year he completed a more extensive treatise on the history of these people in his native country.

The book contains eighteen chapters besides the appendix. The following chapter heads characterize the contents of the book: The Anabaptists; Menno Simons and the Mennonites of Europe; Plockhoy and the Mennonite Settlements on the Delaware; Germantown; The Pequea Colony; Franconia; Expansion of the Pequea Colony; The Amish; During the Revolution; Mennonites during the Nineteenth Century —Settlements in Ohio, Indiana, Illinois— Schisms, The Civil War; Mennonites of Ontario; The Russian Emigration of 1874; The General Conference Mennonites; The Mennonites and the State; Literature and Hymnology; Customs, Principles and Culture; The Present; Bibliography—containing about two hundred fifty books, pamphlets, etc. A complete list of everything to be found in print on this subject. This chapter alone is worth the price of the book as a reference to the various works on this subject. The book contains about five hundred pages and among its illustrations are found thirty fine half-tone cuts printed on special paper.

A special feature of the work is its copious foot notes and references to sources of information. The reader is impressed with the painstaking and thorough research on the part of the author in his efforts to ascertain real facts and at the same time intrench himself behind available authority, especially is this true in treating local conditions; much of this information having been obtained by personal visits to historical scenes and places. The style of writing is unique in this that the author aims to give facts in an impartial way, treating all factions of the church alike and as far as these facts are concerned, all denominations have equal prestige when reference to others then Mennonites becomes necessary, the author himself endeavoring to take a neutral position and to show no favoritism—in short, the author seems to aim at giving naked facts regarding the Mennonite people rather than to approve or criticise their doctrines or religious practices. One is impressed, however, that the author favors progression. It is a work that is alike suitable for the home or the professional library. A clear, readable type is used, printed on good paper. The volume is well bound and sells for $2.00 net. Illinois edition $2.50. Orders may be sent to the author, Goshen, Ind., or to Mennonite Publishing House, Scottdale, Pa., where the work is printed for the author.

Hesston, Kans.

CHIMES OF NATURE

By C. Edward Bender.

The little brooklets skip along
O'er pebbles gray adown the dell,
Serenely lull their rippling song,
And help the world with music swell.

The lisping winds from ev'ry deep,
Awake the echoes in their call,
While o'er the hills and plains they sweep,
And mingle with the water fall.

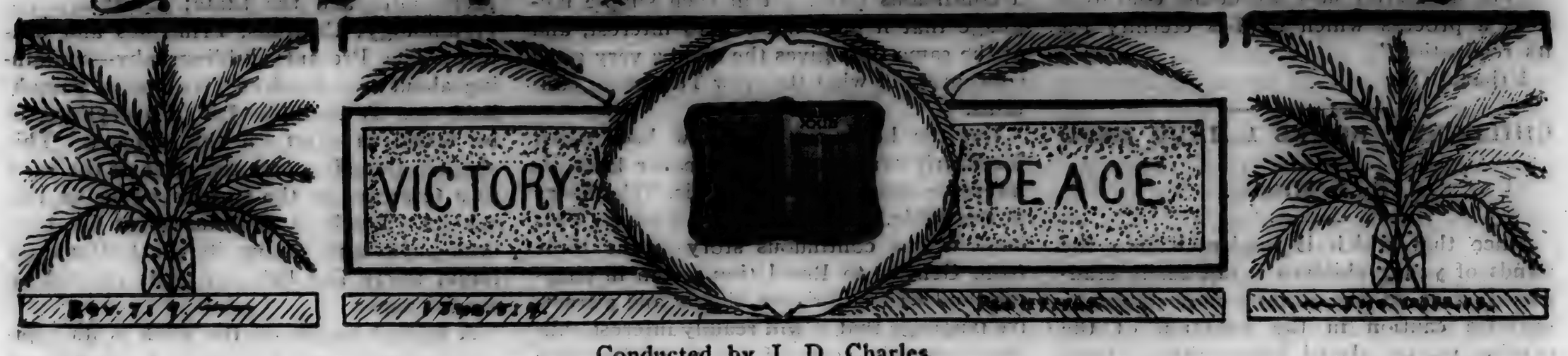
The thunders play their magic drum,
O'er plain and hill and rolling sea,
They make a grand and thrilling fun,
And fill the sky with jubilee.

The feathered friends in forest trees,
Delight to chant their merry lays—
Bestowing free as air we breathe,
Their lays of joy through all their days.

Why not our voices freely tell
The nature chimes so full of cheer,
That ring as clear as silver bell,
Around the world throughout the year?

Chicago, Ill.

Young People's Bible Meeting



Conducted by J. D. Charles.

TOPIC FOR JUNE 6

Consecration. Texts—Acts 4:36, 37; Rom. 12:1, 2.

MOTTO

"Whose I am, and whom I serve."

THE VOICE OF SCRIPTURE

I. **Consecration of Priests**—Cleansings, Anointings, Offerings, Separation, etc.—Lev. 8.

II. **Meaning**—Consecration means a setting apart for the service of God. In the Old Testament it is applied to persons (Num. 6:9-13), nations (Ex. 19:6), fields (Lev. 27:28), cattle (II Chron. 29:33), vessels (Josh. 6:19), etc. Possibly the strongest consecration chapter in the New Testament is Rom. 12, which may be divided as follows:—1. Consecration (1, 2). 2. True Service (3-8). 3. The Christian's Bearing toward those in the Church (9-16). 4. The Christian's Bearing toward those in the World (17-21).

III. **Notable Examples**—1. Jacob at Bethel—Gen. 28:20-22. 2. Hannah—I Sam. 1:21. 3. David—II Sam. 8:11. 4. Asa—II Chron. 15:11. 5. Paul—Acts 27:23. 6. Early Christians—Acts 4:32-37. 7. Macedonian Christians—II Cor. 8:5.

PRAYER

"O Lord, undertake for me."

WORD STUDIES IN THE TEXT—

Acts 4:36, 37; Rom. 12: 1, 2.

37. Read on in the next chapter as though there were no chapter division and note the contrast.

1. **Beseech—Literally** a calling to one's side to help by giving sound exhortation or counsel.

By the mercies—Not an oath but a motive for obedience.

Present—Yield, give up.

Bodies—To be taken literally and with the meaning as Matthew Henry gives it "your whole selves."

A living sacrifice—In contrast with slain offerings under the law. "How can the body become a sacrifice? Let the eye look on no evil, and it is a sacrifice. Let the tongue work no sin, and it is a sacrifice. Let the hand work no sin, and it is sacrifice. But more; this suffices not, but besides we must actively exert ourselves for good the hand giving alms, the mouth blessing them that curse us, the ear ever at leisure for listening to God. This all comes about by the working of the Holy Spirit." (Chrysostom).

Acceptable—Literally, well-pleasing.

Reasonable—Rational.

Your service—Your in marked contrast with the elaborate Levitical sacrificial services.

2. **Conformed**—Literally, moulded according to.

Transformed—Literally, changed to something different.

Mind—Agreeing with reasonable service.

That good and acceptable and perfect will—The sense is somewhat obscured in the language. It undoubtedly means that we may prove what is good, what is acceptable (well-pleasing, not to man but to God), what is perfect, what is the will of God.

SUBJECTS FOR TALKS OR ESSAYS

1. Consecration of Early Christians.
2. Jacob at Bethel.
3. I Cor. 10:31.
4. "Yielding unto God."—Rom. 6:13.
5. Fruits of Consecration.

CONSECRATION

By Perry J. Shenk.

At the present time there is much high-mindedness in the religious world—man thinking himself able to gain heaven. Man is loath to believe that self must be destroyed, but this and this only is God's way. Consecration is needed because self and everything of a selfish nature is foreign to God. Man is born in selfishness and sin and cannot of himself rise above it. Until emptied of self God cannot fill us with His fulness. A stream cannot be more nearly pure than is its source, neither can a fountain yield both bitter water and sweet.

Consecration is an entire yielding of the will to God—being able to say from the heart "Thy will be done" in all things. It means writing one's name at the bottom of a blank page and allowing God to fill it. The future is dark—one step at a time is all we can see. God, the Father, leads, and with uplifted hand clasped safely in His, we follow. Faith reaches from the soul to God, and we are not afraid. This is consecration.

If the will is really given up, everything else goes with it; but sometimes we think we have consecrated all, and when God calls for our time and talent, to use them in spreading the gospel, there come up plans that **we** have made—plans for devoting our time for the accumulation of wealth, of using our talents for the winning of fame, and these stand between us and God. This is Satan's stronghold. If he can succeed in keeping one thing between us and God he has robbed us of everything. God never fills a soul with His love until He has the privilege of cleansing and fitting it for the indwelling of His Spirit.

The sinner consecrates his will—it is all he has that God can use. God does not want his sinful self; his burden of sin he brings only to get deliverance, and God removes it as far as the east is from the west.

The Christian consecrates the things that God has given him: his time, talent, friends and possessions. These are sacred because God has made them so. We need to consecrate these because they already belong to God and He would have them used to His glory.

All who would serve God need consecration—in fact it is impossible to serve Him without it. Not only missionaries and preachers need it, but those whose calling is at home. If we are ever used in God's service we must be consecrated in our home life. If ever the world is convinced of the reality of the gospel, the every day life of consecrated souls will do it. Consecrated souls are so given up that they manifest the Christ life in their dealings, conversation, and appearance.

Since consecration is so important are there not some manifestations of its presence? Yes, and some of them can only be found where it exists. One of these manifestations is victory. Victory over self and the works of the devil. Who can overcome the secret inclinations of the heart, except it be by the power of God? God asks us to give our lives into His hands that He might give us victory that our enemies cannot refute. The soul having given up everything for God, naturally trusts God for everything. Here is the secret of victory.

Then there is the manifestation of power. Power to touch the hearts of the unsaved, to convict those who do not live worthy of their calling. The very presence of a consecrated child of God is a silent rebuke to worldly-minded churchmembers. Not only have we power in personal effort, but our influence goes beyond our possibilities. The people of the world do not question the integrity of a thoroughly given up man of God.

Thousands are trying to serve God with unconsecrated hearts. Some knowingly, but many because of delusion. One evidence of this condition is a desire for the things of the world. The Apostle's admonition is, "Love not the world." If we love the things of the world we are yet carnal not having yielded ourselves to God.

Another evidence of a lack of consecration is an unwillingness to work wherever He calls. No one is ready for active service in the church who is not willing to fill a call at home. God knows for what we are best fitted. Where He wants us, is the place of most happiness. Dear reader, if you are thinking of entering the mission field, are you just as willing to stay at home? If we go without a willingness to stay we go without God's blessing.

Some have mistaken intellectual development or a high state of culture for consecration. If things morally low are repulsive to you it is not a sure sign of spirituality. Culture and refinement are good and needful, but let us first be sure that everything is on the altar. This only will stand the final test when the earth and its work shall burn.

"Oh, to be nothing, nothing,
Only to lie at His feet;
A broken and empty vessel
For the Master's use made meet:
Empty that He might fill me,
As forth to His service I go;
Broken that so, unhindered,
His life through me might flow."

Oronogo, Mo.

CONSECRATION

By Sadie C. Brubaker.

I do not own great wealth or fame,
In this world's goods I'm poor.
I only have what God has given,
And these are His, I'm sure.

I have no property to sell,
No money can I give,
To help God's servants on their way
Inviting souls to live.

No earthly means can I present
To those on heathen shores.
But all my prayers and sympathies,
Are His, and even more.

I have the life He gave to me,
In this dark world to shine,
My talents, voice, my tongue,
Are His, they are not mine.

My feet He gave to tread the path
That He will kindly show.
And though the path may thorny be,
He's with me this I know.

My voice He gave to sing His praise,
And oft to Him I pray,
That I may do His holy will,
And never go astray.

My tongue He gave His love to tell,
How He has died to save
Poor sinners from that awful doom,
And tell of hope beyond the grave.

He gave me talents, not to use
To gain some worldly fame,
But in His service to be spent,
Alone in Jesus' worthy name.

With home and friends He blesses me,
With bread from heaven He feeds.
He gives me breath from day to day.
Supplies what ere I need.

Although in body I am weak,
In Jesus I am strong.
Each day He gives me strength anew,
And I can labor all day long.

I cannot pay my debt to Him,
My gifts to Him are few.
I only have a life to give,
And this I gladly do.

Birch Tree, Mo.

SEED THOUGHTS

Consecration is going out into the world with God and using every power for His glory.—Henry Ward Beecher.

"Who then is willing to consecrate his service unto the Lord?" Consecration is a personal thing. "Who?" It is a voluntary thing. "Who is **willing?**" It is an active thing. "His **service.**"

TOPIC FOR JUNE 13

Sin. Text—I Jno. 3:4; Rom. 5:8; 6:6.

MOTTO

"I hate every false way."

THE VOICE OF SCRIPTURE

I. **Origin**—Lucifer (Isa. 14:12-14). Sinning Angels (II Pet. 2:4). Satan's Sin of Pride (I Tim. 3:6).
II. **Entrance Into the World**—Adam—(Rom. 5:12).
III. **Universality**—(Rom. 3:23; I Pet. 2:22).
IV. **Results**—Death Physical and Spiritual (Gen. 2:17; 3:19; Rom. 6:23).
V. **Other Terms**—Unbelief (Jno. 16:9), Lawlessness (I Tim. 1:9), Trespass (Eph. 2:1), Error (Psa. 51:9), Iniquity (Rom. 4:7), Transgression (Psa. 2:1; Luke 15:29), etc.
VI. **Definition—Any act, state, or nature contrary to the revealed will of God.**
VII. **Remedy**—Sacrificial Death of Christ (Heb. 9:26; Acts 4:12); Through Faith (Acts 13:38, 39).

PRAYER

"Cleanse Thou me from secret faults."

WORD STUDIES IN THE TEXT—

I Jno. 3:4; Rom. 5:8; 6:6.

4. **Sin**—See R. V. An act.
8. **Sinners**—A state.
6. **Body of sin**—Corpse. Sum total of sin. Sinful nature.
Old man—Only used by Paul and only three times, here, Eph. 4:22 and Col. 3:9. Compare Jno. 3:3 and Tit. 3:5. The old unrenewed self. A man before he is a Christian ("Christized"), or before his union with Christ is another person. In the reckoning of God the "old man" or other person is crucified, and hence the believer is admonished to make good in practical life, reckoning this to be so, by definitly, and by the help of God, "putting off" the "old man" and "putting on" the new. Col. 3:8-14.

SUBJECTS FOR TALKS OR ESSAYS

1. Wretchedness in Sin.
2. Deliverance From Sin.
3. Sin's Attractiveness.
4. Causing Others to Sin.
5. Hatred of Sin.

SIN

It is of the utmost importance that we accurately distinguish between sin in the flesh, and sin on the conscience. If we confound these two, our souls must necessarily be unhinged, and our worship marred. An attentive consideration of I John 1:8-10 will throw much light upon this subject, the understanding of which is so essential.

There is no one who will be so conscious of indwelling sin, as the man who walks in the light. "If we say that we have no sin, we deceive ourselves, and the truth is not in us." In the verse immediately preceding, we read, "the blood of Jesus Christ his Son cleanseth us from all sin." Here the distinction between sin in us, and sin on us, is fully brought out and established. To say that there is sin on the believer, in the presence of God, is to call in question the purging efficacy of the blood of Jesus, and to deny the truth of the divine record. If the blood of Jesus can perfectly purge, then the believer's conscience is perfectly purged. The Word of God thus puts the matter; and we must ever remember that it is from God Himself we are to learn what the true condition of the believer is, in His sight. We are more disposed to be occupied in telling God what we are in ourselves, than to allow Him to tell us what we are in Christ. In other words, we are more taken up with our own self-consciousness, than with God's revelation of Himself. God speaks to us on the ground of what He is in Himself, and of what He has accomplished in Christ. Such is the nature and character of His revelation, of which faith takes hold, and thus fills the soul with perfect peace. God's revelation is one thing; my consciousness is quite another.

But the same word which tells us we have no sin on us, tells us, with equal force and clearness, that we have sin in us. "If we say we have no sin, we deceive ourselves, and the truth is not in us." Every one who has "truth" in him, will know that he has "sin" in him, likewise; for truth reveals everything as it is. What, then, are we to do? It is our privilege so to walk in the power of the new nature (that is, the Holy Ghost), that the "sin" which dwells in us may not manifest itself in the form of "sins." The Christian's position is one of victory and liberty. He is not only delivered from the guilt of sin, but also from sin as a ruling principle in his life. "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is free from sin . . . let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof... For sin shall not have dominion over you; for ye are not under the law, but under grace" (Rom. 6:6-14). Sin is there in all its native vileness, but the believer is dead to it.

How? He died in Christ. By nature he was dead in sin. By grace he is dead to it. What claim can anything or any one have upon a dead man? None whatever. Christ "died unto sin once," and the believer died in Him. "Now if we be dead with Christ, we believe that we shall also live with Him; knowing that Christ, being raised from the dead, dieth no more; death hath no more dominion over Him. For in that He died, He died unto sin once; but in that He liveth, He liveth unto God. What is the result of this, in reference to believers? "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Such is the believer's unalterable position before God, so that it is his holy privilege to enjoy freedom from sin as a ruler over him, though it be a dweller in him.

But then, "if any man sin," what is to be done? The inspired apostle furnishes a full and most blessed answer: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9). Confession is the mode in which the conscience is to be kept free. The apostle does not say, "If we pray for pardon, He is gracious and merciful to forgive us." No doubt, it is ever happy for a child to breathe the sense of need into his father's ear—to tell him of feebleness, to confess folly, infirmity, and failure. All this is most true; and, moreover, it is equally true that our Father is most gracious and merciful to meet His children in all their weakness and ignorance; but, while all this is true, the Holy Ghost declares, by the apostle, that "if we confess," God is "faithful and just to forgive." Confession therefore is the divine mode. A Christian, having erred in thought, word, or deed, might pray for pardon for days and months together, and not have any assurance, from I John 1:9, that he was forgiven; whereas, the moment he truly confesses his sin before God, it is a simple matter of faith to know that he is perfectly forgiven, and perfectly cleansed.

There is an immense moral difference between praying for forgiveness, and confessing our sins, whether we look at it in reference to the character of God, the sacrifice of Christ, or the condition of the soul. It is quite possible that a person's prayer may involve the confession of his sin, whatever it may happen to be, and thus come to the same thing. But then, it is always well to keep close to Scripture, in what we think, and say, and do. It must be evident that when the Holy Ghost speaks of confession, He does not mean praying. And it is equally evident that He knows there are moral elements in, and practical results flowing out of, confession, which do not belong to prayer. In point of fact, one has often found that a habit of importuning God for the forgiveness of sins, displayed ignorance as to the way in which God has revealed Himself in the Person and work of Christ; as to the relation in which the sacrifice of Christ has set the believer; and as to the divine mode of getting the conscience relieved from the burden, and purified from the evil of sin.

God has been perfectly satisfied, as to all the believer's sins, in the cross of Christ. On that cross a full atonement was presented for every jot and tittle of sin, in the believer's nature and on his conscience. Hence therefore, God does not need any further propitiation. He does not need aught to draw His heart toward the believer. We do not require to supplicate Him to be "faithful and just," when His faithfulness and justice have been so gloriously displayed, vindicated, and answered, in the death of Christ. Our sins can never come into God's presence, inasmuch as Christ, who bore them all, and put them away, is there instead. But if we sin, conscience will feel it; yea the Holy Ghost will make us feel it. He cannot allow so much as a single light thought to pass unjudged. What then? Has our sin made its way into the presence of God? Has it found its place in the unsullied light of the inner sanctuary? God forbid! The "Advocate" is there—"Jesus Christ the righteous"—to maintain, in unbroken integrity, the relationship in which we stand. But though sin cannot affect God's thoughts in reference to us, it can, and does affect our thoughts in reference to Him. Though it cannot make its way into God's presence, it can make its way into ours, in a most distressing and humiliating manner. Though it cannot hide the Advocate from God's view, it can hide Him from ours. It gathers, like a thick dark cloud, on our spiritual horizon, so that our souls cannot bask in the blessed beams of our Father's countenance. It cannot affect our relationship with God, but it can very seriously affect our enjoyment thereof. What, therefore, are we to do? The Word answers, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." By confession, we get our conscience cleared; the sweet sense of our relationship restored; the dark cloud dispersed; the chilling, withering influence removed; our thoughts of God set straight. Such is the divine method; and we may truly say that the heart that knows what it is to have ever been in the place of confession, will feel the divine power of the apostle's words, "My little children, these things write I unto you, that ye sin not" (I John 2:1).

Then, again, there is a style of praying for forgiveness which involves a losing sight of the perfect ground for forgiveness, which has been laid in the sacrifice of the cross. If God forgives sins, He must be "faithful and just" in so doing. But it is quite clear that our prayers, be they ever so sincere and earnest, could not form the basis of God's faithfulness and justice in forgiving us our sins. Nought save the work of the cross could do this. There the faithfulness and justice of God have had their fullest establishment, and that, too, in immediate reference to our actual sins, as well as to the root thereof, in our nature. God has already judged our sins, in the Person of our Substitute, "on the tree;" and, in the act of confession, we judge ourselves. This is essential to divine forgiveness and restoration. The very smallest, unconfessed, unjudged sin, on the conscience, will entirely mar our communion with God. Sin in us need not do this; but if we suffer sin to remain on us, we cannot have fellowship with God. He has put away our sins in such a manner so that He can have us in His presence; and so long as we abide in His presence, sin does not trouble us. But if we get out of His presence, and commit sin, our communion must of necessity be suspended until, by confession, we have got rid of the sin. All this, I need hardly add, is founded exclusively upon the perfect sacrifice and righteous advocacy of the Lord Jesus Christ.

Finally, as to the difference between prayer and confession, as respects the condition of the heart before God, and its moral sense of the hatefulness of sin, it cannot possibly be overestimated. It is a much easier thing to ask in a general way for the forgiveness of our sins, than to confess those sins. Confession involves self-judgment; asking for forgiveness may not, and in itself does not. This alone would be sufficient to point out the difference. Self-judgment is one of the most valuable and healthful exercises of the Christian life; and therefore anything which produces it must be highly esteemed by every earnest Christian.

The difference between asking for pardon, and confessing the sin, is continually exemplified in dealing with children. If a child has done anything wrong, he finds much less difficulty in asking his father to forgive him, than in openly and unreservedly confessing the wrong. In asking for forgiveness, the child may have in his mind a number of things which tend to lessen the sense of the evil; he may be secretly thinking that he was not so much to blame after all, though, to be sure, it is only proper to ask his father to forgive him; whereas, in confessing the wrong, there is just one thing, and that is self-judgment. Further, in asking for forgiveness, the child may be influenced mainly by a desire to escape the consequences of his wrong; whereas a judicious parent will seek to produce a just sense of its moral evil, which can only exist where there is a full confession of the fault in connection with self-judgment.

Thus it is in reference to God's dealings with His children, when they do wrong. He must have the whole thing brought out and thoroughly judged. He will make us not only dread the consequences of sin—which are unutterable—but hate the thing itself, because of its hatefulness in His sight. Were it possible for us, when we commit sin, to be forgiven merely for the asking, our sense of sin, and our shrinking from it, would not be nearly so intense; and, as a consequence, our estimate of the fellowship with which we are blessed would not be nearly so high. The moral effect of all this upon the general tone of our spiritual constitution, and also upon our whole character and practical career, must be obvious to every experienced Christian.

—C. H. McIntosh.

SEED THOUGHTS

Ulysses Androvaldus tells us that a dove is so afraid of a hawk, that she will be frightened at the sight of one of its feathers. Whether it be so or not, I cannot tell; but this I know, that when a man has had a thorough shaking over the jaws of hell, he will be so afraid of sin, that even one of the feathers of it, any one sin, will alarm and send a thrill of fear through his soul. This is a part of the way by which the Lord turns us when we are turned indeed.—Spurgeon.

TOPIC FOR JUNE 20

Hearing and Heeding. [Text—Matt. 7: 24-28; Jas. 1:22.

MOTTO

"Walk in the light."

THE VOICE OF SCRIPTURE

1. Attentive Hearers and Doers and Their Great Gladness—Neh. 8:2, 3, 6, 8, 12, 14-17.
2. Angry Hearers—Acts 7:57, 58.
3. Divided Hearers—Jno. 10:19, 20.
4. Eager Hearers—Mark 6:32, 33.
5. Good Hearers—Acts 10:33.
6. Good and Bad Hearers—Acts 17:32,33.
7. Investigating Hearers—Acts 17:11,12.
8. Spellbound Hearers—Jno. 7:44-46.
9. Unwilling Hearers—II Tim. 4:3, 4.
10. Work for Hearers—Jas. 1:23,24.
11. Doers—Matt. 7:24, 25.
12. Punishment for Non-doers—Matt. 7: 26, 27.
13. Reward of Doers of Father's Will—Matt. 12:49, 50.

PRAYER

"Blessed art Thou, O Lord, teach me Thy statutes."

WORD STUDIES IN THE TEXT—

24. **I will liken**—A picture contrasting two men, one who carefully chooses and clears away the rubbish for a solid foundation, the other who builds on the rubbish and at haphazard. Compare Luke 6:48.
25. The abrupt style of this verse portrays vividly the sudden coming of a storm which sweeps away the house on the sand.
27. **Great was the fall**—The concluding remark of Christ's greatest sermon. "Thus," remarks Bengel, "it is not necessary for every sermon to end with consolation."
28. **Astonished**—Literally, struck.
22. **Hearers**—Used by James only.
    Deceiving—Literally this implies betraying one's self by false reasoning instead of taking the simple word and following it. Reasoning apart from the truth.

SUBJECTS FOR TALKS OR ESSAYS

1. Responsibility Which an Open Bible Brings.
2. How Read the Word?

(Other material for Talks or Essays may be found under "The Voice of Scripture").

PARABLE OF THE SOWER—Luke 8:4-15.

And when much people were gathered together, and were come to him out of every city, he (Jesus) spake by a parable: "A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it. And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture. And some fell among thorns; and the thorns sprang up with it, and choked it. And other fell on good ground, and sprang up, and bare fruit an hundredfold."

And when He had said these things, He cried, "He that hath ears to hear, let him hear."

And His disciples asked Him, saying, "What might this parable be?"

And He said, ... "Now the parable is this: The seed is the Word of God. Those by the wayside are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for awhile believe, and in time of temptation fall away. And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection. But that on the good ground are they, which in an honest and good heart, having heard the word, KEEP IT, and bring forth fruit with patience."

Here there are four classes of hearers—three of which are false and one true. They exist today.

Many people hear the Word through reading or preaching. It makes an impression to the extent that they understand what is said and may even sanction it intellectually. They say, "It is the truth and men ought to live it." But even while they are saying this they have no serious intentions about doing what they hear.

Others hear the Word, and exult in its outward eloquence and noble thoughts and say, "Is not this a beautiful passage," or "What a glorious sermon." And while their emotions have been stirred their will does not act accordingly and they fall away from the truth.

Again others hear the Word. They make resolutions to keep it and are determined for a while in their own strength to put it to practice. Their outward intellectual belief coupled with their strong determination gives them a good moral life, but their fruit is not perfection, for the cares, riches, pleasures and worldliness of the present arrangement of things soon choke the truth.

But others hear the Word and receive it honestly and in all seriousness keep it. The result is fruit to perfection. Of these it may be said, "Being born again, not of corruptible seed, but of incorrputible, by the word of God which liveth and abideth forever." (I Pet. 1:23). There are many texts that are to be associated with this one. In the parable Jesus says, "The seed is the word of God." The Holy Spirit says through Paul to the Thessalonians, "When ye received the word of God, which ye heard of us, ye received it not as the word of men, but as it is in truth, the Word of God, which effectually worketh also in you that believe" (I Thess. 2:13). And again in Colossians we are exhorted, "Let the word of Christ dwell in you richly in all wisdom." (Col. 3:16). The Psalmist said, "Thy word have I hid in mine heart, that I might not sin against Thee" (Psa. 119:11).

From these texts we infer—(1) The Word of God is a living thing.—seed. (2) Its proper lodging place is in the heart of man. When the Word has found its proper lodging place in the heart of man we have as the result fruit unto perfection.—holiness. The fruits of the Spirit will be manifest. The inward condition will be one of love, joy, and peace. The disposition toward others will be longsuffering, gentleness and goodness. The attitude before God will be faith, meekness and temperance. Some of the Christian graces can be imitated beyond detection even by the most ungodly, but the fruits of the Spirit cannot be counterfeited, and are found only in one born of the Spirit, by the Word received into an honest heart and kept.

SEED THOUGHTS

Ye are my friends if ye do whatsoever I have commanded you.—Jesus.

Ye have not chosen me but I have chosen you, that ye should go and bring forth fruit and that your fruit should remain.—Jesus.

Why call ye me Lord, Lord, and do not the things which I say?—Jesus.

TOPIC FOR JUNE 27

Character Study.—Paul.

MOTTO

"By the grace of God, I am what I am."

THE VOICE OF SCRIPTURE

I. Paul's Life to His First Missionary Journey—

1. Persecution of the Church.—Acts 7:58-8:3; 26:9-11; I Tim. 1:12-16.
2. Conversion.—Acts 9:1-18; 22:5-16; 26: 12-23.
3. First Preaching.—Acts 9:10-25; Gal. 1: 11-17.
4. First Visit to Jerusalem.—Acts 9:26-30.
5. Ministry at Antioch.—Acts 11:25-30.

II. The Acts of Paul—

1. First Missionary Journey—13:1-14:28.
2. Council at Jerusalem.—15:1-30.
3. Second Missionary Journey—15:36-18: 22.
4. Third Missionary Journey.—18:23-19: 20.
5. Determination to go to Jerusalem.—19:21-21:40.
6. Arrest and end of Ministry.—22:1-28:31.

PRAYER

"God of our Lord Jesus Christ, the Father of glory, give . . . . the spirit of wisdom and revelation in the knowledge of Him."

WORD STUDY—SAUL AND PAUL

Saul means **asked for,** Paul, **little.** Chosen perhaps for humility. Very common for Jews to accept a second name of Greek origin bearing resemblance in sound.

SUBJECTS FOR TALKS OR ESSAYS

1. Paul at Athen.
2. Paul's Courage.
3. Missionary Zeal.
4. The Persecutor.
5. A Chosen Vessel.
6. Authority of Paul's Writings.

A FIRST-HAND WITNESS

It is exceedingly important to see that he (Paul) is a first-hand witness to Jesus Christ. He is converted and put into the apostolate by Jesus Christ Himself, owing nothing to those who were apostles before Him. To him were given original and first-hand revelations of truth. It is either ignorance, or disbelief of Paul's repeated assertions, to speak of him as a mere theologian, reducing to a "Pauline" system the facts recorded in the Gospels. He may indeed have seen the Gospels according to Mark and Luke, but both these men were mere helpers and adjuncts of his mighty ministry. He received his doctrine, as he repeatedly declares, by revelation. He never speaks of himself as a system maker, but as a trustee (I Tim. 1:11.). The truth he taught had been "delivered" to him (I Cor. 15:3). He "received it by revelation" (Gal. 1:11, 12); and they who were apostles before him "added nothing" to him (Gal. 2:4-6). What he received he taught "not in the words which man's wisdom teacheth." He was preeminently the witness of the ascended glorified Christ. Peter saw him transfigured for a moment on a mountain in Palestine; Paul was caught up into Paradise itself. It was to him that Christ committed the doctrine of the church, as He had before committed to the witnesses of His death and resurrection the doctrine of the kingdom. Eph. 3:3-11. It follows: (1) That the writings of Paul have absolute **authority.** They are not the conclusions of an able and spiritually minded man, but the addition to the body of revealed truth of the particular doctrine which appertains to **the church.** The member of Christ's body would search the Gospels in vain to find his position, duty or destiny. As Exodus and Leviticus, reinforced by the mighty ministry of the prophets, gave instruction concerning worship, walk and work to the man under the law, so the Epistles, with the discourses of Paul, give the distinctive teaching to the man under grace. His citizenship is in heaven, which is also his home (Phil. 3:20; II Cor. 5:8). Down here he is a stranger, as Jesus was. He is occupied, not so much with the history of a Christ on earth as with a living Christ in heaven to whom he is united, and of whom he is a part. Paul's doctrine, then, is Christ's own post-ascension instruction to the church of this age. Acts 26:16.—C. I. Scofield.

COMMENTS

The revelation of that portion of the truth once for all time delivered unto the saints, which God has seen fit to give through the apostle Paul is of special interest in our day along the following lines:

Prayer—Rom. 8:32.

It is the assurance of Christ's full atonement for sin which creates within Christians a joyful confidence that their requests are granted for the sake of Him who is at once their High Priest and their Sacrifice. Fervent effectual prayer is inseparable from fervent effectual faith in the blood of Christ. "He that spared not His own Son, but delivered Him up for us all, how shall He not **freely give us all things?"**

Humility—Gal. 2:20

Humility is a characteristic of Christian temper. It is this spirit: "I know nothing by myself." "Though I preach the Gospel I have nothing to glory of." "Though I be free from all men, yet have I made myself servant unto all." All self-assertion must vanish that Christ may assert Himself in everything. "I can do all things **through Christ which strengtheneth me."**

Suffering—II Cor. 12:10.

We learn from the cross of Christ not only how personally to conquer by enduring it, but also that the endurance of suffering is part of our common ministry as Christians. The ministry of the cross must be a ministry of suffering. We have to enter into "the fellowship of His sufferings", for the world which hated Him will hate us also. "Therefore **I take pleasure** in infirmities, in reproaches, in necessities, in persecutions, in distresses, **for Christ's sake:** for when I am **weak** then am I **strong."**

Giving—I Cor. 16:2.

Through Paul the Holy Spirit gives us not only an incentive to cultivate the grace of giving, but furthermore lays down a method. There are three things to notice in this method. Giving is to be **systematic, proportionate** and **deliberate.** "Upon the first day of the week let every one of you **lay by him in store,** as God hath **prospered** him, that there be no gatherings when I come."

Sisters' Position—I Cor. 11:5.

The Holy Spirit through Paul gives us the plain teaching of a form, in the presence of the woman's veil, to symbolize the primitive subordination of the woman to her head (man) as given in Gen. 3:16. This is important and the teaching directly is this: That to cast aside this form is the first step in destroying the spirit which finds expression in it. "We have no such custom (the custom of putting away the veiling) neither the churches of God." "But every woman that **prayeth** or **prophesieth** with her head **uncovered dishonereth** her head (man)".

Intellectuality—Col. 1:27, 28.

There is much reasoning in our day that results in making high-class (?) Christians, into whose select circle none can enter except those who have been initiated into their peculiar intellectual mysteries. The Spirit through Paul withstood all this as foreign to the Gospel, which knows nothing of castes and schools and higher and lower wisdom. Men are not accepted by God because of these human distinctions, nor are they disqualified by the absence of them. Whatever men may do, "God would make known what is the riches of the glory of this mystery" to every man, "warning **every man,** and **teaching every man in all wisdom,** that we may present every man perfect in Christ Jesus."

Social Reform—I Cor. 2:2.

God has given us in the writings and life of Paul the Christian attitude toward worldly reform movements. Paul advocated no social reform. There was in him a characteristic indifference to the social grievances of his times. The environment seemed not to trouble him—scarcely to interest him. His only aim was to regenerate life at its center, and to leave the circumference to be refashioned by the force of the new life by the Spirit. Christians are kept in this wicked world only to work for the salvation of lost souls and not to help social and worldly reform movements. **"For I determined not to know anything among you save Jesus Christ and Him crucified."**

Real Spirituality—Gal. 4:6.

If Christ be to us only an ideal, our highest attempt to approach His perfection is by imitation. But the imitation of Christ produces at the best only imitation Christians—those who have not got beyond the copying period. What Christ expects is that we take Himself as "the power of God unto salvation" into our hearts. This is real spirituality. **"Because we are sons, God hath sent forth the Spirit of His Son into our hearts, crying, Abba, Father."**

Christianity Not a Philosophy—I Cor. 2:6. 7.

Christianity does not consist in correct opinion, but in holy living; not in an illuminated mind, but in a renewed heart. It is a revelation, not a philosophy. It is Christ. He himself declares the mind, heart and will of God, and makes the divine appeal to the mind, heart and will of man. His life in the flesh, death, resurrection and exaltation are facts. These facts may be stated as doctrine, but any doctrinal statement of them which denies the facts or lessens the force of them is contrary to the truth as it is in Jesus. "How be it, we speak wisdom among the perfect (fullgrown): yet a wisdom not of this world (age), nor of the rulers of this world, (the philosophy of this day) that come to naught: but we speak the wisdom of God in a mystery."

Holiness—Rom. 8:12, 13.

Holiness is not attained by self-severity, nor is self-severity holiness. Holiness is won for us and given to us by Jesus Christ. He has redeemed even the body. The passions of the body are conquered, not by fighting against them in our own strength, but by the indwelling of the Spirit. We make the doings of the body die through the Spirit, as the earth is released from the bonds of winter by the warm breath of spring. "We are debtors, not to the flesh, to live after the flesh."

SEED THOUGHTS

What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.—Paul.

What fruit had ye then in those things whereof ye are now ashamed? For the end of those things is death.—Paul.

OUR SUNDAY SCHOOL

WHAT MAY THE SUPERINTENDENT EXPECT IN RETURN?

There is always much expected from the superintendent by others, but often little is given by them in return. The question may be asked, whether the superintendent has any legitimate right to expect certain returns from these same people? A certain superintendent answers the question in a certain periodical, which we quote:

"There is no one in the school who is the subject of so much criticism as the superintendent. He has many things to bear, and in most cases he is doing his best. To be a leader there must be those who are willing to be led. Let us note some things the superintendent has a right to expect:

1. The co-operation of his paster. The church and Sunday school are parts of the same great work.

2. The co-operation of the other officers of the school. As the superintendent is the chosen leader of the officers, they should make every endeavor to co-operate with him in the great work of which he is the head.

3. The co-operation of the teachers. The Sunday school is not an aggregation of independent classes, each working along its own lines, and each independent of the other. It is rather a confederation of which each class forms a part, and is dependent not only on the school as a whole, but also on all the other classes. The superintendent is the selected head of this confederation, and, as such, should have the sincere and enthusiastic co-operation of every teacher in the school.

4. The co-operation of the parents of the pupils. It is very refreshing and encouraging to the superintendent when he realizes that the parents of his pupils are in hearty sympathy with his efforts for the instruction of their children, and are actively co-operating with him in his endeavors.

5. The co-operation of the church. By this is meant the officiary and membership of the church. There are a few individuals in every church who heartily co-operate with the superintendent in his endeavors to benefit the church through the work of the school. In fact, the church should stand a unit in this co-operation with the superintendent."

The summary of the above is, that he needs the support of the whole school and the entire church. Without this he can not accomplish the best work. The superintendent who does not have this support has a difficult and discouraging work. If we elect him to this position it is our duty and privilege to stand by him, thus giving the work additional power.

THE FUSSY SUPERINTENDENT

The fussy superintendent does so much that he is in danger of doing nothing. Worse than that, he is likely to keep the whole school from doing its best work.

No one would be so surprised at discovering this as the fussy superintendent himself. He is always a man of energy, and of abounding desire for the success of the school. It would indeed grieve him to know that his exuberant activities hinder more than they help. One must break the news lovingly and tenderly.

Have you ever seen one of these perambulating, wood-sawing engines that are still used in many country districts? The entire neighborhood knows when it is in operation. It puffs and pants. It whistles and shrieks. Every severed log sends a scream through the air. Sparks fly fast from its smoky funnel. It quivers and throbs in a hundred loose joints. The air pulses excitedly for a block away.

That engine is our fussy superintendent.

When he enters the school room he does it with a bluster and a breeze, as if he shouted, "Out of my way! Things will begin to move now!" He flies from point to point before the school opens, arranging chairs here, pulling a window shade down, going back and pulling it up again, getting out a map, changing his mind and putting it away, talking rapidly to a teacher, leaving the conversation in the middle of a sentence to dart off and talk to someone else, looking at his watch nervously every minute, running over the hymn book like a tornado and not finding a song to suit, and finally bustling up to the desk to ring the bell several times to call the school to order.

But that is only the beginning. Off he rushes before announcing a hymn to shake hands with a teacher who has returned from a long absence, back to the desk, calling the number of the hymn on the way. While it is sung he talks in a loud tone to three persons in three different parts of the room. He flies back in time to rush through the Bible reading. He gets Deacon Bronson to offer prayer, in the course of which he disappears. Just as the "Amen!" is spoken, he comes whirling in from the hallway. Another song, and the classes are given a chance to attend to their lessons.

By this time, however, every one's nerves are on edge, all but those who have no nerves worth mentioning. The children have caught the spirit of restlessness, and are squirming like so many eels. The comparison would be a good one if eels were "vocal!" The teachers are quivering. They begin their work at a great disadvantage.

Perhaps they might regain their equilibrium, if the fussy superintendent would leave them alone, but he will not. Up and down the room he bustles, interrupting everywhere with queries and remarks not at all pertinent to the lesson, till the confusion is "worse confounded." "Sorry," he apologizes, "but there's no time like the present. Got to attend to the business of the school, you know."

Ah, my dear sir, my "wood-saw" worker, I should like to set you down in the engine room of a great city water-works! There those monster wheels are flying around, those giant rods are pitching back and forth, and they are pumping water over a hundred square miles of earth. Not a quiver. Scarcely a sound. Shut your eyes, and you would not dream you were in the presence of one of man's mightiest contrivances.

That is the way to work, superintendent! And you can do it, if you will.—Amos R. Wells in Executive.

THE PURPOSE OF THE SUNDAY SCHOOL

What is the purpose of the Sunday school? Numerous answers have been given defining its purpose. The following definition has been given recently, which we believe is a good summary of the various definitions rendered, and sets forth plainly the real purpose.

"Our idea of the purpose of the Sunday school is widening with the process of the suns. Many years ago we said the purpose was to teach the Bible. Later we said it was to save souls. Still later we said that it was to train Christian character. Now we say that it is to train for Christian service, and it is easily seen that this includes them all, for how can we train for Christian service without giving a clear and adequate knowledge of the Christian's guidebook, the Bible? How can we train for Christian service those who are not Christians? How can we train for Christian service without training Christian scholars."

Welcoming Visitors

Every stranger to the Sunday school should receive a word of welcome from the superintendent, and he should let this welcome be of the kind that "rings true." If there is any place in which a stranger has a right to expect kindness and courtesy, it is in the Sunday school. Parents sometimes have a way of visiting the school and looking around a little before they put their children into it, and the way in which they are received by the superintendent may help to affect their decision in favor of that school. Morever, the superintendent who meets strangers in a kindly and cordial way helps to attract workers and scholars to his school.—Percival Lowe.

Denominational Boards

The various religious denominations are organizing Sunday school boards and societies as never before.

An aid to getting one's bearings as a superintendent may sometimes, yes often, be found in asking one's self in regard to doing this or that, "Will it help or hinder the teachers in their teaching of the Word?"

Current Events

Turkey

During the past few weeks changes in Turkey have been so rapid and unexpected that those best familiar with conditions in that country have been repeatedly surprised. No one who knows anything about affairs in Turkey, will risk his reputation in prophesying the final outcome of the present existing conditions. Events have transpired so rapidly that we can not give the leading chain of circumstances leading to the deposition of the former Sultan. Abdul Hamid, the deposed ruler is now in exile, shorn of all his former power. For thirty-three years he ruled with an iron hand, hindering the industrial, commercial, intellectual and spiritual progress of the nation, practicing the most brutal and bloody atrocities to advance his own selfish vims and desires. He has been the instigator of the massacre of thousands of his subjects. With his reign from beginning to end marked with darkest crimes he will nevertheless go into history as one of the greatest rulers of the empire. The Young Turk party, which was instrumental in bringing about the change, has placed the brother of the former ruler upon the throne under the title of Mohammed V. He had been kept practically a prisoner for years by his brother. He is subject to the constitution adopted by the Young Turk party, and which had been sanctioned by the former Sultan, but which he attempted to ignore, resulting so disastrously for him.

Almost simultaneously with the deposition of the Sultan some of the fanatical Moslems in the vicinity of Adana began to massacre Armenian subjects. For a number of days there was a wholesale massacre of men, women and children. Thousands have been slain. The first estimates given out were very much exaggerated. Evidences have come to light which indicate that the Sultan was connected with the massacres. His fourth son has been placed under arrest, accused of being implicated in the conspiracy to have his father regain absolute control of the government.

Time alone will reveal the final outcome of the situation. It will require wise and careful procedure of those in power to fully establish the new form of government with so many ignorant and lawless subjects to deal with. If successfully established it will mean progress for the nation in various lines. Especially will it mean increased opportunities and multiplied responsibilities for the Christian Church.

On May 14 the Russian government sentenced eighteen Social-Democrats to perpetual exile in Siberia for some political offence. One of the exiles is Professor Rochkoff of the University of Moscow.

A Solar Power Engine

The problem of utilizing the sun's rays as a source of power is one that has baffed many inventors. The efforts had been along the line of concentrating the sun's rays by means of reflecting mirrors, but this has been found too expensive for commercial purposes. Professor Frank Shuman of Philadelphia, Pa., however, claims to have solved the problem.

"The apparatus consists of a shallow flat box, covered with two layers of window glass separated by a space of about one inch. Coils of piping painted black are laid in this box and through them water or some other fluid runs. The light rays of the sun pass through the glass without interference and are converted into heat which, owing to the jacketing of the double glass and air space, escapes by radiation or induction very slowly, and generates a heat which converts the water in the pipes into steam. This steam is used in the engine, which is of the ordinary steam-driven type, and the exhaust steam is condensed and returned to the black painted pipes, forming an endless cycle."

The inventor has a small plant at his home that is capable of developing three and one-half horse power. Satisfactory results can not be obtained in temperate climates, the place for a plant is in a tropical, or sub-tropical climate. Arrangements have been made to build a twenty-five horse power plant at St. Petersburg, Fla., and another one of the same size in Egypt. He predicts the time in the near future when coal mining and tending fires will be unnecessary, because the solar heat utilized will be much cheaper.

For the Benefit (?) of China

Whenever a nation restricts or eliminates a curse the forces of evil are ever ready to supplant it with another, that by many is considered a lesser evil. This seems to be the case in China, where the Chinaman by national edict is forced to give up the opium, and in order that he may not be absolutely bereft of his pleasure found in smoking, some sympathetic friends(?) in America are interviewing the Missouri farmers of ten tobacco producing counties for the purpose of inducing them to put out big crops of tobacco for the special benefit of the poor Chinamen. A large number of farmers have signed contracts to plant from one to ten acres in tobacco this spring, with the promise of receiving not less than ten cents per pound for their product. Prior to the Civil War, Missouri produced a vast amount of tobacco for export trade, but the introduction of tobacco from India into the European countries made it unprofitable and it has become an almost forgotten product in the state. We hope it will remain a forgotten product and the farmers continue producing crops that are of value to mankind and not that which proves a curse. England was responsible for the opium curse in China. Will the United States assume the responsibility of loading another curse upon the Chinaman? We trust that this charge can not be laid at our door by the coming generation in China.

A Benefactor

Henry Phipps, the Pittsburg capitalist, whose contributions to the fight against the "White Plague" have made him world-famous, was awarded a medal by the International Anti-Tuberculosis Association, in recognition of his services. This honor is conferred once in three years to two men who have distinguished themselves most in the interim in the campaign against tuberculosis. Mr. Phipps on retiring from business in 1901, desired to devote his means and leisure to some great purpose of real benefit to his fellowmen. His attention was directed to the work of Dr. Flick at the White Haven Sanitorium for the treatment of tuberculosis. He became interested in the work and ever since he has been contributing large sums to the work of combating the dreaded disease. Since Mr. Phipps entered the work the sanitariums, dispensaries, hospitals, etc., have been greatly multiplied. It is a pleasure to note that at least some of the men of wealth of our country are devoting of their means for the betterment of humanity, to alleviate and prevent much human suffering, to elevate the social, moral, intellectual, and spiritual condition of mankind. But there are many who spend their wealth for selfish purposes. When man recognizes that wealth, in whatever shape or quantity, belongs to God, and that man is simply the steward of it while here, there will be a wonderful advance along the lines of real permanent progress.

A State Freed from Gambling

William E. Curtis, in the Record-Herald writes of the wonderful change in public sentiment, as well as public morals, that has been going on in Louisiana since the war. Twenty-five years ago, and even later, gambling was as common as eating, the gambling houses were as open as the restaurants. But they are all gone now, and any man found playing cards in public is liable to arrest and fine. No bookmaking or betting is allowed which has resulted in stopping horse racing. New Orleans had been the center for racing during the winter season, for years. The race track, which was one of the finest in the world is now given up for automobile and human races, athletic contests being held there weekly. If Louisiana which was famous for its gambling and lotteries can so successfully rid herself of these curses, there is certainly some hope for the other states where the evil has not been so deeply entrenched.

Wireless Telephony

Not many years ago the world was surprised at wireless telegraphy which has been proven a success and is being more fully developed. Now it is treated to a surprise in the discovery of the wireless telephone. Portland, Me., has the honor of having the first commercial wireless telephone system. The first message was sent across Casco Bay where telephonic communications had been impossible due to the stony bottom and swift tides. Mr. Collins, the inventor of the system, uses a new tuning apparatus, and claims to have

solved the problem of secrecy in his wireless communications. All the great inventions of modern times are simply the discovery of some forces which God has put in nature and have remained undiscovered during the past centuries. "There is nothing new under the sun." Mind can not conceive what other secrets God has in nature awaiting the discovery by man.

Communication With Mars

The question regarding the habitation of Mars has long been one of interest to scientists, especially the astronomer. The prevalent opinion among astronomers is that the planet is inhabited. It is supposed that Mars is much older than the earth, therefore the inhabitants, if any, are probably more highly civilized than we. Professor Pickering, of Harvard, holds this theory, and has evolved a plan by which he thinks he can communicate with the inhabitants of Mars. His plan is to take a number of reflecting mirrors, consisting of a quarter of an acre of glass, which would reflect the sun's ray so brightly that they could be seen by creatures forty million miles away. He desires to make the attempt in July when the planet will be only 35,000,000 miles away, or 5,000,000 nearer the earth than at any previous time. He says it would require $10,000,000 to furnish the apparatus.

To Discontinue Sunday Labor

The United States Steel Corporation made its first move toward the abolishment of work throughout all its mills on Sunday, May 9. The move is to be gradually spread and not an unnecessary wheel is to be turned on Sunday. The only exception to this ruling are blast furnaces and other concerns that require continuous running. Hitherto the repair work was usually done on Sunday, but this, too, has been prohibited. It has been figured out by the Corporation people that to give the mills one day rest in seven will prove a saving of time and money in a year's run. It has also been figured that men having the Sunday for rest can turn out as much work in six as has hitherto been done in seven. We hope this precedent will induce many other industries to follow suit.

West Pittston Slowly Sinking

West Pittston, Pa., built on the roof of a coal mine is slowly sinking. For the last three weeks a section covering an area of more than fifty acres upon which is the most thickly settled part of the town has been sinking. A number of churches, school buildings, factories, and scores of residences are seriously damaged, and their total destruction is threatened. The mine officials are helpless to relieve the danger. Almost every street in the affected district has sunk from six inches to three feet.

Vessel in a Sea of Ice

The British vessel Volturno which arrived at New York May 16, from Rotterdam, reports her encounter with large floes of ice off the New Foundland coast. For twenty-four hours the ship was surrounded with ice so that no headway could be made. The ice floe consisted mostly of large, mushy areas of ice, with an occasional big berg. Navigation is seriously threatened along the New Foundland coast by these ice floes. Not for twenty years have the ice fields remained intact so long as this season. The prevailing westerly winds have driven the ice inshore and only a reversal of the winds will relieve the situation by driving the ice out to sea toward the Gulf stream.

The often repeated statement that the market for horses would decrease with the increasing number of trolleys and automobiles has been disproved by Government statistics. Figures show that in 1908 there were 19,992,000 horses in the United States, or 6,455,000 more than in 1900. The average price of horses in 1900 was $44, in 1908, $93.

The United States Government spends about $250,000 annually for rubber bands. Prices have increased so rapidly the last few years that the government officials believe that there is a rubber trust, and that it is holding up the government. The post-office department alone expends about $25,000 annually for rubber bands, as against about one-fifth that sum ten years ago. The department has asked stationery supply houses to submit samples of devices to be used in place of the bands, several have been offered. About eighteen months ago the department was paying $225,000 a year for twine used in tying mail. Inventors were asked to submit substitutes, upon which the price of twine took a sudden drop.

It has been prophesied that before long Manhattan island, on which is part of New York city, will be the greatest field for missionary work. A church canvass of fifty-seven blocks of the upper part of the city revealed some interesting facts. Of the 12,000 families interviewed, which represented a population of nearly 60,000 persons, 53.73 per cent were found to be without any church allegiance. More than 80 per cent of the Jewish families claimed no religious home, 12 per cent of the Roman Catholics and 31 per cent of the Protestant families confessed that they found no necessity for the benefits of religion.

President Taft is planning to take an extensive trip the latter part of this summer which will be the most extended journey ever taken by a President of the United States. He expects to go into the Western States, and on reaching the Pacific he intends to go to Alaska by boat. On his return he will go by way of the Southwest and South. It is estimated that the trip will cost him more than $15,000. This trip will take a large per cent of the $25,000 extra he receives for traveling expenses.

ANTI-SALOON NOTES

Liquor and Lawlessness

That the liquor interests will resort to disgraceful and illegal tactics in order to win their point has been very forcibly demonstrated in the local option election held in Ross county, Ohio, April 28. The county went "wet" by 800 majority. The day was marked with numerous assaults, the victims in nearly every instance being a "dry" worker or voter. Urged on by policemen in civilian's clothing the workers for the "wets" were active about the polls. The "wet" organization was headed by the Mayor and city officials of Chillicothe, a city of 13,000 inhabitants. Any traffic or business that must resort to thuggery and lawlessness to maintain its existence should be ruled out of existence without delay. Such methods without any comments should convince all rational beings that the traffic is destructive, demoralizing, and a disgrace to any so-called civilized country.

The Toll of Liquor

Dr. C. R. McKinniss, of the Norristown State Hospital, made the surprising statement that alcohol was either the direct or indirect cause of insanity in 46 per cent of the patients admitted to that institution between April 1, 1907, and April 1, 1909. In this period 520 patients had entered the institution. Of this number alcohol was the causative influence of insanity in 240, while seventy-one cases were diagnosed as alcohol phychosis. In the cases of epileptic insanity, the work of alcohol could be traced. This is some of the product turned out by the licensed saloon. This extra burden of supporting these patients placed upon the state with the additional extras for the punishment for crimes committed through the direct or indirect influence of liquor, not mentioning the other evils following in its wake, should convince the unbiased person that the revenues collected from the traffic do not cover the additional expense that the traffic imposes upon the state.

The higher license law put into effect in Baltimore has put about 500 saloons out of business. Liquor men say it has been one of the worst years for them in the city. One of the heaviest inroads on the liquor business was made by the cut in the number of licenses granted to hotels. The present board of commissioners granted sixty-four and rejected fifty-four applications. High license will never remedy the cursed traffic, it will simply mean more money in the coffers of those who are able to pay the license.

Some of the residents of Delaware county, Ind., which recently voted dry, who cannot (?) get along without "booze" are forming a Brewing Company for the manufacture and sale of liquor for the exclusive use of its stockholders. It is their plan to secure 2,000 or 3,000 stockholders. The shares of stock will be sold for $1.00 each, and this will entitle the owner to have beer delivered at his home, or even drink it, if he so desires, at the brewery.

Miscellaneous

Christian Science Versus Common Sense

He was a Christian Scientist with a mild, benignant air,
And for unwary victims he set a cunning snare.
From out the "rural districk" an old back-woodsman came,
His steps were slow and feeble, for he was old and lame.
He heard of Christian Science, and, as he thought it o'er
He said, "I guess I'll get some, my jints is stiff and sore,"
So to the portly healer, who sat in self-content
With plump hands idly folded, the good old farmer went,—
Said he, "This way of healin' is quare, I swan it is.
'N' I want a dose of science to cure my rheumatiz."
The great man eyed his caller, and sat in thought awhile,
Then leaned back in his arm-chair, and said with placid smile,—
"My friend there is no suffering,— to think so is to sin,
Remember you are God's child, and let his presence in.
Since God is All, forever, what is there then to heal?
God surely cannot suffer, and matter cannot feel.
With truth and goodness present how then can sickness stay?
For God is never evil, as night is never day.
So, when you think you're suffering (which really you are not),
The cure is very simple—just change your sinful thought,
And if you should be tempted to have a pain some day,
Let good o'ercome the evil, and drive such thoughts away.
Now this belief of lameness, good thoughts will soon dispel,
And when friends ask 'How are you?' just answer, 'I am well.'
And mind shall conquer matter, and thought shall reign supreme,
These bodies are but shadows, this world is but a dream.
Then live in perfect harmony and discord quickly flies;
Consider yourself painless—five dollars if you please."
The farmer stared in silence and slowly scratched his head;
"So this is Christian Science! Wall, I'll be blest!" he said
"Perhaps you call this healin', but I don't just the same;
My back is jes as cricky, my legs is jes as lame.
Your lingo may be science, it kinder sounds that way,
But where the Christian part is, I swow, it's hard to say.
It sorter riles my temper and makes my sperit rise
To hear you mixin' sermons with scientific lies.
It's lucky I aint chipper, or you might have to hop;
I'd turn things topsy-turvy in this old science shop.
A sinner to suffer, is it? (Of all the cranky stuff!)
Wall, then, you'd be a sinner if I was strong enough!
I'd give ye a temptation to ache in many a spot,
'N' then I'd set and tell you to change your sinful thought.
You say that good aint evil—wall, I don't say it is,
'N' I don't say the Almighty has got my rheumatiz.
It is in my old body—and gives me many a jar!
'N' taint no make b'leve nuther, for when it's thar, it's thar!
I never had much larnin', but still I got a brain,
'N' I cal'late I know enough to ache when I'm in pain.
I may not be an angel, I guess we all have sin,
But I get an honest livin' and don't take poor folks in.
'N' I don't tell a feller his pain is in his mind,
'N' gobble onto money for saying suthin kind.
Now if my plaguey lameness should disappear some day,
Ef it was God who done it why should you want the pay?
'N' I should say five dollars was a little dear for sand,
So I'm obliged to tell you your little bill must stand.
'N' if your thought's so mighty, just think you've got your pay,
I don't pay cash to shadders—so I'll jes say good day."

—Selected.

Animal Memories

Carl Hagenbeck, the famous lion tamer, insists that the power of memory is as well developed in animals as in human beings, and that wild animals are better endowed in the matter of remembering events and persons than are domestic ones. The story is told that he at one time visited a zoo to which he had sold some animals, and entering the lion house on tiptoe, he exclaimed, "Halloa!" in German; the larger lion jumped to his feet at once and it was but a moment before both lions and two tigers were greeting him and licking his hands in joyful recognition, although he had not seen them for twenty months.

Dr. W. T. Hornaday, director of the New York Zoo, is very highly regarded by the tenants of the monkey house, and never enters, even when the place is filled with sightseers, without receiving a hearty greeting and the outstretched hands of chimpanzees and orang-outangs. Last spring, after a long absence on account of sickness, he walked slowly to the outer circle of spectators and said, "Hello, Polly," and instantly there was a rush for the bars and a shout of welcome that could be heard a long way.

The memory of dogs is well appreciated. —The Circle.

Curious Milestones

We who are used to a sign at every street corner may wonder how people find their way about over what are termed "trackless deserts." About the Sahara Desert there are the ancient caravan routes, where the soft-padded camel feet have worn a track that even the desert sand-storm finds it difficult wholly to obliterate; but with the Colorado Desert of our own country there has been no such marking of routes.

One way of getting about in the desert is to travel at night and guide one's self by the stars; but it takes considerable skill to do even this, and travelers mindful of the suffering from lack of water, and, remembering the weary miles that have been traveled without it, have been active in getting desert guideboards placed so that others may have a less strenuous time in getting across the desert. These guideposts do not so much point out the precise way across the sandy plains, but they tell just where the road forks, that "water is so many miles" away, and just how and where to find it. The first guideposts were set up about fifteen years ago. They had a strong iron support and on the top was placed the cross-piece that tells the direction in all countries; but while other guideposts were of wood or stone, these were of iron. But when placing these posts the grinding and persistent falling of sand grains were not taken into consideration, and softly but effectually the desert gales wore away the painted letters and many are now useless.

Two years ago there was a movement to take care of the men who sought to find the precious metals of which the desert had its share, and they attempted to place a guide-post clear across the desert country wherever there was a well or water hole or pocket where one might slake his thirst. These signboards were of a different pattern. They had the same iron posts, but they had crosspieces of zinc in which the letters were cut clear through, and the sands of a thousand years might bear against them without wearing them away. As long as the posts stand they will be legible, and now almost any one might find his way across the desert.—Lillian C. Flint, in Young People.

Gigantic Seismographs

Professor Wiechert at Gottingen has just had constructed two great seismographs, the instruments which record earthquakes, even when the region shaken is thousands of miles away. One of them has a horizontal, the other a vertical pendulum. The horizontal pendulum weighs seventeen tons. Four levers placed in series multiply the movements of the ground two thousand two hundred times. This apparatus is so sensitive that it registers the shocks transmitted to the earth by a gas-motor a mile and a half distant. The vertical pendulum weighs two thousand six hundred pounds, and its multiplying levers amplify the movements of the soil one hundred and sixty times.—The Youth's Companion.

A Real American Ruin

Our country is richer in the ruins of old-time buildings than most people realize. It is the province of archaeology to determine the character of those buildings, and the archalogical work of the Smithsonian Institution at Washington, under the Federal Government's control, is more instructive than is generally known. During the past year it has added something to our knowledge of America's very early inhabitants, as appears from the Institution's just published pamphlet on its excavations at Casa Grande, Arizona. As the name might indicate, the ruins of a "large house" have been long standing. Three hundred years ago a Jesuit missionary, Father Kino, in his trips across the desert, discovered the ruin of a great house and naturally named it, in his own Spanish tongue, "Casa Grande." Mounds surrounded the ruin, but little attention was paid to them until lately. Part of the Smithsonian Institution's appropriation from Congress has now been devoted to this end. Nearly fifty large rooms have been uncovered, forming several clusters. Some of these rooms are scattered over a rectangular area, surrounded by a defensive wall; they are "compounds:" some are not so surrounded; they are presumably "clan houses." The first class is the more interesting because it adds more to our knowledge of the ancient inhabitants of the Gila and Salt River Valleys. Those inhabitants lived in "compounds" rather than in "pueblos." In speaking of ancient American habitations, the name "pueblo" is generally applied by us to a village of the type of the remains in the Little Colorado and Rio Grande drainage areas. A compound, on the other hand, consists of an area bounded by a wall inclosing rooms, some of which may be joined to the surrounding wall and some independent of it.

Weight of a Lion

"What does a lion weigh?" Ask that question of any acquaintance, and see what he will say. Those who best know the look of the king of beasts, and how small his lithe body really is, will probably come furthest from the truth. About three hundred to three hundred and fifty pounds is a usual estimate. But this is below the mark. A full-grown lion will tip the scales at no less than five hundred pounds. Five hundred and forty pounds is the record for an African lion. His bone is solid and heavy as ivory.

The tiger runs the lion very close. A Bengal tiger killed two years ago by an English officer scaled five hundred and twenty pounds. A tiger of this size has, however, considerably greater muscular strength than the biggest lion.

Few people know that a grizzly bear can give points to any other carnivorous animal in point of strength. A grizzly bear weighing just four hundred weight has been watched carrying a heifer of more than two thirds of its own weight for two miles up the most steep and rugged mountain side, and this without pausing one instant for rest. The grizzly bear is the largest and most powerful of all the bear tribes, but his cousin, the cinnamon bear, runs him very close; and the big white bear though not really so dangerous a customer, is capable of performing the most extraordinary feats of strength.—Sunday School Advocate.

The Confessions of a Journalist

In a book recently published the author tells the story of his journalistic career. In it he discredits himself and the papers for which he worked. He names several of the sensational journals published in our large cities, and gives circumstantial details of their disreputable methods. The man who can so ornament the facts that his story is the most sensational is the man who is commended and promoted, while the reporter who insists upon giving a truthful story is soon dismissed. He tells of how he learned to write up an event so that those who had witnessed it would not recognize the account; of how he reached the giddy heights of journalism where he could make news out of his own mind, and cause fiction to pass for fact. Then there were certain things which he must not write about—any movement which might be construed against the advertiser's business, or against the business of the man who was able to pay to keep his business out of the news columns. Thus young men were trained in spectacular lying and suppression of the truth, and were made the abetters of the most vicious elements in the community. Until there is a change for the better it is well for every self-respecting, truth-loving young man to know that there is no place for him on the sensational newspaper. There is an honorable journalism, but many of our daily newspapers, because they must pay their bills, they say, have but one subject, and that is to make the credit side of the ledger overbalance the debit side. In other words, to fill their coffers they are willing to debauch the consciences of some, destroy the reputation of others, foster vice, and attack the moral forces of the community. How can the people who buy these journals, and the people who own stock in them, hold themselves blameless?—Service.

(Continued from page 176)

so he began his study. He read the book through fourteen times before he took a single note, then fourteen times more, taking notes each time. From these he formed his lecture. Better read it over twice four times than less then four.

4. Read several of the best introductions you can find. Do not be content with the little introduction that you have in your hand Bible. Find some standard encyclopaedia, some good Bible dictionary, or some commentary which gives an extended introduction to the book you want to study. If you do not have such helps, possibly you can borrow from your neighbor or get them at a city library.

5. Read the book (of the Bible) again making an outline of it as you go. Outlining is a great help to a clear understanding. This should include the general divisions with all of the subdivisions. For illustration, a general outline for the book of Ephesians would be something like this: Introduction 1:1, 2; Praise and prayer 1:3-3:21; On church life 4:1-16; On Christian morals 4:17-5:21; On family life 5:22-6:9; The approaching conflict 6:10-20; Conclusion 6: 21-24. While this gives a general idea of the book, it can not take the place of the subdivisions which the thoughts in the book suggest. Possibly you would not want to subdivide the first division, but the others should have from three to twelve subdivisions each.

6. Now read it again, being careful to study other passages from the Old and New Testament which give light on the books studied. Many passages which seem dark are beautifully illuminated by other parts of the sacred Book. Notes and comments should be made with this reading in a note book kept for this purpose.

7. Having followed the plan thus far the student is ready to study the text carefully with the help of a commentary. Some people object to the use of commentaries, but those who would be injured by such study will have given up the work long before they have reached this point, and those who continued thus far will receive much help from such books. Do not forget to take notes freely as you go through the book this time, you will need them later.

8. Giving very close attention to the text and the notes you have gathered, write out verse by verse the thoughts contained in the book without using the wording of the text. This part of the work is invaluable, and an epistle thus written out, if carefully done, will be a greater treasure in after life, which the student will prize higher than rubies and the book thus studied will reveal truths to him that the casual reader would never see. He will love that part of the Bible as he has never loved it before. He will see Jesus in every thought and the love of God in every line.

9. He lacks at least one thing more. He should have a wide marginal Bible, (not less than one inch margin; not India paper, as he cannot write on it with ink) and having written the general outlines at the head of the book, with the text word of the book, the peculiar phrase, the object of the book, etc., he should write, with a fine pen, the subdivisions next to the columns, just outside the reference column (provided the reference column is in the middle). This leaves the wide margin for comments, notes, etc.

True this is a slow process but it pays the best wages for the work done, and we had better know some parts of our Bible very well, than to have all of it and have it so promiscuous and disorganized that it can not be effectively used. Know all your Bible, but know at least some of it very well, and you will be surprised to know how God can use even that little.

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CHRISTIAN MONITOR

JULY, 1909

EDUCATION

To run, to jump, to ride, to swim, to skate, to sit in the shade of trees by flowing water, to watch reapers at their work, to look on orchards blossoming, to dream in the silence that lies amid the hills, to feel the solemn loneliness of deep woods, to follow cattle as they crop the sweet-scented clover, to learn to know, as one knows a mother's face, every change that comes over the heavens from the dewy freshness of early dawn to the restful calm of evening, from the overpowering mystery of starlit sky to the tender human look with which the moon smiles upon the earth —all this is education of a higher and altogether more real kind than it is possible to receive within the walls of a school; and lacking this, nothing shall have power to develop the faculties of the soul in symmetry and completeness.—J. L. Spalding.

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Question Page

Missions

Is it necessary that a volunteer for foreign or home mission work should have more than a good common school education?

A Sister.

Considering that the missionary, especially in the foreign field, is almost constantly placed in such circumstances that test the individual power in executive work, we must say that the best trained mind is none too good. Yet considering the result training has had on some individuals, we must conclude that it is possible to educate ones self out of sympathy with some lines of religious work, and perhaps the very thing for which he thought he was fitting himself. There are missionaries in both home and foreign fields who do not have much training that succeed, but how much more they might do in case they had a good education we cannot know. It is difficult to determine definitely how much an education does for one by comparing an untrained with a trained mind, yet by studying these two classes carefully we find that the thorough and permanent work, with very few exceptions is done by missionaries of considerable training. I. R. D.

A VOICE FROM HOME

An Incident of the Russo-Turkish War

On a battlefield of the Russo-Turkish War of 1877, there was found by the gatherers-in of the wounded, the dying and the dead, a flaxen-bearded Russian soldier, whose hands rigid in death clasped a crumpled little letter from his child at home to her "own dear Papa." The pathetic little incident was told, at the time, by G. L. P., in the columns of the Temple Bar. The anguish of the home severance, the horror and misery of the battlefields of the Russo-Japanese war of 1904, and in fact of all wars, so repeatedly alluded to and described in the war records and in history, as simply indescribable, repeat the harrowing tale.

A peasant neighbor of Count Tolstoi, who had been drafted from the Reservists, wrote the following day to the Count and begged him to console and counsel the bereaved and distressed wife and their four children. In this letter he expresses himself in these words; "When we beheld these thousand able-bodied, noble-looking men, marching under orders of their military commanders to the barracks, and saw spread out along the road for a distance of almost three miles, a crowd of relatives, friends, mothers and wives with infants in their arms, and heard and saw how they clasped their fathers, husbands and sons and hung upon their necks and wept and wailed so piteously, so helplessly, ah! what a sad sight it was! I am generally reserved and not easily overcome by my feelings; but here I could not restrain myself and also wept."

The following pathetic poem by G. L. P. we believe will be read with interest by all who have learned to know the cruelties and the inhumanity, as well as the inconsistency of settling disputes and misunderstandings by carnage and blodshed.

In his wind-shaken tent the soldier sits;
Beside him flares an oil-lamp smokily,
Whose dim light gleams and flickers on the sheet
Of rustling paper that, with eager eyes
And heart, intent he reads. Now with a smile
The flaxen-bearded sunburnt face lights up—
A smile that in the smiling breeds a pain
Within his yearning heart; the gentle hand
That those sweet loving words have traced, will he
Ever again in his protecting clasp
Enfold it? Who can tell? He can but kiss
With wild intensity, the page that hand
Hath touched. Each line, each word read and reread,
At last there is no more. With swimming eyes
He looks and drinks her name into his soul.
Yet see those lines, with pencil widely ruled
Where largely sprawl large letters helplessly;
What do they say, those baby characters,
So feebly huge?
"Loved Papa,
When will you come home again?
My own dear Papa!"

As he reads this the tent to him grows darker,
His strong hand trembles, and the hot tears burn
In his blue eyes, and blur the straggling words.
What need to see? The words are stamped upon
His heart, and his whole soul doth feed them there.
The wind on gusty wings sweeps by, and lo,
With its wild voice, his child's sweet treble mingles
In accents faintly clear:
"Loved Papa,
When will you come home again?"
My own dear Papa."

And now his head is bowed into his hands,
His brave heart for a moment seems to climb
Into his throat and choke him. Hark! what sound
Thus sharply leaps among, and slays the sad
Wind-voices of the autumn night, with shrill
And sudden blast? The bugle call "to arms!"
And startled sleepers, at its fierce appeal
Half-dreaming, clutch their swords, and gasping wake.
How many soon to sleep again—in death!
And on that father's heart the pealing cry
Strikes cold as ice, though soldier there's none braver,
For still above the bugle's thrilling breath
That pleading child-voice sweetly calls:
"Loved Papa,
When will you come home again?
My own dear Papa.

Across the rough hillsides the light of dawn
Doth coldly creep, with ruthless touch revealing
All that by darkness had been hid, and there
Among the stalwart forms that stiffening lie
Upon the bloodsoaked ground, where they lie thickest,
There is one found with flaxen hair and beard
Dark-dyed with gore, a bullet in his heart!
A crumpled paper in his hand was clutched,
'Gainst the cold lips the rigid hand did press
Some childish writing by his life-blood stained.
What are the words? One scarce can read them now:
"Loved Papa,
When will you come home again?
My own dear Papa."

—Selected.

THE GIRL TO BE AVOIDED

She is the girl who takes you off in one corner and tells you things that you would not repeat to your mother.

She is the girl who is anxious to have you join a party which is to be "a dead secret," and which, because people are very free and easy, makes you uncomfortable, and wish you were at home.

She is the girl who tries to induce you, "just for fun," to smoke a cigarette, or to take a glass of wine; and you don't know, and possibly she doesn't, that many of the sinners of today committed their first sins "just for fun."

She is the giri who persuades you that to stay at home and care for and love your own, to help mother, and to have your pleasures at home and where the home people can see them, is stupid and tiresome, and that spending the afternoon walking up and down the street looking at the windows and people is "just delightful."

She is the girl that persuades you that slang is witty, that a loud dress that attracts the attention is "stylish," and that your own simple gowns are dowdy and undesirable. She does not know, nor do you, how many women have gone to destruction because of their love for fine clothes.

She is the girl that persuades you that to be on very familiar terms with three or four young men is an evidence of your charms and fascination, instead of being, as it is, an outward, visible sign of your perfect folly.

She is the girl who persuades you that it is a very smart thing to be referred to as a "gay girl." She is very, very much mistaken.

And, of all others, she is the girl who, no matter how hard she may try to make you believe in her, is to be avoided.—Ladies' Home Journal.

YOUR OWN CHURCH

Be true to your own church. Give it a hearty and loyal support by word and deed. Remember that it belongs to you; that it is a part of your religious life; that in it and by it you are being trained for usefulness here and immortality hereafter; that its honor is much in your keeping; that its growth and purity are affected to the extent of your influence by what you say and do; that the people who have faith in your word will look upon it largely according to representation, and that with its good name and prosperity, are bound up the glory of the blessed Jesus. Then do nothing to injure its reputation, or to weaken its power for good or to mar its fellowship.—Dr. Thomas Parry.

A good man is kinder to his enemy than bad men to their friends.—Bp. Hall.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

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THE FARMER AND DISCONTENT

Every man sees what is hard in his own life and what is easy in the life of every one else. This is the reason why there is so much discontent in the human race. The farmer hauling fodder to his cattle through the slush and mud of a thawed field in winter thinks of the lawyer sitting beside a warm fire in his office with his books and clients, and straightway wishes that he was a lawyer; or he thinks of the merchant handing out his goods on one side of the counter and taking in his profits on the other, and then he wishes he was a merchant; or he sees the doctor riding at fifty cents or a dollar a mile, and then he wishes he was a doctor. Or blackleg breaks out among his calves, the grub kills his sheep, the cholera slays his hogs, or his corn withers in the drouth or his wheat rusts in the rain, and he reviles the fate that made him a farmer and declares that if he had his life to live over he would be something else—just anything but a farmer.

Now the farmer is not the only man who indulges in these grumblings. The farmer does not oftener wish he was somebody else than somebody else wishes he was a farmer. The lawyer harassed in his office by troublesome cases and fought all day long by opposing counsel, with the smell of musty law books and foul court rooms continually in his nostrils, envies the farmer whistling as he follows his plow and team with the scent of bloom borne to him on every breeze. The merchant tormented by importunate creditors and laughed at by irresponsible debtors sees the farmer salting his fat steers in the pasture across the road and wonders why he was so foolish as to go into the harassing, hazardous business of merchandising. The doctor roused from much-needed sleep in a cold, stormy winter night thinks how happy must be the farmer, whose slumbers no loud, insistent voice ever disturbs.

And thus we might go through the whole catalogue. Like the ass in Aesop's fable, man is always wanting to get over the fence into the adjoining pasture, and when he finally lands there he finds the grazing not so good as the grazing he left. And then he wants back.

We do not imply that all men could be farmers with as good a chance in farming as in something else of achieving success, or, in other words, that no man could make a mistake in becoming a farmer. We mean nothing of the kind, but we venture that if all discontented farmers who are wishing that fate had cast their lot in some other field of endeavor could be given their wish, their knowledge of farming to be converted into an equal knowledge of the other vocation they so much covet, within one year's time one-third of them would be ready and anxious to get back to the farm; that within two-year's time another third would be just as ready and anxious for the same change, and that of the remaining third, the greater part would admit that while they had gained some things they had lost others, and upon the whole they had been benefited little or nothing. It would be only a small part of the aggregate number who could truthfully say that they were glad of the change.

Farm-life has its burdens; it also has its compensations—compensations of a kind to be found in no other occupation. The farmer enjoys blessings that he does not recognize as such. Like the man in the Bible, he entertains angels unawares. Let him take a part of the time he spends in musing on the blessings of others and muse a while on his own. If he wishes let him look at the matter purely from the viewpoint of money. He may say that returns in other lines of work are greater, that a man on an average can lay up more. This is an error. The average wealth of farmers in the United States—and by farmers we mean land-owners, tenants, and farm hands—is greater than the average wealth of all other classes. And by all other classes we mean the few hundred millionaries with their millions, the large class of "business" men whose wealth is not greater than that of the same number of farmers who could be enumerated, the larger class of "professional" men who "live well and die poor," the still larger class of men occupying clerical or similar positions who "barely eke out an existence," and the several hundred thousand "soup-house dependents with their rags and nothing else. Or if he wishes, —let him say—what he often does say—that the farmer has to work harder and lives harder than any other man. This is a worse mistake. The farmer has more leisure than anyone else, and if he lives hard it is because he is a poor provider or his wife is a bad cook. The farmer can live as well as any man ought to live and not die of gout or dyspepsia, and he is about the only man who can. Or he may say that his children have no opportunities. It is universally admitted that the farm is the best place on earth to rear children who in after life will make successful men and women. There is no denying this; all biography attests it as a fact. Or he may say that he is the "most oppressed by the government." If this is true, and it may be true, it is his own fault. Country people constitute two-thirds of the national population and they can control if they wish every branch of the government. Or he may say that he suffers more from "the vagaries of the elements.' The "vagaries of the elements" are said to be blessings in disguise, but whether they are or not, the fact still remains that of all men beneath the sun, the farmer is the most certain, let the elements do what they may, of something to eat and to wear. The wolf of hunger and nakedness stands farthest from his door. Of all men the farmer is the only man who can look directly to God for the needs of life; any other man has to look to men.

There is a seclusion, an ease, a quiet, an independence, a feeling of security in farm-life to be found in no other human walk. William H. Vanderbilt struggling beneath the never ending and always increasing burdens of a railroad president, forgot all the names of his children, but all the bags of gold which his railways were constantly throwing upon his desk could not keep him from leaning back in his chair and putting his hands behind his tired head while he closed his eyes to think a restful while of the little Long Island farm he cultivated when a young man—cultivated in his shirt sleeves, sweating behind a plow and team. And all the triumphs of his eloquence in Parliament could not keep Charles J. Fox from rushing home at every opportunity to spend a few quiet, undisturbed hours with his pigs; nor could all the honor and glory of being prime minister of the greatest empire on earth keep Lord Salisbury from hurrying away from London, just to dress up as a farmer and as a farmer and nothing else take long walks in the green fields of Hatfield. The country homes and farms, real or fancied, of city people attest their belief that rural life has certain enjoyable elements to be found in no other sphere of human activity. The body, the mind, the soul can find a pleasure there existing nowhere else. And yet the farmer is said to be the most discontented of all mortals. But why should he be? The question points for an answer to the first sentence of this article and to the ass in the fable of the Greek philosopher.—Selected.

EDITORIAL PAGE

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A PROFITABLE INVESTMENT:—The average man desires to invest his money, effort and talent in enterprises which will yield the largest returns for him, and for the cause in whose interests he invested. No man will gladly and freely expend energy without the hope or promise of a legitimate compensation. He wants a substantial reward for his labors and interest. Because of an error in judgment an individual will refuse to invest, or restrict the investment in an enterprise that will yield the best and most fruitful of dividends. This is equally true of organized bodies. Our investment in the Sunday school is an illustration at hand. The dividends accruing from this investment are enormous considering the limited expenditure of energy, compared with the expenditures in the other activities of the Church. The following table, taken from a Sunday school periodical, will be an interesting study.

"The following table, although not aiming at scientific accuracy, shows truthfully that the returns to the church made by the Sunday school are out of all proportion to the investment.

75 per cent of all churches,
95 per cent of all preachers,
95 per cent of all workers,
85 per cent of all church members,

have come up through and are the product of the Sunday school. These are marvelous results when we remember that:

Pastors give it not over ten per cent of their time; parents give it not over ten per cent of their time; theological seminaries give it not over one per cent of their time; religious papers give it not over one per cent of their space, and the church gives it not over one per cent of its money!

Summary: From about five per cent of its investment of time and money, the church gets about ninety per cent of its highest and best results from the Sunday school."

This table should convince us that the Sunday school is the greatest agency in the hands of the church for the promotion of the kingdom of Christ. It is a lamentable fact that much of the Sunday school work in our own Church is done in a haphazard and careless way. There is no visible organization of the work. It has to grope along without any directing hand. No effort made at centralizing and systematizing this mighty power. Is it not time that steps be taken toward the organization of this great work? Would it be wise to have a Sunday school Board organized on a plan similar to that of our other boards? We firmly believe that the solution of many of the perplexing Church problems of today will be found in the proper organization and development of the Sunday school. We further believe that our educational institutions should have extensive and thorough courses in their curricula arranged especially for the training of Sunday school workers.

TRIAL OFFER:—Believing that the CHRISTIAN MONITOR should have a place in many more homes we are making the following trial offer: We agree to send the paper for the rest of this year for **twenty-five cents.** This brings the paper within reach of all. There will be a few copies of this issue left, which will be included in this offer while they last. Those who are first to subscribe will get the last six issues of this year for one-fourth the regular price.

There will be some valuable and interesting material found in these remaining issues. Among them will be a series of two articles on Menno Simons, by C. Henry Smith, author of "Mennonites of America." S. F. Gingerich who spent a few months in England this spring will write about his trip abroad. There will be a number of articles setting forth the purpose and work of the various departments of Goshen College and Hesston Academy and Bible School. Also discussions on kindergarten work, astronomy and kindred subjects. In the August number will appear a treatise on "Plant Diseases", of practical value to the farmer and fruit grower. In the Mission department will appear a vivid and interesting article on "Superstitions of Africa", by a missionary on the field. There will also be articles on China and other countries. Bro. J. A. Ressler is writing a series of short articles on the beginning of our foreign mission work. The other departments will have material of parallel interest and importance. The foregoing are only a few of the good things to expect. All the remaining issue of this year for 25 cents. We also make this additional offer. We will send the paper the rest of this year and also next year for **one dollar.** We trust that our readers will make mention of these offers to their friends and induce them to take advantage of them. We want to double our subscription list by Jan 1, 1910. We can do so if our readers stand loyally by us and speak a good word for the paper and endeavor to secure new subscribers.

We have received a number of notices from the postal authorities stating that the paper remains uncalled for, and the address of the subscriber unknown. All subscribers who have occasion to change their address, or have changed it without notifying us, will do us and the postal authorities a favor by informing us. Whenever requesting a change give your old address as well as the new address.

CHRISTIAN LIFE

MEETING EXPECTATIONS

We all have friends who expect us to accomplish certain things. These expectations are based on their judgment of our abilities and powers. Because of an error in judgment their expectation may be too great for our realization. However, we believe this to be the exception instead of the rule. To the normal individual these expectations serve as a propelling force to urge him toward the goal. Some few may be indifferent and purposeless and not be moved by these desires on the part of their friends. Many are satisfied if they simply meet these expectations, this is a low aim. There are some who decline to meet these expectations and accomplish more, this is a good sound and healthy rule to follow. It strengthens the will power and enlarges the capacity for work and service. To do more than is expected of you not only reacts favorably upon you, but has also a wholesome influence upon your friends. It is a purpose, if carried out, will make your life worth while and fruitful. The world today is looking for such men and women to occupy the numerous and various positions of trust. The Church has room for all such. We must live up to the best within us, live a strenuous life, to meet the expectations of God. He never expects more of us than we can do. I am confident if we meet God's expectation we will more than meet the expectation of men.

THE CHRISTIAN'S STANDARD

By Lydia Lehman.

He is not a true man who does not have a standard and aims to reach it. These standards vary because all cannot agree on one thing that is right. The many castes and religions existing today are due to the fact that each claims to be right and believes the other wrong.

The Mohammedans have Mohammed as their ideal, who can give them entrance to heaven if he desires. The Hindus have done all in their power to obtain salvation, having been true in serving Ram, Vishnu, and a host of other incarnations. If they receive eternal punishment, they believe it to be due to fate. But the Christian can not be a fatalist. His one and only standard is, "Christ and him crucified." Purity, innocence, and love as a child; power, wisdom and truth as a young man; victory, peace and joy as a crucified Lord, our Savior stands before us and says, "Be ye perfect as I am perfect."

Christians as well as non-Christians easily fall into the danger of assuming that what they believe right is right. "It is right for me to practice certain principles because I think them right." Many people justify themselves in football on Sunday, in idolatry, in drinking, in smoking, in dancing, in a small untruth, in misrepresentations, etc. on the very same ground. But all this thinking so, or not thinking so, is not an ultimatum. There must be some objective outside our own whims. Decisions of right and wrong should never be based upon likes and dislikes.

Thinking Christ to have been born before the creation of the world does not change the time of his birth. A railroad signal-man may set red or green lights, but thinking them yellow does not make them so. The same is true of man's morals and conduct. He is what he is before God and not what he thinks he is. We may have standards and well so, but the question is are they right and are we thinking only, or are we doing? We have no right to live below our standard and may have no right to live as low as our standard. How egotistic, to say the least, for me to call murder wrong and stealing right simply because I think so.

Another theory held is, if man follows the dictates if his conscience, he is quite safe. Here also lies the danger of confusing the functions of a conscience with that of moral judgment. Conscience tells us that there is right and that there is wrong. Moral judgment tells us what is right and wrong.

"'Moral judgment is capable of education and enlightenment, and of discovering those eternal objective standards of right and wrong which exist in God and are borne in upon our mind and will in the Gospel."—Speer. The Christian's work is, first, to know if his standard which he has laid down for himself corresponds with the enlightenment of the Word of God; and second, to live up to it. To Paul all things were lawful but not all things were expedient. Standards vary as men grow in grace and knowledge and as they develop the talents given them from God. It would be impossible for the babe in Christ to hold the same ideal as one who has spent a life time of active faithful service for the Master. Our vocations as well as our equipments teach us to know better what path our Lord has laid down for us.

In the United States of America ignorance of the law is no excuse. The laws are printed and scattered throughout the land so every man can know. But a man kills game out of season or destroys another man's property. When called to account for his conduct he says he lived up to his standard. I did not think this was illegal. He can not justify himself on the ground of his ignorance. He could have known. He should have known.

The same is true of God's laws. They are plain and written. They have been handed down so each and every one should know. With these laws He has given moral judgment to know what our standards should be. Each one must see and know for himself. "The times of ignorance therefore God overlooked; but now he commandeth men that they should all everywhere repent."

In God there are firm, strong, objective standards. Not until the Christian conforms his standards to the one found in God for him, can his life be one of constant joy, peace and success. "For I determined to know nothing among you save Jesus Christ and him crucified."

Dhamtari, C. P., India.
April 22, 1909.

TRUE HAPPINESS

By Lillie M. Kauffman.

Happiness consists not of having, but of being; not of possessing, but of enjoying. It comes from within, it is the revelation of the depth of the inner life. It is the glow of the heart at peace with itself.

Man is the creator of his own happiness, for what a man has, he may be dependent on others. What he is, rests with himself alone. "For what shall it profit a man if he shall gain the whole world and lose his own soul:" Mark 8:36.

There are two kinds of happiness, the so-called happiness of this world and the happiness of the Christian. The former is not the true happiness. The carnal mind may think lightly of the great difference between the happiness of the world, and of the Christian. If one man had all the happiness of this world in such a way as to suit himself, and his own pleasure, and worldly desire, what would he have? He would have something that would be but a mere shadow of nothing. Why? Because it would all pass away as though it had never been. So this could not be called true happiness. But if we have the assurance of God's protecting love over us, and His blessed promises to rely upon, then we can be truly happy.

How may we obtain this true happiness? First of all we must be willing to deny ourselves of all the worldly pleasures. Learn to govern ourselves, and be gentle and patient, and never speak or act in anger until you have prayed over your words or acts, and concluded that Christ would have done so in your place. Do not expect too much from others. Be forgiving, as we ourselves often desire forgiveness and forbearance.

Learn to speak in gentle tones, say kind and pleasant things whenever opportunity offers. Take Christ as our example. Envy, discontentment, dishonesty, insincerity, worldly mindedness, all these evils must be driven out of our hearts before true happiness can be obtained. We should strive to do all we can to make others happy. By doing so we can be happy ourselves. It is hard sometimes, it takes much sacrifice of self, but no matter how difficult at first, if we go on step by step each time it becomes easier and more delightful. Many are seeking no ones happiness but their own, but they never will find true happiness, because they have a selfish motive in view.

No one really fails to obtain true happiness, who does his best by the grace of God. Very often he who steps slowest, steps firmest. Moses chose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." If our hearts are right with God we need not look for happiness, it will come of itself, neither need we fear that our lives are not shining before the unsaved to show them the joy of service. If we do our part God will take care of the rest.

Roseland, Neb.

THE TEST OF MEN

One recognizes in our own rough daily judgments that fidelity is the discriminating test of men. We are told that So-and-So has made a certain statement. That gives the statement no significance of value to us. But So-and-So also made it . That quite alters the matter. He is a faithful man and his own trustworthiness covers all that issues from him. It is what we seek in servants—simple fidelity in all quiet and unostentatious duty. And it is what we crave in friends. "Give us a man," says Dean Stanley, "young or old, high or low, on whom we can thoroughly depend, who will stand firm when others fail; the friend, faithful and true; the adviser, honest and fearless, the adversary, just and chivalrous; in such a one there is a fragment of the Rock of Ages." For, as Paul joyfully realized, fidelity is the very nature and characteristic of God. Whatever else changes, He changes not. He abides faithful because it is his own being. He cannot deny Himself.

Love, says Paul, is a greater thing than faith or hope, but love in this sense is simply fidelity, the realization in life of the faithfulness of God. Paul's doctrine is that fidelity, which is simply veracity in action, is sovereign over life. And this is Christ's doctrine: "Be thou faithful unto death, and I will give thee a crown of life." That was the closing verse in a small Christian tract prepared for distribution to the Japanese soldiers going to Manchuria. A captain read it with delight. "That is the religion for us," he said. A curate whom the late Archbishop Temple proposed to send to a very difficult post, was urged by his friends to decline, on the ground that he would not live two years in the strain and trial of it. He came to Temple, "Yes, it may be so," was the reply, "but you and I do not think of things like that, do we?"

Dying is a trifle, an incident in the temporary episode of life, but fidelity is no trifle. It is an anchorage in the eternal moral integrity of God. To betray it for the sake of life or any other bauble, is to trade glass for diamond; to build hay, whose end is fire, instead of gold, which is to be tried and to endure.

This conception of what, after all, is the greatest thing in life, dignifies our common ways. It brings the heroic within the reach of each one of us. If we can display the divine nature in our common living, then that glory is possible to every one.

And it is by taking advantage of this possibility of fidelity in the ordinary things of life that we shall come some day without knowing it to the glory of the Divine character realized in life.—Robert E. Speer.

BEVELED EDGES

"Yes, he has edges, but they're all beveled," was said of a man of positive opinions with suave manners. A character so desirable combines two excellent features—features that are ordinarily exclusive of each other. For example, here is a man of decided views and strong convictions. His views are correct and his convictions are sound. Such a man is worth a good deal to society. But he would be of much greater value if he were not so insistent, overbearing, and sharp edged as to make himself unnecessarily disagreeable even to those who would like to stand with him. On the other hand, here is a man without edges. Peace at any price is his motto. He agrees with the last speaker. He votes with the crowd. It is not that he is absolutely unprincipled, but that he seems not to know where politeness shades off into insincerity. In view of these two extremes of crushing granite and plastic putty, it is a pleasant thing to find one who knows what he thinks, will not retreat from what he thinks, and is willing and eager to tell what he thinks, but who puts his thought persuasively instead of polemically. He does not prove his courage by provoking a fight, nor demonstrate his erectness by standing on other people's toes. He has edges but they are beveled.

Mark this, however, it is the man that is beveled, not the truth, at least not all truths. The Lord has put into our hearts and on our lips certain truths that are designed to pierce and cut, and no man has the right to blunt the point or edge of them. They are ministers of mercy. Like the surgeon's knife, they hurt to heal. But the man who speaks a painful truth may follow the apostolic counsel: "Speaking the truth in love." The woes that Jesus uttered may be read like fierce curses or may be read like the plaint of a breaking heart. Is not the latter their more probable tone? The most unwelcome truth may be proclaimed winningly, appealingly—will be so proclaimed if there is love in the heart of the speaker, without diminishing aught of its penetrating power. It is love that bevels the edges.—Sel.

THE CRUELTY OF FAULT-FINDING

Far too quick are our eyes for defect. Imperfection has a great attraction for us; it draws our thought by a strange spell, and has a genius for holding our attention. We can see the wart on Cromwell's face, and that is often all we can see; the strong, pure face, full of high resolve and elevated thought and refining passion, of which, perhaps the wart is the only defect, is often veiled and hidden. We can always add the "but" to the long enumeration of the qualities of a man's character, and are often not slow to do it; his fine glory and many daring and beautiful qualities have not revealed to us their splendor and their grace. We know exactly where men fail, the sordid and sorrowful story of their tragedy we can recite even to the last recorded syllable; but we have had no eyes for their victories; we have not seen the bitter struggle, some of which have been "with confused noise, and garments rolled in blood." Oh, the critics of the world, and the fault-finders—their name is surely legion, their shadow is as the shadow of a pestilence, and their influence is full of bane. From them flow no gracious influences; their lips have no habitual and sweet encouragements; they help not the graciousness of the world; they touch not the earth with anything of the beauty of the heavens, and they know not the rapture of returning benedictions. Being sordid, they see sordidness; selfishness lifts the veil from her disfigured face to their selfish soul; they are disturbers of the common peace, breakers up of the world's restfulness, and bitter, if unconscious, foes of the general good.—Beesley Austin.

CONCEALING TROUBLE

Ailments are never relieved by much talking. The person who is in trouble only deepens the trouble by continually discussing it. The temptation is strong upon us all to forget this; and it is refreshing to find one who resolutely declines to forget it. An indefatigable worker who has had to contend with a great deal of serious illness was under the necessity of writing about her illness as having hindered her in certain work for which she was committed to others. At the conclusion of her letter she said: "You will excuse, I am sure, this reference to so personal a matter; I felt that I really ought to let you understand my frequent remissness....One of my aims has been, and still is, to maintain some other character than that of a woman with an ailment. To do what work I can is my greatest happiness." There is cheery heroism for us. Silence over our troubles may not cure them, but it at least checks their growth.—S. S. Times.

The best evidence of Christianity is a Christ-like life, and the best evidence of the inspiration of the Word of God is found in the Word itself; when studied, loved, obeyed, and trusted, it never disappoints, never misleads, never fails.—J. Hudson Taylor.

MISSIONS

Conducted by I. R. Detweiler.

BEGINNINGS

III

By J. A. Ressler

When the missionaries, who are now appointed to go to our India field are on their journey and are asked questions regarding their future work they have something definite to say.

"Where are you going?"

"To India."

"To what part of India?"

"To the Central Province."

"What is your head station there?"

"Dhamtari."

"How many workers have you there?" "What line of work do your missionaries follow?" "How many orphans are there?" To all of these questions prospective missionaries enroute have or should have a ready and definite reply.

When we realize what God has wrought in that one station in India in the past ten years we recall the utter ignorance with which we went to the work. We were asked similar questions as we went along the way.

"Where are you going?"

"To India."

"To what part of India?"

"We don't know. Probably to some part of the late famine-stricken region. Probably to some part of the central part of India.

"What will be the nature of your work?"

"Don't know." Probably there will be medical work as we have a doctor." "But what will you do?" "Don't know." "What language do you mean to study?"

"Don't know."

"What language will you need most?"

"That depends on what part of the country we are going."

Can you imagine the indefiniteness of it all? And yet into that black darknesss we went trusting fully that it would come out all right—and it did.

On the 22nd of February, 1899, at ten o'clock in the morning the steamship St. Paul of the American Line began to move from her pier on North River, New York, It was a famous trip for the St. Paul. Among her passengers were several prominent people. The ambassador to Italy was one of them. Hon. Joseph H. Choate, the newly appointed ambassador to England, was a passenger. The presence of these dignitaries brought the ship into prominence and when she arrived at Southampton the London evening papers had long detailed accounts of her arrival. But the papers did not mention that among the passengers were the first party of American Mennonite Missionaries who ever went to a foreign country.

As our little missionary party stood on the upper deck watching the crowd on the pier below at New York, there were two in whom we were specially interested—Little Emma Ressler, three and a-half years old and her aunt Emma Bachman, who had come to see us off. The severing of these family ties was the severest trial yet experienced. "I want to go to papa," from the little one cut deep to the heart. But duty called away and for four years she did not see her papa. Parents, you love your children. Missionaries love theirs too. But will you allow your children to separate you from God? If God calls them to work for Him **let them go!** If God calls you away from your children, **go!**

Down the spacious New York harbor the ship quickly passed. The Sandy Hook Light Ship is seen. The huge engines stop. Down over the side of the ship clambers the pilot who has safely conducted us to the arms of the wide ocean, and as he waves farewell from his little boat to the officers on the bridge, the last tie of the New World is cast off. Again the engines start and that throb, throb, throb, is kept up until the Isle of Wright is sighted and the English pilot comes aboard.

Seasick? Certainly. But why discuss so disgusting a subject? When you feel as if your entire contents were going overboard you don't feel much like talking even about missions. In the arms of the rocking ocean let us rest until our next article, when we shall get a glimpse of London.

Smithville, Ohio.

THE LAYMEN'S MISSIONARY MOVEMENT

II

By J. W. Shank.

What Is It Doing?

How much do I love God? How can I prove that I love Him? These are questions that should burn into the soul of each individual Christian until an honest answer can be found. All persons could not give the same answers, yet every sincere one could give a satisfactory answer to God according to his own capacity for loving and serving.

A certain man, after hearing a number of people express their pity for a destitute family, said: "My words will do them no good, but I do pity them five dollars' worth." Too often our love for God consists only in meaningless words, when we should love Him $5, $10, or even $50 worth a year. Jesus loved the Father with the value of a life full of service. Each of us may do the same. But how few are willing to do so much! If we cannot sacrifice a life-time to His cause, can we not love Him with a few more of the talents He has given?

But what has this to do with the Laymen's Missionary Movement? Just this:—It is a movement which aims to have its members prove their love for God and His cause in a practical way. There are many laymembers in the churches who are not so situated that they can express their love to God by preaching, teaching or writing, but who can express the same spirit in liberal gifts from the hand of toil. But some one may say, do we not already give our share to the cause? Perhaps all of us give a share but how many give a **large share, such a share as the cause needs, such a share as God expects?**. This movement aims to have its members measure their gifts, for the evangelization of the world, by the greatness of the needs on the field.

One method of the movement is to arrange for large mass meetings in the cities where strong addresses are made urging laymen to consider practically their missionary obligations. Then committees are appointed to find out the number of churches and the amount each gives for home and foreign religious work. From these figures the committees make recommendations as to what increase the various churches may probably make to meet the pressing needs. Invariably the results of such efforts are encouraging. A few figures will, in a definite way, show some of them.

In twelve cities of the south and west the men voted to increase their gifts from $219,000 to $790,000 annually, a gain of $571,000; seven cities of Canada increased from $344,000 to $977,000; and six of the Pacific coast increased from $116,000 to $470,000. In the case of a few individual churches the increase was from $600 to $2,500; from $300 to $1,200; from $500 to $2,000; from $750 to $1,500, and from $800 to $1,600.

Similar systematic work has been done among the various denominations. In order to raise the annual contributions from $270,000 to $1,000,000, one denomination secured an average offering of $4 a member per year. Another voted to increase their gifts from $750,000 to $1,500,000. In this same manner a large number of denominations have increased their offerings so that their missionary interests have been largely advanced.

These are only a few results of **systematic** work. Our denomination, because of its comparatively small numbers, can hardly hope to do so much at once, but let us pray that we may observe some of the advantages of system, in order that we may at least support well the noble work we have begun.

Goshen, Ind.

The longer you read the Bible, the more you will like it; it will grow sweeter and sweeter; and the more you get into the spirit of it, the more you will get into the spirit of Christ.—Romaine.

NEAR THE EVERLASTING SNOWS

By Geo. J. Lapp.

It was with deep gratitude to God, to our Board of Missions and Charities and to our fellow missionaries that we were enabled to lay aside the cares of work for several weeks and enjoy the beautiful scenery and pleasant associations at this hill station known as Darjeeling.

Our tickets enabled us to travel very comfortably, second class at the rate of one and one-half cents a mile. We could reserve our berths for the night, enjoy electric lights and fans, and have a small apartment all to ourselves the greater part of the way. The cars in an Indian train are divided into compartments, the berths of which may be reserved for nights if application is made at the head office of the railway company. Details of the trip would be uninteresting as travel is travel whether in one country or in another. Suffice it to say that dust storms, showers of rain, the rabble at stations, the over crowded streets of Calcutra, the awful storm on the Ganges river, when we crossed on the large ferry, and the change of scenery as we rode up the mountain sides on the little train carried on a two-foot railway, broke all monotony and prepared us for still grander sights and more varied experiences as we settled in our temporary home for a two months' stay.

Darjeeling, India. The snow-capped Himalayas in the distance.

Darjeeling is one of the famuos hill stations of India. It is situated among the Himalayan Mountains at an altitude of 7,168 feet. The eternal snows are within sight. As one on a clear day looks northward he may see a line of beautiful white, snowy peaks, the highest of which is Kinchin Janga, The Golden Horn, 28,177 feet high, the second highest mountain in the world. The other peaks range from 23,000 to 27,000 feet high respectively. The accompanying cut enables the reader to share this scene with the writer. But the camera cannot show the beautiful blending of all the colors nor the wondrous beauty of the hills and valleys. One cannot wonder that the ignorant dwellers of these hills think those snowy heights yonder to be the homes of the gods. Praise be to God that we can think of them as being HIS handiwork.

The chilly atmosphere is invigorating. The long early morning walks over hill and dale add to one's strength. The time one has for sober thought and devotion brings him nearer to God. Withal a vacation of a few weeks or months every several years keeps one in health and in touch with many earnest men and women of God who have like interests with ourselves. It is fitting that we quote the words of the late Dr. Jacob Chamberlain of South India, who writes in his wonderful book "The Cobra's Den," that "It is not for a simple play spell that all these missionaries come up. Some indeed come so run down and ill that they must have absolute rest. Others come for change and recuperation with work which they are able to bring up with them, . . . and for the advantage (of association) to the isolated missionaries coming from scattered stations, who have little means of spiritual uplift through the year, except in private study or in the closet."

Having thus spent a few weeks or months resting in such a manner as described above, one feels new strength and renewed zeal for the work awaiting him to be done during the trying months to follow.

To describe all the places of interest in and about Darjeeling is impossible. However, it might be of interest to briefly describe a few places and scenes. By climbing to the top of Tiger Hill, a peak some distance south of here, one may on a clear morning see Mt. Everest the highest mountain in the world. In the valleys far below us may be seen large tea plantations. Several large wholesale houses in America are supplied from some of these gardens. The tea is planted on terraces or steps along the mountain side with winding paths leading among them. The planter and his servants live some where on a knoll of the plantation at which place are also the houses for drying and packing the tea. The beautiful gardens present a grand appearance as they lie along the sides of the high hills.

The barracks for the soldiers are located on one of the high hills of Darjeeling, manifesting the military strength of the English Government in India.

The Botanical Gardens with the museum are well worth visiting. The fountains, green houses, pools of water containing gold and silver fish, varieties of trees and flowers, and general contour of the park make one feel that he is wandering through some well kept park in America.

The cry of the cuckoo in the morning and the sight of ferns and orchids help one to recall the memories of the past. The beautiful, straight, tall, Himalayan pines are evergreen and are constant reminders of familiar spots of by-gone days. Even the chickens and the English swine and cattle arouse one's special interest because of past farmer life.

But the people. They represent so many types and races, from the proud Bengali of the plains to the filthy Thibetans from the north. The population is very transient. The majority are here for trade and stay during the busy season only. Many English officials have their summer residences here. The summer palace, called "The Shrubbery," of the Lieutenant Governor of Bengal is here. Many people of wealth and retired from work have settled here to spend their days.

The various types of humanity present as many types of cleanliness and kinds of religion. It is essential that one associate cleanliness and religion as one is the outcome of the other. The Hindu bathes according to his religion, and the Thibetan does not bath according to his religion. The writer had read descriptions of the latter people but could not believe all he read till he actually saw the facts as they were described. The

Thibetan does not buy new clothes till the old ones have actually fallen off from decay and dirt. He is as scrupulous in not bathing. His appearance is sufficient proof. Men, women and children seem to have accumulated so much dirt on their bodies that it would be difficult for more to adhere. They are equally as scrupulous in not allowing foreigners to enter Thibet. That country among a very few of the earth, is still closed to missionary work. Several missionaries have attempted to tour into the interior but were either ordered out or killed. Some one might be interested in reading the wonderful story of traveling in Thibet, entitled, "With the Thibetans in Tent and Temple," by Dr. Susie C. Righenhart, now residing in Chatham, Ontario, Canada.

The Thibetans, Lepchas, Bhoatias, and Nepalese are of the Mongolian race. Many of them have embraced the Hindu religion, while the majority are Buddhists. As one goes through the streets he may see many of them with their prayer wheels repeating a sentence prayer, "One Mani Padme Hum." (Oh, the jewel in the Lotus, Amen). Flags fixed on poles may be seen fluttering in the wind on which are written prayers for protection. They save the devotees much time and trouble.

Missionary work among these idolatrous people is not over looked. Many a consecrated man and woman have given themselves to the Lord to be used in behalf of these benighted ones. Very few visible results are seen. But scriptures are sold to them and tracts and religious literature are distributed. Many a merchant, priest or traveler takes with him a portion or a whole of God's Word into regions where the missionary cannot go. The Judgment day will reveal the results .

This beautiful place reminds one of Corinth or Athens with their transient population. The English and American people have means of Grace through the Church of England, Scottish Free (Presbyterian) Church, the Methodist and Union Churches, which have houses of their own in which to worship. While not of like faith with us yet we can enjoy times of spiritual refreshing from the Lord as we associate with them in the prayer service and in the study of God's Word.

Thus the time is well spent. Not in idle dreaming but in the study of God's Word, in association with Christian friends, in much exercise, in visiting places of interest and enjoying long nights of sleep, hoping that with the blessings of God we and our precious little daughter may be privileged to return to the plains renewed in vigor and filled with the Spirit.

Darjeeling, India, April 26, 1909.

Drink and Tobacco

More failures are caused by the drink habit than anything else in life.

A man who begins to drink can rarely, if ever, give it up.

I do not smoke because I could not afford it. Chewing tobacco is no longer considered a decent habit. Smoking will also be tabooed in the future.—Andrew Carnegie.

SIR ANDREW FRASER AND MISSIONS IN INDIA

(The following is a part of a speech delivered by Sir Andrew Fraser, Majestic Theater, New York City, Sunday, March 28, 1909. He is a man of wide experience and study. Entering the Civil Service as a young man he went, step by step, until he became Lieutenant Governor of Bengal, having a population of eighty millions of people.—Ed.)

I have been thirty seven years in India. I have served very many years in two provinces. I have been on two commissions, each of which took me for a year over the whole of India, so that I have visited every province, visited nearly every native state, and wherever I have served and wherever I have visited, I have taken care to know the missionaries so far as was possible in the time. I have taken care to inquire about their work, to see what they were doing. I have gone to their schools. That was part of my official duty. I was bound to see the education of the provinces in which I served. It was also my pleasure and I did it in places where I visited. I have gone to their congregations. I have seen the missionaries preaching in the villages, teaching in their schools, treating patients in their hospitals, and I have for years been an elder in the Presbyterian Church and have belonged not to an European congregation but to an Indian congregation. I have belonged to a kirk session, you who are Presbyterians know what I mean, every member of which except myself and one missionary were Indians. And I have sat under—you who are Presbyterians know what I mean—I have sat under a Presbyterian pastor who was an Indian. So that I know something about the Indian congregations. In this congregation we had our work allotted to us. The congregation was split up into districts and certain districts were handed over to certain elders. The elders were appointed two and two to the districts. My colleague in my district was an Indian gentleman, and I therefore had the opportunity of seeing how a pastor carries on the work of his congregation, how a kirk session carries on the administration of the congregation, and how an Indian elder visits people from house to house and also how Indian people themselves live, what are their troubles, what are their difficulties, what consolation they need and how it is possible for us to help them. And I can tell you that I have taken as deep an interest in this work of an Indian congregation as any of you would do in a congregation here in New York.

You did not send me out to India. I went out in the work of the Crown, and I have served the Crown of England these thirty-seven years. But all the same, though you did not send me out, I come back to you now as a man might come from a place to which he had been sent to prospect and tell of the possibilities of the work. I come back to tell you of what I have seen and whether this work is worth your while or not. You say, Is it worth while to give my prayers to this work? You say, Is it worth while to give my sympathy to this work? You say, Is it worth while to give my money to this work? You say, perhaps, Is it worth my while to give those that are dear to me to this work? You say, Is it worth while to give myself to this work? And my answer is, It is **emphatically worth while.** The work is a great work. It is a work which God has blessed in the past, and I come back to speak of it with faithfulness and pride. It is a work which God will bless in the future. I know this not only because of His promises which I have read, but because of what I have seen of the tendencies of things in the East and what I believe to be the great work that is just about to be accomplished there, the great out-coming of the people towards our Lord and Savior Jesus Christ. It is good work. It is well worth while to invest in. It has been said by the chairman that I might be a prejudiced witness because I am a believer and because I have given a son to the missionary work. I am not a prejudiced witness, because I was once not a believer and because I am neither a missionary nor the son of a missionary. But I am a strong, emphatic witness because I am a believer and because I believe in it so strongly that I have given my son to the work.

Now, a few words in regard to the methods of missions. I wish I could expound those methods to you in a way that would produce in your minds word-pictures such as you might carry away and not easily forget. It is a very great thing that we are having so much of nowadays, the going of men to the mission fields, the taking of photographs, and the bringing of them back and throwing the pictures upon the canvass. That I cannot do but I should like in a few words to give you some little idea about the mission processes and methods. I have stood by the European missionary as he has gone out into the villages round about and I have seen him gather together a small body of country people listening to him as he preaches this strange story of the Gospel, the incarnation of our Lord and Savior Jesus Christ, the death of Christ for men, the proclamation of the forgiveness of sins, the hope of glory through the crucified. I remember one time visiting a Hindu temple. It was a very beautiful temple, as most temples in India are, more beautiful for situation perhaps than anything else. There is much that is saddening about a Hindu temple, but generally it is situated on a very beautiful sight and is a very beautiful thing to visit. Well, I visited this temple. I went with the priest up to it. It was somewhere about thirty years ago. The temple was on the top of a knoll very near the beautiful river Narbada down by Bheraghat not very far from the great town of Jubbulpore. The priest took me round and showed me shrine after shrine each containing its own individual god so that the worshiper might be able to make his own choice among all these representatives of the power to which he would pay his reverence. Then he brought me before the great image for

which the temple had been built. It was a very beautiful piece of carving. It was the image of a black bull and on it were seated two persons, a man and a woman in beautiful black marble. I said to the priest, "Is this from Jaipur where they have such wonderful carvings?" "Oh no," he said, "do you not know how we got this image?" I said "No, I do not know." "Well," he said, "this is the story. There lived long before there was a temple here—there lived in a cave a wise and good man that people came from all parts of the country to consult, a man so good that they called him a saint. And the gods in heaven heard about him, and the great Siva and his wife Parvati determined that they would go riding on their black bull to visit him, and so they took human form and came to visit him. When he saw them in his wisdom and holiness he recognized them for gods. He said, 'O, you who are great, let me go down to my garden and get a few flowers that I may come and make an offering to you.' And they said, 'Yes, we will receive your offering.' And he said, 'And you will stay here until I come back?' And they said, 'Yes,' we will stay here.' And then," said the priest, "do you see that great black bull in the Narbado? Down went the wise and holy man to that pool and he threw himself in and he gave his life so that the gods might always stay here, for he never returned to let them go. And when the gods saw that the wise man did not return they said one to the other, 'We must go back to heaven but we will leave here permanently in beautiful stone the black bull we have ridden on and the human forms in which we have come.' And so this image has remained unto this day." I said to him, "It is a beautiful story. It is a beautiful story that tells of how your people are longing for the gods to live among you and be a blessing to you. I know a story, the story of my religion which speaks of God himself becoming incarnate and giving his own life that God the Lord might dwell among us." It is this that the people of India are longing after; just this knowledge of God, the knowledge of a personal God that loves them and desires to dwell with them and bless them. And that is the message that our missionaries are carrying from village to village through the length and breadth of that great continent.

Not only is there preaching. There is also as you know medical work. I wish I could take you into a hospital and let you see the sick come round the missionary as they came around the Lord Jesus in the old days that He might heal them, and the servant of Christ in dependence on his Master comes out to heal and as he heals just as his Master did, give also healing for the soul. I wish I could tell you about orphanage work in respect to which we have some of the romances of missions. You know that elder of whom I spoke who was with me as my colleague in Nagpore. He was found; no one knows whether he was of high or low descent. He was found during a famine by the Inspector General of Education of the Central Provinces, lying, a little baby kicking with his hands and feet against a crow that was trying to pick out his eyes. He was cared for by the Rev. Mr. Cooper and trained by him, brought up in the orphanage, and he became the head of an educational institution and an elder in the church. He is still alive, much esteemed as a good Christian gentleman. I wish I could tell you of the zenana work and that which makes zenana work necessary. It is a work which has been greatly blessed and owned of God. It is strange sometimes to think of how into these zenanas you go to pay a visit. Let me give you in a few words the scene and bring it to your mind. An Indian gentleman sends out an invitation to visit him. I go. He comes out, receives me kindly, takes me by the hand and leads me in a brotherly way to the court. Beyond there is another court into which I cannot go. I have often had to speak to Indian queens about their states but I have done so through a thick purda or curtain, the lady sitting on one side and I on the other, unable to see each other, and compelled to conduct our conversation as it were in the dark. When I sit down with my friend, his children come around, bright boys and bright little girls—brighter than the boys, as girls are brighter than boys everywhere, and as one hears them and sees them so bright and happy one cannot help regretting that in a very short time they will be taken within the purda and known no more to life. You do not see curtained-up women in those houses; all that you see are those little girls before they are taken inside. Do you think that this is because the men of India despise the women and because the women have no influence over the men? Very much the reverse. The ladies in the zenanas themselves are the very ones that would be most loath to have that purda removed and the zenana opened. They do not want to come out. They feel it is their privilege to be thus kept sacred and apart. And I have heard a man say who knew India well, "The only thing that India wants is a new grandmother." The meaning of that is this, that the man goes out and he walks about in the world and is a man of great enlightenment and knows all the evils and falsity of idolatry and is very proud of his superior knowledge. He goes back into the zenana and the grandmother of the establishment calls him to the worship which he has been denouncing outside, and he takes his part in it because he knows he dare not offend her and the other ladies of the house. What you want to do in India as you want to do it everywhere else if you want to raise the men you must raise the women also. If the men are to be educated the women must be educated. If the men are to be a religious power the women must be religious too. Is there any one of us that does not know what he owes his mother? The zenana work has to be taken up because the ladies can only be met in that way and the raising and leavening influences of Christianity can only be made to bear upon them in the zenana.

Then we have the educational work. I feel strongly tempted to give you a great deal about the educational work but I must restrain myself for the time is short. I should like, however, to say one word, and it is this, that I regard it of the greatest importance to bear in mind that the educational work is not to be held as opposed to preaching or as the alternative to preaching. As a mere matter of fact the missionary who is engaged in educational work is engaged in preaching and he can do it at the very time when humanity is most impressionable. You are getting hold of the young people and you are training them in the principles of religion. I remember seeing an earnest Christian woman, the wife of a station master in Wardha where there was no missionary and no work being done. She was very much affected by the prevailing heathenism around her and anxious to make an impression for Christ. She tried to get hold of the children and could not until it entered her heart to start a little class and teach English. Then she got a lot of children together. She went on teaching them so that she might impress them with religion. I believe that the Holy Spirit acts in the church now as He acted in the church of old and that He guides our missionaries now as He guided the missionaries of the early Chistian church. They are guided by Him because they are seeking to do the work of the Lord and Savior Jesus Christ in accordance with the purpose of God.

I should like to say one word about the effect of education in India. There are two things that you have got to think about. The one is the influence of the teacher upon the student. It is a grand thing to let boys, the little boys in the school and the grown boys in the colleges come under the influence in India, or in the East generally,—I speak that I know, and therefore I speak about India—it is a great thing to let boys and the young men come under the influence of teachers, because the teacher in the East, the Guru, is the most sacred character in the life of a young man. Now it is wonderful how that affects an Indian. I remember when I went out once upon a time with a missionary on a Saturday afternoon to go to see his congregation in a distant village on Sunday morning. We were to sleep in the village on Saturday night and see his work on the Sunday at the village. We lost our way in the dark. I came to a village on the way and I went to the house of the head man of the village. I was a very important official. I was at that time in charge of about fifty thousand square miles as the Commissioner of a Division, and I was entitled as Commissioner of a Division to call upon the head man of the village to give me a guide to the next village on the way, the one I wanted to reach. I knocked at the door and said, "I am the Commissioner of the Division and I want a guide." Out came the head man and shouted for the village servant to come and guide me. The missionary who was standing by said, "Please do it as fast as possible because we are very late now and have a great way to go." The head man said, "Oh, you are my old teacher. You were a teacher at the school and college when I was there. Why, I will

walk over with you to Dipawara myself." There the man who was going to send the village servant started to walk seven miles in the dark and took us to our destination and then seven miles back after seeing us there. That is the influence of the missionary years after. Do not imagine that when I tell you a story like that I speak only of the individual case. I want to make the point that all over India there are men who are carrying away into their ordinary lives the remembrance of the years they spent under the influence of earnest, loyal Christian gentlemen.

There is another thing in regard to education, and I will illustrate that in the same way by giving you an incident in my own experience. I went to visit a school. I found that the school was closed. It was a holiday, so I waited until the next day. The reason for the holiday was an eclipse. The first question that I put to the boys when I went into the school was, "Now, why was it school did not meet yesterday?" "Because of the eclipse." "What is the eclipse?" "Oh, the eclipse is when a great dragon seizes the sun in its mouth and holds onto it and is going to swallow it, and the great god of light has to come forward and cause the dragon to vomit up the sun, otherwise we should be left in darkness forever, so that it would be a terrible thing if the god did not intervene." I said, "We can't quite accept that.'" I said to the master, "Is that the explanation you have given to your boys?" The master said, "No you stupid boy, do not tell this officer what we think the eclipse is, but tell him what Europeans think it is." And this same boy started off and gave me a perfectly scientific description of the eclipse. I ask you, is that not a solemn fact? Do not we want to lay hold upon education in another way than this? Do we want the light of education to be perverted in this sort of way? Don't we want the light of education to be light, and don't we want religion to be helped by the light of education? What was this poor school master doing? He was teaching his boys science and then he was telling them that all this science was false wherever it differed from religion. What were they likely to believe? Were they likely to believe religion true and science false? No, they were much more likely to believe in the science and reject the religion and be without religion at all. It is a terrible thing to think about divorcing education from religion and leaving the youth of a country to grow up without religion altogether.

Now, I should like to say a few words about results. I have occupied a considerable amount of time already and I dare say some of you may be anxious to get away, but I must say a few words about results, and I shall not be annoyed even if those who have to go get up and go out while I am speaking. First of all, I know congregations, I know earnest, hard-working congregations, congregations that have realized the necessity now of entering upon aggressive work, and that is the thing that we have tried to get the church members to realize in India all along. India will never be won for the Lord Jesus through purely European agencies. It must be won by the people themselves. And we see the congregations earnest and active in the work. I have known earnest ministers. I remember my own Indian minister, an excellent man who began life as a soldier. He was converted to Christ and came a long journey, seventy miles without any railway, from one unknown place to another rather unknown place to find missionaries to learn about Christ, and he accepted Christ and went back to his regiment. A short time after that he heard the call to the gospel and he came and gave himself as an agent to the missionaries and became a minister of the church. He himself was the means of converting in his own regiment several of his fellow soldiers before he joined the mission at all. I have already told you of the elder with whom I worked in Nagpore. I should like to mention also one or two earnest Christian laymen. We have heard sometimes that the Indian Christian is not of very much worth, that he is very often a very poor person that is not even improved by Christianity. I have amongst my friends Indian gentlemen whom I regard as the very best of my friends and whom I am able to regard with as much honor as any of my friends. I recall Kali Chun Bannerje, of Bengal, Registrar of the University, Barrister and Pleader. The Senate met when he died and passed a resolution stating the wonderful services he had rendered to education. The Corporation met and passed a resolution stating the wonderful services he had rendered to the Corporation of the College. Public meeting after meeting was held. He was honored by some memorial of the public generally in Calcutta, and the church met and mourned for his death. He was a man honored in Calcutta as our most honorable are honored here. I think you will easily understand what an influence a man like that must have, who was in the Senate of the University, in the Corporation of the College, an elder in the church, a law teacher in one of the colleges, a man known for beneficence all over the place. I remember a man whom I had very great regard for in a station where I was posted once who was the son of a Christian, so that he was of the second generation. Kali Chun Bannerje was himself a convert. This man was the son of a Christian. He was an earnest man. He was also the leader of the bar in the place, and as he went from place to place he preached in the villages. He started a day school long before there were missionaries in Bandari at all. There was a congregation before the missionaries went there. Then at last they called upon the church to send a missionary to help them. He went and found the nucleus of a church. This man's services were so excellent that the government gave to him the title of Rai Sahib. Every one knows of Rajah Harnam Singh, of Patiala, in the Punjab, a man who is known all over India as a representative Christian man. There are men in India who are Christians of whom one might be just as proud as one is of Christians in this country. And then there are secret disciples, a great number of them. If I had had time to point out to you the difference between the days of the Apostle Paul and the present time I would have especially pointed out to you this, that you will find in the Scriptures that almost all the great Christians mentioned as converts of the apostle were either Jews or proselytes: Lydia converted at a prayer meeting; his own kinsman Crispus, a ruler of the synagogue; Aquila and Priscilla who were able to tell Apollos of him aright and give him our Lord fully; Apollos himself saw Sosthenes, chief ruler of the synagogue; and Timothy though a child had known Crispus. These were the men this man Paul had and pushed into the work. In India it is exactly the opposite. When a man is called upon to embrace Christianity he is not like the old Jew called upon to take one step forward in the march already begun, to take one step forward to the God he has always worshiped; but the man who is called upon in India to embrace Christanity is called upon too often to give up everything he has held to be sacred and dear to him, to give up his own people, to give up his old religion, and step out like the Greeks and Romans into Christanity. That is surely a very different state of things and we want education for these people, for the people under these circumstances so that the men who are converted may be men who will be fit to set to work to win India for the Lord Jesus.

Now, however, I think that I must pass on from this subject altogether, merely pausing to say this, that as I have spoken of secret disciples, men who have come up to Christ, but who have not taken the last step forward, men who say this is a spiritual religion and it does not require this outward form, men who feel as every Hindu does feel that his belief is nothing compared with his action, and who are ready to believe all the gospel but not to take the action which separates between them and their people, namely, baptism, which makes them religiously impure—I say when we find these secret disciples we are coming to the region of the great influence of Christianity spread by the church where there are Christian ideals expanding all over the country and where the country is being made ready for a great movement towards Jesus Christ. And I most solemnly believe that the difficulty of government in India would have been far greater had it not been for the fact that religion has been carried by our missionaries to those who are embracing the enlightenment of western civilization, and that the principles and ideals of Christianity are being promulgated throughout the country and that there are many now forming a Christian setting upon which the Christian church may ultimately be founded.

Now. I have kept you a long time: One thing more I should like to say. I must tell you another eastern story. The story is this, one well known to you but which I am led to repeat. The Lord Jesus having passed from the cross and having risen from

the dead is with His disciples over against Bethany where there were memories of love and power, and as He came there they saw in His face that there was something great about to happen, a great, critical time in His history and theirs, and they said to Him, Is it now thou art about to restore the kingdom of Israel? He said to them. It is not for you to know the times and the seasons which the Father hath kept in his own authority, but ye shall receive power when the holy spirit is come upon you and ye shall be my witnesses in Jerusalem and in Samaria and unto the uttermost ends of the earth. It is as though he had said , I cannot tell you when the kingdom will be set up, but I will tell you that the Lord has promised me the heathen for mine inheritance and the uttermost parts of the earth for my possession. And he has determined that it is you who are to win this inheritance for me. You are to be my witnesses in Jerusalem and Judea and Samaria and unto the uttermost parts of the earth. You are to be my soldiers to win this kingdom for me. This responsibility is laid upon you. This glorious privilege is given to you. As my Father sent me even so I send you. Go and win the kingdom for me. And as he spake these words he was parted from them and a cloud received him out of their sight. The cloud has been lifted for a moment, the veil has been raised and we are allowed to peer into the future as far as we can see. And what de we find? We find Jesus upon the throne and a great multitude that no man can number of all nations and peoples and countries and tongues around that throne shouting, "Salvation unto the Lord and Lamb forever." That is the picture that has appeared to us to encourage us as we hear the Master's word, Go ye unto all nations and make disciples of all peoples. The Lord's work has been given to us. The Lord has laid upon us the responsibility and the privilege of this work. The Lord's triumph will be given to us. To him that overcometh will I cause to sit upon my throne; even as I also have overcome and have sat down with my Father on his throne. Well done, thou good and faithful servant. Thou hast been faithful in few things, thou hast been faithful in the Lord's work, enter thou into the Lord's joy.—Bible Record.

WHAT HAS BEEN ACCOMPLISHED

A summary report of Missions as given at the annual meeting of the Mennonite Board of Missions and Charities.

The work of the various missions must necessarily be adapted to the peculiar needs of the immediate city in which the mission is located. Every successful missionary must continually be on the alert in order to supply the needs of individuals. There is no such a thing as iron-clad method or system of work. The successful missionary easily adjusts the means at his command to the real needs of the one he is endeavoring to help.

Kansas City, Kansas

The workers at Kansas City very wisely entered an open door during the past year. The floods of last June left a great many people in want. During the year over 3,000 pieces of clothing were dispensed from the mission. The interest in the Sunday school is about as usual, not much growth. Only one accession to the church during the year. Here as in some of our other missions the foreign element is coming to the missionaries. Rare privileges are afforded the home mission workers if they are willing to make the same sacrifices and efforts as those in foreign stations. We can not wait until these neighbors learn our language, we must learn theirs. Unfortunately for the work it seemed best to change superintendents. Bro. J. D. Charles was relieved, and Bro. C. A. Hartzler, who has been with the work since March 1906, was appointed superintendent of the entire work. One step was taken backward by removing the workers from the Free Gospel Mission at Argentine. Only such services will be conducted at that mission during the coming year as the workers may deem profitable. One brother is needed to assist in the work. The financial support was good during the year.

Chicago, Ill.

Home Mission:—The workers at this mission, on 18th St. have been directing their efforts more definitely toward reaching the men. The men's Bible Class on Sunday afternoon has been well attended during the year with good interest. The work among the children has decreased some owing to the foreign element moving into this district.

Mennonite Gospel Mission:—The work at this station on 26th St. has been gradually growing. The average attendance in Sunday school until recently has been above two hundred. More than sixty-five are enrolled in the Home Department. Several from this number have been won to the Church. The Local Board has decided to put up a new building for the work. Their work in part is among the foreigners. Several of the missionaries are studying the Italian language.

Mennonite Rescue Mission:—This station located at 35th St. and Oakley Ave. seems to be in a good field for building up a church. There is quite a district here hemmed in by railroads which makes the community quite distinct. A part of their work is open air meetings.

The Happy Hour Mission:—This mission is the result of the open air Gospel meetings, and is located on State St., in the lodging house district. Hundreds of men stop in this part of the city and this is the only home they have. During the summer months many of them can get along quite well by sleeping under side walks, in freight cars, etc., but during the winter warmer quarters must be found. These men usually spend their evenings in the saloons or some other place where they can loaf. If they can be induced to come to the Happy Hour some of them can be reached with the Gospel message.

The work of the church is spreading and more help is needed to properly carry on the various interests in the city.

Ft. Wayne, Ind.

The Ft. Wayne Mission reports twenty-one confessions during the year. Ten of these have been received into church fellowship. Several more are applicants for baptism. The Church membership now numbers thirty-seven. The attendance at Sunday school during the past six months averaged 125. More room is needed for the Sunday school.

Toronto, Ont.

This Mission is located at 461 King St. East.

"The following services were held during the year: On Sunday; Bible Classes at 11:00 A. M., Sunday school at 3:00 P. M. Children's Meeting at 7:00 P. M., and General services at 8:00 P. M. During the winter months we also had Bible Study on Wednesday evening. Sewing classes for girls on Saturday. Cottage meetings were also held when homes were opened to us.

Our Sunday school from January 1 to May 1, 1908, averaged fifty, from January 1 to May 1, 1909 it averaged eighty-eight. Our aim for the Sunday school this past year has been to secure more regularity of attendance, rather than to work for new scholars. To bring this about the boys were organized into a society known as the Mennona Boys, special meetings being held with them with a view of bettering their social, moral, and spiritual life. A number of these boys have expressed a determination to live Christian lives, and this determination has borne some fruit. Similar meetings with similar results are being held with the girls. Both boys and girls are quite interested in cooking classes that meet once a week. Considering the very small quarters and the limited time given to this part of the work, it has proven very satisfactory to the workers."

We understand the workers are considering a plan for opening work in the shack district of Toronto. We may hear from them later concerning this field. They appeal for help.

Canton, Ohio

We will quote from their report.

"Number of visits made during the year 2589, Cottage prayer meetings held 193, Clothing distributed 1061 pieces, tracts 1903, visitors at the mission 660, meals given to visitors 1102. Nineteen were added to the Church during the year. Two have died. The clothing distributed was furnished by Sewing Circles in Ohio, Indiana, and Pennsylvania. Also a number of boxes of fruit and vegetables for workers and distribution were received."

They make a plea for a permanent home for the workers, which would be a benefit to the workers and save rent.

The revenue of the Sunday school is greatly increased through the Home Department. In one department in Philadelphia having a membership of 191, the voluntary offerings for one quarter amounted to $60.47.

Bible Study

Conducted by S. F. Coffman.

ONCE A WEEK STUDY

Study in Genesis

TWENTY-SEVENTH WEEK

The Accepted Son and the Rejected Sons.—Gen. 21.

I. Isaac the Child of Promise.—Vs. 1-8.

1. God's promise kept.—Vs. 1, 2. The Word of the Lord was repeated to Abraham again and again. His faith was thoroughly tried, and even found wanting in the event of Ishmael's birth. Man's misunderstanding of God will not interfere with His performing His will and fulfilling His promises. "If we believe not, yet he abideth faithful" (II Tim. 2:13). And long waiting never proves God's unfaithfulness. There is mercy in His delays (II Pet. 3:9). While the promise waited concerning Isaac, an Ishmael was born, who might enjoy the blessings of Isaac. See verse 13 and Isa. 42:11; 60:7. None need be deprived of the Lord's blessings, though some are privileged to be the means of blessing others.

2. The name. V. 3. See Gen. 17:19. This was the name the Lord had given the child to be born. It seems strange that the Lord takes such an interest in those whom He hath chosen, as to give them a name. "I will write upon them my new name" (Rev. 3:12).

3. The covenant Child.—V. 4. The sign of the covenant, circumcision, Gen. 17:9-14 was fulfilled in Isaac. The sign of the "everlasting covenant"—an eighth day covenant, was given to him.

4. Isaac, the joy of his parents.—V. 6-8.

a. The laughter of his mother. Isaac means laughter. She laughed at the word of the angel, doubting. She laughed in joy when the child was born. Her joy has been echoed through the ages in the hearts of those who have been blessed through the promise. See Luke 1:46-56; 2:25-38.

b. Abraham's joy. The feast for Isaac was at the time of his weaning. There was joy in the hearts of both father and mother because of the heir which God had given them.

II. The Jealousy of Ishmael.—Vs. 9-21.

1. It was manifest.—V. 9. His laughter was in derision. See V. 6. The root word is the same (see Strong). What hopes Ishmael may have entertained to be heir of Abraham were taken away by the child of promise.

2. It endangered the heir and vexed the mother.—Vs. 9, 10. See Gal. 4:30 and Rom. 4:14.

3. Brought about persecutions. See Gal. 3:29.

4. Necessitated a separation.—Vs. 10-21.

III. The Portion of Ishmael.—Vs. 12-21.

1. No part of the promise.—V. 12. See Gen. 25:5, 6.

2. Because of Abraham he was especially blessed of God.—V. 13.

3. Special protection of the Lord.—Vs. 15-19.

4. A great nation.—V. 20.

5. An Egyptian wife.—V. 21.

Note.—The child that was born after the "flesh" was strongly associated with worldly possessions and greatness and connected with an "Egyptian"—married to the world.

Suggestions for Study.—Promises and their fulfillment. Obedience, the proof of faith. Divine direction in human affairs. The desirableness of God's gifts. The world's jealousy. Bearing persecutions. The relation between spiritual and worldly riches. Law and grace. Sinai and the New Jerusalem. The kingdoms of the world and the Kingdom of Heaven.

TWENTY-EIGHTH WEEK

Abraham's Sojourn at Beer-Sheba.—Gen. 21:22-34.

I. Abimelech's Request.—Vs. 22, 23.

1. The cause of it.—V. 21. Owing to the great prosperity which God gave Abraham, Abimelech was convinced of the Divine presence.

2. The formality of it.—V. 22. Phicol the captain of the host was with him. A formal treaty was then arranged for.

Note.—The world still continues forming treaties on a military basis or with military backing.

3. Purpose of it.—Vs. 22, 23. In order to perpetuate peace between the seed of Abraham and the people of Abimelech.

4. The grounds for it.—V. 23. Good works. See Gen. 20.

II. A Difference.—Vs. 24-26.

1. No path for peace without first establishing peace. Abraham would covenant with Abimelech, but was first desirous of removing every obstacle that might continue troublesome.

2. The confiscated well.—V. 25. See Gen. 26:17-22. Abraham had digged his own wells, and these were taken away from him by the Philistines.

3. A man of peace.—V. 26. Abraham did not contend with the Philistines. He did not complain to the authorities. He suffered patiently.

4. The violence of the Philistines.—Vs. 25, 26. They dealt unjustly with the sojourner in their land. They concealed their wrong doing from the king. They brought reproach upon their own nations.

III. The Covenant of Peace.—Vs. 27-32.

1. The token.—Vs 27, 28.

a. Of peace.—V. 27. Sheep and oxen were given to Abimelech, a witness that he would live in peace in the land.

b. Of privilege.—V. 28. In token of the fact that he digged and, (according to the usage of the land) had the sole right to the well and the use of the pasture around it.

Note.—God gave to the world both the token of His love for, and peace with the world, and the evidence that His children have rights and privileges to sojourn here. Christ is this evidence to all men.

2. The Covenant accepted.—Vs. 29-32.

a. It was understood.

b. It was a memorial.—Beer-sheba. "The well of the oath."

c. It was mutual, they both sware.

IV. Abraham Sojourned in the Land of the Philistines.—Vs. 33, 34.

1. Provided for worship.—V. 33. He planted a grove—(Marg. tree; R. V., Tamarck tree). At the spot where peace was covenanted he designed to worship in peace.

2. He worshiped the Lord.—Not the gods of the Philistines, but the God who had hitherto been his helper.

3. The long sojourn.—V. 34. With all of the years that Abraham stayed in the land, it could only be said of him, that he was a pilgrim, and a stranger, wonderfully protected by his God, and provided for in every emergency. We also are but strangers and pilgrims here. We worship only God.

Suggestions for Study.—The foundations of peace. The influence of the military spirit on the peace of the world. The rights of Christian pilgrims in the world. God's special care for His people. The covenant of God with the world. The respect of the world for the church. The fulfillment of God's promise to Abraham.

TWENTY-NINTH WEEK

Abraham's faith tested.—Gen. 22.

Isaac's Pride.—Gen. 22:20-24.

I. Isaac's Sacrifice Commanded.—Vs. 1, 2.

1. The purpose.—V. 1. To prove Abraham.—See R. V.

2. The condition.—V. 2.

a. Take thine only son, whom thou lovest, even Isaac. (Definite).

b. In the land of Moriah. (Definite).

c. Offer him there for a burnt offering. (Definite).

d. Upon (R. V.) one of the mountains, etc. (Indefinite). The journey was to be made by faith because one indefinite condition was mentioned. We need not be ignorant of all of God's plans in order to have a proper faith in the Lord.

II. Abraham's Obedience.—Vs. 3-8.

1. Promptness.—V. 3. Early.

2. Preparedness.—V. 3. Equipage.

3. Unselfishness. His son.

4. Singlehanded. He asked no other help.

5. Trustfulness. Asked no counsel.

6. Perseverance. Three days' journey.

7. Faith. "God will provide."

Note.—"The father of the faithful was in God's school. As he was the first especially chosen representative of a righteousness imputed by faith, the head of a believing people, the Divine Teacher took upon Himself in peculiar sense Abraham's moral and spiritual training for his destiny. This was one stage of his education."—A. T. Pierson in Record of Christian Work.

III. The Offering.—Vs. 9-19.

1. The place.—V. 9.
2. The altar.—V. 9.
3. The offering.—Abraham truly offered his son, "presented" him to the Lord and was accepted by faith, although he did not become an actual burnt offering.
4. The complete consecration.—V. 10. The very act of Abraham fully determines that Abraham had hearkened wholly to the voice of the Lord.
5. Heavenly testimony.—Vs. 11, 12. The message of the angels.
6. The fulfillment of the sacrifice.—V. 13. By a sacrifice which was a substitute for and representative of the son.

Note.—Human life is especially precious in the sight of God. He has surrounded it with every possible safe-guard and placed a heavy penalty upon its destruction. The means of grace for the eternal salvation of men's souls is in proportion to the estimate of the value of those souls in God's sight. Isaac's life was preserved when Abraham's faith in the power of God to give and to save life was fully proven. But the sacrifice was fully carried out, since God had commanded it, in the substitute. Had it been a ram provided by Abraham, to be offered instead of Isaac it would have been a substitute. When it was provided by the Lord it became a representative, accepted instead of, and for Isaac in the fullest sense.

7. The blessing of the sacrifice.—V. 14-19.
   a. It revealed God.—V. 14. Abraham's testimony, "God will provide."
   b. It revealed Christ.—V. 15. The angel of Jehovah. Compare the language of V. 16, and note that the angel assumes Divine authority and power, using language that only God can use. It is evident that it is the Christ or the Son who afterwards was present with the people of Israel and became to them the "angel" of the Lord. See also V. 12.
   c. Covenant confirmed by an oath of Jehovah. V. 16; Heb. 6:13, 14.
   d. Promise of greatness and blessing to all the world.—Vs. 17, 18.
   e. The father of the faithful—Abraham of Beer-sheba.—V. 19.

Note.—The sacrifice of Isaac is almost a complete type of offering of Christ. There are so many points of similarity that we may call him a type of Christ. The points of difference are few. 1. He was not slain. 2. He was not Divine. 3. He could only be a burnt offering, while Christ became the fulfillment of all the offerings.

IV. The Bride for Isaac.—Vs. 20-24.

1. From his father's house.—V. 20. Nahor, a brother of Abraham. Haran, the father of Milcah and Iscah, Gen. 11:29, may have been a different Haran than the brother of Abraham (See Ch. 11). There were also two Nahors.
2. The family of Bethuel.—Vs. 21-23. A nephew of Abraham.
3. Rebekah.—V. 23. The bride of Isaac.
4. A direct and lawful descendant—not a child or descendant of the concubines.

Note.—Just why this genealogy of Rebekah should be inserted here when a whole chapter and a number of years probably intervened before Eleazer was sent in search of the bride for Isaac, may be a matter of question. It is interesting however, to note its connection with the offering up of Isaac, as a type of Christ. The Holy Spirit may have had more to do with the arrangement of the Word than He receives credit for. Christ's death purchased for Himself His bride. In His resurrection glory He is prepared to receive her unto Himself. Her place and character is announced. She is born in His father's family, of His own kindred. She awaits His coming. When He has passed through the 'travail of his soul" He shall "see his seed and be satisfied." Isa. 53.

Suggestions for Study.—Tempting and proving. Giving in faith, walking by faith. Isaac a type of Christ; of regeneration, of resurrection. The propitiation for sin. The relation of the bride to Christ.

THIRTIETH WEEK

The Death of Sarah.—Gen. 23.

I. Her Death.—Vs. 1, 2.

1. Her age. One hundred and twenty-seven years.
2. The place of her death. Hebron, the capital city of the Anakim, in the land of the Hittites or the descendants of the Philistines, Heth.
3. Abraham's mourning. Since he had previously dwelt in the vicinity of Hebron, it is probable that he again returned from Beer-sheba to "sojourn." His mourning and weeping was the usual expression of sorrow, on such occasions. While he was a man of "faith" he was subject to all human sympathies.

II. Her Burial.—Vs. 3-20.

1. The purchase of the cave.
   a. The purpose.—V. 3, 4. Why should Abraham purchase land which God had again and again promised to him and his seed forever? Does not this act of his prove his belief in the fulfillment of that promise. He bought only a burying place, thus securing his dead until his seed should come into possession of their land. While a "stranger" and sojourner, he would not impose upon the people in the least. He gave seven ewes for a well and would buy a cave for his dead.
   b. The bargain with Ephron.—Vs. 5-16. This is said to be a characteristic scene of Eastern barbaining. (1) Abram makes a request.—Vs. 4, 5. (2) They offer their sepulchres.—V. 6. (3) Abraham asks their pleasure and the pleasure of the owner of the cave concerning a burial-place in the cave of Machpelah.—Vs. 7-9. (4) Ephron values the cave as nothing and proposes to make a gift.—Vs. 10, 11. (5) Abraham offers the price of the whole field for the cave.—Vs. 12, 13. (6) Ephron places an exorbitant price on the field, pretending it to be a very low price.—Vs. 14, 15. (7) Abraham does not; however, follow the usual custom of beating down the price, but pays at once the four hundred shekels of silver.
   c. The witness to his rights.—Vs. 17-20. Note the description of the place as if all the items connected with the field were especially mentioned in some document. Abraham had undisputed rights in the field of Ephron.
   d. Burial of Sarah.—V. 19. The first of the family of faith to lie in the cave of Machpelah.

Note.—Abraham lived in Canaan and dealt with the Canaanites only as a sojourner. This shows the believers attitude toward the world. His leaving his dead in a strange land was done in the hope of later possessing the land. The comfort of the believer is the surety of the restoration at the day of the resurrection.

Suggestions for Study.—Death passing upon all men. Death and Christian sorrow. Christian death. The power of death. The grave and its power. Christ and the grave. The sojourn in death. Dealing with the world. Sharp bargains. The sleeping saints. Entering upon our possessions with all the saints.

DEVOTIONAL STUDY

JOHN

Chapter Eleven

Chapter name.—Lazarus Chapter.
Key Verses.—Forty-five and Forty-six.
Best Verse.—Twenty-five.

I. THE SICKNESS OF LAZARUS.—Vs. 1-10.

1. Who He Was.—Vs. 1, 2. Verses 3-6 more fully describe Lazarus and explain more fully why this case of sickness has been given such prominence in the record of the life of Jesus.

2. His Sisters.—Vs. 3, 5. Mary had previously shown her esteem for the Lord in her act of honor and devotion in anointing the feet of Jesus and wiping them with her hair. The friendship of Jesus is manifested by His being a frequent guest at their home. To be an adoring friend of Jesus brings the warmth of fellowship with Jesus. While the Word is silent as to much of the home-life and friendships of Jesus, it proves that those are His brothers and sisters who believe on Him and keep His Word.

3. The Message.—Vs. 3, 4.

a. Sent.—V. 3. What motive they had is not plain. They knew that Jesus had power to heal whether present or absent, but the particular feature of the message is the reference to Lazarus. "He whom thou lovest." The Word is one of the strongest indicating His special love. The word used in verse 5 means cared for, a word which Jesus used in addressing His first two

questions to Peter. (John 21:15, 16.) While in verse 3 is the word used by the Lord to Peter in His last question, and drew from Peter's heart the strong affirmation or ardent love for Jesus. Do we "care for" or "love" the Lord?

b. Received.—V. 4. It was with seeming indifference that Jesus received the message that was no doubt calculated to receive a quick response. How quickly the wives of today would flash back the message of a loving friend, "Coming" because "he whom thou lovest is sick." God takes plenty of time to do His work. He gets the most glory by working according to His own way. Two days is a small space of time to the Lord, although it is sufficient time to try men's faith. See verses 4, 6.

II. GOING TO LAZARUS.—Vs. 7-17.

1. His Own Time.—V. 7. The Lord is Master of every circumstance. His coming and going are regulated by His own will and not by circumstances. We can not bring Him back sooner than the time which the Father alone has set for Him, and which He only knows. We may say with John, "Even so come, Lord Jesus." Thus in His own time, He will come.

2. Fearing no Dangers.—V. 8. The Jews who sought to kill Him were determined in their purpose and still sought opportunity to take Him. The Father could indeed prepare for Him "a table in the presence of His enemies." "If God be for us, who can be against us?"

3. Fulfilling His Time.—Vs. 9, 10. God desires us to work while we have opportunity. God had allotted to His Son a day which He desired to occupy. The time to quit had not yet arrived and He knew it. He also walked in the light of the Father's will and made no mistake in going to Judea. We should, first, make use of our opportunities; second, understand and do the Father's will.

4. Going to Awaken Lazarus.—Vs. 13-17. A two-fold burden rested upon the Savior. He must face His enemies, whom He had previously offended through His words. He must face His friends, whom He had seemingly deserted in their hour of trial.

a. Lazarus' death was only a sleep. Such a calm declaration concerning the greatest human calamity should comfort us in the anguish of our separations. "He sleepeth—I go to awake him." He only sleeps a little longer than usual. "If he sleeps; he doeth well." Sleeping four days or four hundred years makes no difference, for the Lord can awaken out of sleep those whom we look upon as dead. Jesus would bring greater joy to His friends by tarrying longer until Lazarus died.

b. His enemies who would not believe on Him receive a yet more convincing testimony, that Jesus was the Son of God, a testimony so convincing that they must accept it or know themselves to be the victims of jealousy and resisters of the plainest truth.

c. Going to Lazarus meant to the disciples going to death. See verse 16. It is a picture of what Jesus was willing to do for us. He came to save even though it cost Him His life. Such a friend is Jesus to the world.

III. AT THE HOME OF LAZARUS.—Vs. 18-37.

1. The Comfort of Friends.—The help of like passions. We weep with them, suffer with them, are tempted with them, rejoice with them, etc. It is little we can do to help them out of troubles. See Vs. 19, 33.

2. The Presence of Jesus.—Vs. 20-23.

a. The human side of sorrows. We reproach ourselves too often with "what might have been," nay, we are apt to reproach God with neglect. We are even apt to misconstrue His plainest teachings. See Vs. 23-27.

b. The divine view of afflictions. The Lord does not afflict us heartlessly. "God is faithful who will not tempt us above that we are able" (I Cor. 10:13). The Lord makes no promises He is not able to fulfill. We should rather live in anticipation of the fulfillment than in the shadowy hope of promises unaccepted. We look upon the past and then mourn. God looks forward to the future and says, "Be of good cheer." Jesus could willingly lay down His life, because He knew He could take it again. Lazarus might die because he would live again. The sisters might weep because there was greater joy to follow after their tears.

IV. AT THE GRAVE.—Vs. 38-46.

1. Tears.—V. 35. "A man of sorrows and acquainted with grief" (Isa. 53).

2. Groaning.—V. 38. See verse 33. Bearing our sorrows and the burden of human errors and ills.

3. A Stone.—V. 39. So many lessons have been drawn from this incident and yet the application is never exhausted. The stone separates the dead from the living. When Christ commands that barrier be removed the sleeping one shall come forth again.

4. The Decay.—V. 39. Death shall have no power over the children of the Lord. The very grave-clothes of Lazarus came forth with him.

5. The Prayer.—V. 41. Jesus did not work alone. If He needed His Father's help, we more. If He gave the glory to the Father, we should praise Him more. Each day should begin with a prayer and end with praise. Jesus prayed not for Himself, but for the unbelieving. Do we pray much for them? It is God's desire that we should believe.

6. The Voice.—V. 43. There is only one voice that can command or recall life.

7. The Life.—V. 44. Lazarus was not brought back to sickness, but to life and health. The resurrection will bring about perfection in every way.

8. The Results.—Vs. 45-47. The world divides on Christ. He is set for a stone of stumbling and a rock of offence. "Woe on those upon whom this rock shall fall." The unbelieving shall never enter into glory with Him upon whom they will believe.

V. AMONG HIS ENEMIES.—Vs. 47-56. The greatest miracle brought about the greatest division and opposition.

1. The Pharisee and Their Fears.—Vs. 47, 48. A peculiarly similar plea to that which is made by the opponents of the peace movement of today, or to the work of the church. Doth not God hold the reigns of power over all kingdoms?

2. The High-priest's Prophecy.—Vs. 49-53. He not only prophesied but plotted to destroy the life of the one who came to save the nation and whose death was their only salvation.

3. The Retirement of Jesus. He waited until His time was fully come, and was ready.

Chapter Twelve

Chapter Name.—The Greek chapter.
Key Verses—Twenty and Twenty-one.
Best Verse—Thirty-two.

This chapter is named the Greek chapter on account of it dealing largely with the search of the Greeks for Christ and what resulted in their inquiry.

I. THE SUPPER AT BETHANY.—Vs. 1-11.

1. The Time.—V. 1. Jesus had gone from Bethany after raising Lazarus from the dead. He now had returned and for the last time had enjoyed a feast at the home of those He loved so well. It was only six days before the feast He Himself would prepare for His friends and for the whole world.

2. The Company.—Vs. 2-4. The usual one of Jesus and His disciples and the three friends in the home. Martha served, Lazarus sat at meat, Mary performed an act of devotion, Jesus was the center of interest, the disciples were learning, Judas found fault. The unconscious acts of a few hours were written down for all time to come. How carefully should we guard every act and word. Somewhere there is written down the whole history of our lives.

3. The Anointment.—Vs. 3-8. This act was seemingly characteristic of Mary. She who had chosen that "good part which should never be taken away from her," by sitting at the feet of Jesus, learning of Him had gained such a knowledge of Him, and such an esteem for Him, that she gained a record in anointing Jesus that should never fade away. Learn of Jesus and you will love and serve Him.

4. The Covetous Man.—Vs. 4-6. Only one question which this lesson suggests. Does Jesus regret the money spent for Him, which, as far as we are aware, brings no direct results? The Lord's work will surely suffer if we spend it for Jesus, only in the spirit of Judas.

5. The Curious.—V. 9. Look at the man, look at his works. The conclusion will be verse 11.

6. The Cruel Leaders.—V. 10. Men who should have taught the people to believe were seeking to destroy the faith and their Savior. The effects of jealousy.

II. THE TRIUMPHAL ENTRY INTO JERUSALEM.—Vs. 12-19.

1. The Occasion.—V. 12. The popularity of Jesus in Judea and throughout the land is undoubted. It was only the bitter

hatred of the leaders that turned the tide of sentiment against Him. The word had gone forth that Jesus was coming. When that cry again goes forth, think of the triumphal entry in which the saints will participate. "Be ye also ready."

2. The Procession.—Vs. 13-19. From Bethphage to Jerusalem, a long procession of warm friends and warm hearts. The most glorious praise that Jesus had since He left the courts of glory or since the night of His birth when the songs of angels proclaimed Him Savior and Lord.

III. THE GREEKS.—Vs. 20-26.

1. The Inquirers.—Vs. 20-22. Unboubtedly Jewish proselytes, but men who were seeking the true religion. Next to the teachings of Jesus the teachings of the Jews was best. It taught of the true God and of the Messiah to come. They had heard of Jesus. They desired to see Him. The spirit of their seeking revealed to Jesus the spirit of the great Gentile world that would soon learn of Him, and become, by faith, His great spiritual kingdom.

2. The Travail of Jesus' Soul.—Vs. 23-36.

a. The glory of His kingdom.—V. 23. The fact that men sought Him revealed what He knew, that His kingdom would increase and glory to Himself would follow.

b. The suffering unto His glory.—V. 24. Death stood between Him and His glory. The pains of travail before birth were taking hold of Jesus who realized the struggle of two great nations in His own soul, but He must suffer unto death before they could be brought forth into eternal life and glory.

c. Fellowship in suffering.—Vs. 25, 26. "If we suffer with him, we shall also reign with him." "Herein is my Father glorified that ye bear much fruit" (John 15). Following Jesus means willingness to lay down one's life. See verse 24. But it also means fruitfulness. It is not the self-indulgent, pleasure-seeking Christian that wins souls for Christ.

d. Glory of Christ in heaven.—Vs. 27-36. (1) By obedience unto death.—V. 27. (2) By the witness of the Father of His willingness to suffer.—V. 28. (3) By the testimony of men regarding the voice.—Vs. 29, 30. (4) By the judgment of the world and the prince of the world through the manifested power of Christ. (5) By His exaltation by way of the cross to the realm of heavenly authority and mediatorship on earth and in heaven.—Vs. 32-36.

3. The Judgment Upon the Unbelieving.—Vs. 37-50.

a. Were not convinced by miracles.—V. 37.

b. Fulfilled the prophecies concerning the unbelieving.—Vs. 38-41.

There is no virtue concerning the fulfilling of prophecy which condemns one. No praise for ungodly men, because the ungodly are mentioned in the Scriptures. If the Word condemns us, it shows the sincerity of repentance and amendment of life.

c. The hindered ones.—Vs. 42, 43. If we are ashamed of Him before men, the Lord will be ashamed of us before the Father in heaven. Men have neither power to bless or curse, why should they gratify their wishes in eternal issues of the soul?

d. The obligation of faith.—Vs. 34-50. We are obliged to believe on Christ because, (1) He is sent of God—V. 44; (2) He reveals God—V. 46; (3) He is the light of the world, the only light—V. 46; (4) The unbelieving will be judged by His words—V. 47; (5) The rejecting of the word must be answered for at the last day—V. 48; (6) Christ Himself obeyed the Word which He gave—V. 49; (7) There is eternal life only in His Word—V. 50.

Those who contemplate the truth of this chapter will find that it was the inquiry of the Greeks that brought from the heart of Christ, some of the most important utterances of the whole ministry. We cannot read this chapter without feeling the awful censure that Jesus left upon the unbelieving Jews, and the great blessing resting upon those who truly seek Him, find Him and believe on Him. May these thoughts lead some soul to find and honor Christ in the messages of this chapter.

HELPS AND HINDRANCES

By H. T. Miller.

Never did man or ass perform a more important journey than the young men, the servants of Abraham, on this eventful occasion. But there came a point of great discrimination when the help might become a hindrance, nay, total obstruction. The ass carried the tent and the furniture, but when they began to ascend the hill, Abraham said to the young men, "Abide ye here with the ass and I and the lad will go yonder and worship and come again to you." The servant must not intrude—nothing must intrude as one ascends unto the hill of the Lord to worship and sacrifice in His holy presence. The worshiper goes alone with his sacrifice.

Let us be resolute and survey the scene of our own worship with commanding power. Let the patient ass stand for the worldly helps we have for our material life and even those which may assist us in our worship. Ought we not to separate ourselves from these at times? The servants must be left behind. The mother when the men have gone to work and the children are in school—ought she not to close the door of the room, shutting the world out and God in, and say to all else, "Tarry ye here for a while. I go into the presence of worship?" At the close of day ought not the man of business to say, "Tarry ye here awhile, I go yonder and worship?" At the close of the week as he looks about the premises ought he not to say, 'Tomorrow is the Lord's day; tarry ye here until Monday morning—till I go yonder and worship and give myself anew unto Him who giveth all?"

Vineland, Ont.

To know the laws of God in nature and revelation, and then to fashion the affections and will into harmony with those laws—this is education.—S. F. Scovel.

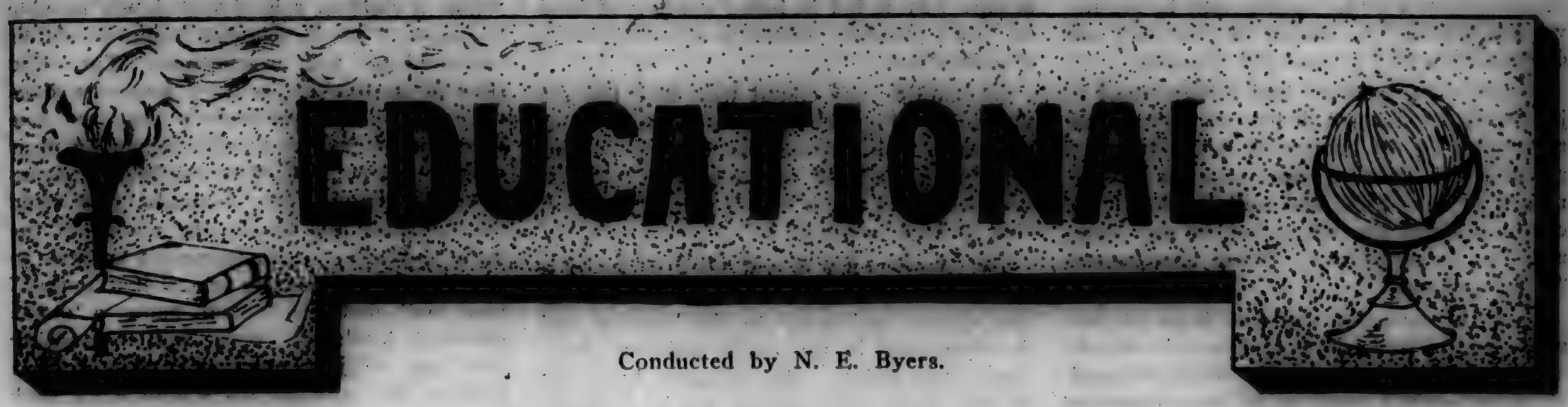
THE PHYSICIAN

They sometimes call me "physician," because I issue a prescription for remedies. Here is one: A trinity for internal treatment, two loves and a hate. In the beginning we read of the first separation. God divided the light from the darkness, and he has been dividing ever since. He divided truth from error, evil from good. When this division takes place in men there is a revulsion, a revelation; error is seen to be ugly, and some gleams of the eternal beauty dawns upon the soul. We have the old man, and we open our eyes to the radiance of the new. "Ye that love the Lord hate evil." It is a wonderful discovery when we see that the wisdom of the world is folly, and when we detect our heart going after the world, by reason of a better wisdom, we hate the old way, because it is hard and cruel and short, and brings no real satisfaction. The greatest evil in the world is selfishness, because the heart is bound up in the thing that is to pass away and perish. To set our hearts upon that which death can deprive us is not the highest wisdom. The first ingredient of this medicine is, therefore, to hate, to abhor and loathe thyself. Then we turn to love, and love is ever twofold. In loving thyself thou lovest not thyself as thine own, but as given thee by one who has stolen thee from thyself, transformed, renewed thee, and then given thee back to thyself to be thine forever. "He loved me and gave Himself for me." He found me one; He incorporated Himself with me, and then gave me back to myself; so then it is now, time in my secret, rich experience, Christ in me the hope of glory. So the love is no more single than double. Christ lives in me and I in Him. He holds supervisual glasses to my eyes, and oh! the divine wisdom, the divine goodness, the divine beauty, the divine wonders! Self and highest love are ever opposite, like light and darkness, ugliness and beauty. Have you ever observed the destructive element in the Bible? Nations, cities, institutions, men. "I give men for thy life, Egypt a ransom for my people." Tread softly here; you tread on holy ground; take off thy shoes; you do not know all; indeed, very little. The root of selfishness is hell. Here the eternal God urges perpetual warfare. This battleground is not in the plains of Troy, not Waterloo, not Gettysburg, but the human heart. Here we fight to win or lose. Which is it to be? Is the fever of sin to burn up my blood and waste and destroy? Or is love with its ransom power, its healing virtue, its adorning beauty, its confounding wisdom, to lay its hand upon my poor palpitating heart and breathe the words, "Peace be still"?

H. T. Miller.

"There goes a boy who blacks his shoes in front," said a teacher, "and I can see a glimmer of red heels in everything he does." Thus does character write itself upon every detail of life, so that men read it even in the heels of our shoes.—Sel.

"This book will keep you from sin; or sin will keep you from this book."



Conducted by N. E. Byers.

GRADUATION

During the past month many young people have been completing courses of study and receiving diplomas. It means much to a young person to undertake a task and to persevere and successfully complete it. It should not mean, however, the end of effort or of education. There is much yet to be learned and accomplished. The graduate has succeeded thus far and deserves credit and encouragement.

There is some danger that he over-estimates his attainments and that he is guilty of having the proverbial "big-head." This is not so serious, however, as some people imagine. Experience in the world is a good cure for such symptoms and he will soon find his place. Some expect too much of the graduate and are very ready to criticise if he does not immediately show himself to be a wonder. He still has lessons to learn and wisdom to acquire and we must have patience and sympathy so that we are a help rather than a hindrance to him.

The education of the school does not so much prepare for the duties of life as it enables one to profit much more rapidly when thrown into the midst of life's problems. The school graduate and the ignorant man starting in life together are often equally conceited and inefficient, but the former is much more apt to profit by his experience, find his place and gather wisdom.

BIBLE DEPARTMENT OF HESSTON ACADEMY AND BIBLE SCHOOL

By D. H. Bender.

For a number of years the congregations of the West and Middle West have realized very keenly, the need of a better acquaintance with the Word of God in order that the rising generation might have the best possible qualification to develop a strong Christian character and cope successfully with the many problems constantly arising regarding the Bible and religion. The Mennonite people being of a conservative disposition along all lines of untried progression, the leaders of the church were slow to declare their convictions on this point. After considerable private discussion and some public consideration, the question of establishing a church school somewhere in the West was regularly presented before the two leading conferences, whose jurisdiction covers those congregations lying in what may now be termed the Middle West.

After due consideration it was decided to establish a school in this district, said school to include such courses of study as may be demanded for the education of our young people, and all to be in accordance with the faith, doctrines and practices of the Mennonite Church and under the control of her conferences.

The committee appointed by the Mennonite Board of Education, for that purpose, finally chose Hesston, Kans., as the place to locate the school. A plot of ground, consisting of eighty acres of fine Kansas land, has been donated upon which the buildings are now being erected, and it is intended to open the first term of the Hesston Academy and Bible School on Sept. 22, 1909.

While the institution offers thorough courses of study along other lines, the study of the Holy Scriptures is to be a prominent feature of the school.

The general course of study in the Bible department covers a period of two years. The work offered for these two years will be so divided and arranged as to meet the need and demand of the students attending. It is the aim to present the history, inspiration, doctrines, verification, need, adaptability, practicability, helpfulness, veneration, sanctity and the final triumph and glory of the truth of the sacred Book.

During the first year special attention will be paid to the fundamental part of successful Bible study. This includes, besides the study of the Word itself, the study of ancient and medieval history, pertaining especially to the people, their customs, manner of living, religious tendencies, governments, etc., of Bible lands and adjoining nations; biblical geography, by which the student is acquainted with the condition of the countries, location of places and nations mentioned in the Bible, topography, climate, routes and manner of travel, etc. This course also includes primary and advanced work in language study. All of which will equip the student to grasp more clearly and firmly the real facts and import of the sacred writings.

The Old Testament will receive greater attention during the first half of the year and the New Testament during the second half.

With the beginning of the second year the student takes up more advanced work. Considerable time will be given to the study of church history, the history of the Mennonite Church receiving its full quota of consideration. The history of other denominations, as related to the general history of the Christian Church, will not be overlooked.

For those who are able to take it and make intelligent use of the same, a course in the study of Greek and the use of the original language in the examination of the New Testament text is offered. The New Testament can only be fully understood in its technical points as the student is able to make use of the language in which it was written. But before an attempt is made to use the Bible itself in this language, considerable work should first have been done in the study of the Greek language as offered in other courses of the school.

During this year, students who so desire, can avail themselves of a course in homiletics. Practical, logical, lucid treatment of text and subject outline will be special features of this division of the course.

Along with the analytical treatment of the text, will be given a course in synthetic Bible study, thus preparing those who wish to demonstrate biblical truth in a comprehensive manner, either for their individual benefit or in public, for the best possible service.

The devotional feature of the Bible and Bible work will be a prominent characteristic throughout the course. While a regular class will be formed in this department, it is intended that students shall conduct special devotional classes among themselves.

Doctrinal teachings of the Scriptures, both as given in the letter of the work and literalized by the church, is an essential consideration and receives prominence accordingly in the Hesston Bible School.

Another line to be pursued is that of personal work. The great personal workers of the Bible furnish models for present-day workers to pattern after. This feature will be especially helpful to prospective mission workers.

The study of music and sacred song is made a part of the Bible course and is available for all students taking any part of the course. The true Christian has music

in the soul and seeks to give vent to the inward condition by means of the outward demonstration of praise and worship.

As Hesston Academy and Bible School is just being established, it has no past record to which to refer. Its work is as yet prospective. As to the demonstration of the nature of the work that will be done, we can but invite the interested in the language of a prominent Bible character—"Come and see."

It is the purpose, aim and hope of the promoters of this school to direct the minds of the students to the truths of the blessed Book in such a way as to help them in grasping the divine teachings, revelation and holy design of the Author, and above all, that our lives may be patterned more and more after the life of the lowly Nazarene, through whose atoning merit we hope for the life eternal; make us more loyal to the church He has established, and glorify Him by being indeed living epistles, "read and known of all men."

Hesston, Kans.

TRAINING IN THE HOME—WHAT SHOULD BE ACCOMPLISHED BEFORE SCHOOL AGE?

By Mrs. John Garber.

Gaining Ideas.—From the time a child begins to notice things to school age is the period, largely, for gaining ideas. At first these ideas are single and stand for the most familiar objects of the home. Later they are associated with each other and connected into thoughts, and the child learns to express itself accordingly. This is an interesting period of child-life and one in which the parent can be a great helper.

The child is after information—it is a part of its God-given nature to want to know things. Happy and fortunate is the child which is not "in the way," but whose parent takes a delight in helping it to answer the many questions that come up in its little mind. To be sure a child asks questions that seem so simple to us that we think it should know without asking. By turning the question on the child; that is, by making it answer the question for itself as far as it can do so, we sometimes find that there was after all an underlying something that was not understood and which was not made clear to us by its first question.

Observation.—The habit of observation and investigation should be well started by the time the child is of school age. Help the child to see things. If you are so fortunate as to have trees near your home, direct its attention to birds that make their summer homes in them. At first watching the building of a nest will be interesting and later the feeding of the young will be a delight. One observation will lead to another and another and in due time your child will know the different birds in your locality and can tell you much about their habits. Aside from the habit of observation thus being formed, the child interested in this way is led in being gentle and kind to God's creation, which is also one phase of education.

Inseparably associated with bird life are the trees. Help the child to observe leaves, blossoms, fruit. Some time bring in a blossom from each of a number of different fruit trees and ask it to tell you from which kind of fruit tree each is.

The chances are it will need to go on a hunting expedition to find out. Notice the tiny cherry and peach in the blossom and the difference in the apple and pear blossoms from these. Also compare leaves as to size, form, etc. It will not be long till the child can tell a tree by its leaves. As it grows older the bark and wood will in the same way guide it. This is valuable not so much for the facts as for the habit you are cultivating.

A child may see a butterfly, a caterpillar, a cocoon or a chrysalis and it will see no connection between them. You can help it to understand one of the most beautiful laws of God by leading it to see in the homely "worm" the beautiful butterfly. This is best done by actual observation. It may be necessary for you to find the first cocoon or chrysalis and let the child watch and wait to see what will happen. There is delight in the expectancy. Later, however, the chances are the child will find them, and I would see no harm in permitting a child, especially a boy, having a caterpillar box so arranged that he could feed and observe them through their various changes.

Then again we have many things in our homes, such as shoes, clothing, cloth, and the things as food on our tables, all are familiar to us as to their origin, so familiar that we may forget that they were not always so.

The child of school age should know something of some of these at least. We must not be satisfied by just simply telling, for telling often does not inform. For example, to tell a child, who had never seen wheat, that bread is made of the flour which is made of wheat would not practically help it very much. The country child has the advantage over the city child, yet I have thought that a city back yard might hold wonderful possibilities as an experiment ground in nature study. Even the window garden, cotton growing in a box or wheat on a piece of gauze tied over a tumbler full of water are better than nothing. We must not think that the habit of observation thus being formed is the only good result reached. Another thing for us to remember is that nature is not in a hurry, neither should we be. There is much of waiting and watching. Don't try to do too much at once and at the same time do not let your interest grow slack. "Eyes and see not; ears and hear not," is what the Master said. How many of us have been guilty! Let us help our little ones to observe and appreciate the beauties of God's creation. How in after years they will look back to that home of childhood and delights.

Vocabulary.—The child should have a good vocabulary when it enters school. I am not prepared to say just how many words a child of school age should be able to speak. Much depends upon a child's surroundings and associations. The child that is spoken to in baby language does not acquire the vocabulary that the one does that is taught to call things by their correct names and that continually hears good language. For example, one child distinguishes and knows the names of the various flowers in its mamma's garden, to another one the flowers are all just "posies." One will distinguish and name a dozen different kinds of trees, and to another they are all just trees, etc. The former child is the stronger for school work each time.

Stories a means of cultivating the imagination.—The child that is limited to its own experience and generally narrow circle is not as strong in picturing situations as the one whose circle is widened by listening to stories at first told and later read. However to me, it seems a great mistake to give fairy stories to a child. Something which is true to nature and in the possibility of child life is so much better from a moral standpoint, and just as good as a means of cultivating the imagination. Stories of child life in action, setting forth some one moral or religious truth, such as honesty, truthfulness, unselfishness, loyalty to right, etc. are a great aid to character building. The child admires, then imitates The child of school age should be able to tell short easy stories.

Stories also prepare the way for creating a desire in the child to be able to read for itself.

Interest in school.—The child should be made to feel that school is a pleasant place—a place where it will be good for it to be. There are children in homes where school is held up as a sort of unnecessary evil to which the law compels them to go, but which they will quit the day the law ceases its compulsion. We are not surprised when they make but little progress.

A child I once knew was in fear of the principal—a kind-hearted man who loved children. Inquiry led to the fact that the father had told the child untruths concerning the principal and the school in order to keep the fun-loving little man out of mischief. This is wrong.

It is well to visit a school with a child or allow it to visit with older children the year before it enters school, this will take away the timidity and dread in starting so often experienced by little children to whom the first day of actual school work is a wonderful experience. A teacher who is awake to her duties will do all in her power to create a pleasant impression upon such a child. Give it some easy busy work and show it what to make—commend it for what it does. Even a friendly pat or a kindly invitation to come again will win a child's favor.

When that teacher meets the mother again, the chances are she will tell her the child wanted to go to school the next day, or, that she can hardly keep it at home any more. When the next fall comes the little Primer, tablet and pencil will be ready and

an eager little body will be trudging off to its first day of actual school work.

"These young lives,
Building, equipping, like a fleet of ships—
immortal ships!
Soon to sail over the measureless sea,
On the soul's voyage."

Goshen, Ind.

THE CHURCHES AND WORLD PEACE

By Samuel Burkhard.

Society is continually adjusting itself to new measures and conditions. Standards for right and justice are found in the principles of Christianity. The present agitation for better international relations is simply the development of the fundamental truths which it advocates. The churches being the advocates of these principles and having preserved them for us should play no small part in the movements which tend to better the conditions of mankind. They should guide the educational world; they should plant into developing manhood the basic principles of life; they should become a world wide influence establishing the laws of life in individuals and nations. The churches united in their efforts, conscious of the power at their command, true to their highest privileges, duties and obligations will eventually solve the question of world peace.

One of the real hindrances to progress is that the churches themselves have not learned to vitalize to a high degree of practicability the truths they teach. Within their own borders exists the same conditions that they are trying to eradicate from the nations—envy, jealousy and self-seeking. These are the things that cause churches to divide and nations to war. Much has been lost during the past centuries because the churches had lost sight of their highest contribution to the world and gave attention to matters of less importance. If Christianity is to perform its true mission in the world, its adherents must be bound together by a common purpose and aim. The time will never be when all men will agree on all questions regarding either this life or the future, but what ever opinions men may hold, they should be a unit on the need of saving men from the perdition of either barbarous or civilized warfare. The unity of purpose that binds an army, that gives life to a football team, that holds a class until their work is performed, will also bind the churches until they have established peace on earth and good will among men.

Because of this lack of unity and aggressiveness in social reform the churches have lost influence and prestige. They have not been sufficiently organized to carry on the great work. It is the duty of the churches to recognize the organized forces that are making for right and justice and give them their hearty and enthusiastic support. They should seize every opportunity to carry to a successful issue their real mission in the world.

While much of the churches' successful campaign is commensurate with their power of organization, yet they can invent no patent device whereby they may realize their ideal in a short cut manner. It will require the faithful, persistent, daily efforts of the advocates of Christianity to realize any permanent results. The principles involving the greatest humanitarian interests and ideals will find their way into the nations as a silent influence. As the acorn develops into an oak, the bulb into a lily—we know not how—so shall the kingdom of brotherly men grow and expand until the nations of the earth may find in it a fortress more safe and secure than in all the modern instruments and machines for the destruction of men and nations. Even now we see the peace principles manifesting a healthy growth. Many of the great statesmen of the world are grappling with the problem of international peace, they are putting forth noble efforts. Shall the churches withhold their efforts when their cause is receiving such recognition?

It is the duty of the churches to educate the masses, to show the moral wrong of war, the misery and devastation that follow in its path, the degradation and corruption that it necessarily involves, the long remembered jealousy and hatred that it begets. As long as ministers descend from their high calling to eulogize and weave wreaths of laurel for men who have become famous simply through the art of war and killing men, and paint in glowing colors the nobility and grandeur of a life responding to the call of the nation to engage in warfare, so long will they fail to perform their sacred trust to their fellows and the nation. Patriotism does not manifest its greatest strength or beauty in times of war. He is the most loyal citizen of his country and has the highest conception of patriotism who helps to avoid or adjust controversies. The masses need to learn that self-mastery is better than to conquer a nation, that patriotism is constructive and not destructive and that it manifests itself best as a benefactor to humanity. The kings of the earth, although they hold the reins of authority and sway the sceptre, are the most dependent servants of all. What can a ruler accomplish if he does not meet the demands of his subjects nor act according to the popular desire? The hope of the world lies in the education of the masses to the degree that war will not only be considered as a nuisance and a moral wrong, but a gigantic mountain impeding economical, social and religious progress.

More power lies in the hands of the masses than they are apt to realize. Public sentiment is the controlling force of all times. Would all the churches rise in a solid protest against war and its necessary burdens the present conditions would be impossible. It would be impossible to spend thirty millions for the erection of two "Dreadnought" sea monsters. The war enthusiasts go through the land proclaiming that we are in great danger of being thrust into a war, that some nation will come upon us when we are not prepared. Sensational newspapers for want of material, fill their columns with sentimental, unwarranted war rumors. These war agencies excite the unthinking public, lead men to expect that some power from some source will swoop down on us and take away our glory. Grave as these conditions are in hindering world peace, the Christian world does not emphatically stand as a unit on the peace problem and show how false and ungrounded the arguments of these men are. If we can stop the mouths of these howling war fiends, if we can freeze the ink of sentimental, unprincipled newspaper editors, wars and rumors of wars will cease. Instead of being passive in regard to these wrong conditions, it is incumbent on every follower of the Prince of Peace to use his influence in a direct manner to counteract the war craze of the times. But what is worse than mere passiveness, is the direct opposition of men who can best be characterized as the "War Clergy," who with glowing words diminish the terror of bloodshed, the cruelty of war, pervert the truth and in a sophistic manner make the worse reason appear the better. When they who are supposed to be leaders in the cause of right join hands with those whose greatest glory is to fill our seas with monstrous machines of destruction, what can be expected of the people? It is the duty of the churches to get a greater conviction as to the importance of the truths they advocate and with united purpose eliminate and banish the present evils from our civilization.

Under the existing conditions, the great hindrance to international federation is the feeling of suspicion and distrust among the nations. This could be overcome by seeking opportunities for doing good instead of evil. Our churches and government seized opportunity by the forelock when they sent of their means to relieve the destitute condition of suffering Italy in her recent calamity. By sending of our surplus to feed starving India, or our willingness to respond to the call of oppressed Armenia, we have acted wisely. If instead of voting our millions for the erection of battleships, we would appropriate our thousands to relieve the suffering and unfortunate conditions of humanity, we would not only be more economical, but we would be using the most effective means of overcoming our enemies. Let the nations receive new ideals, instead of rivaling each other in armaments which are a disgrace to twentieth century civilization, let them rival each other in the legitimate pursuits of life; let them follow the pursuits of their maturer manhood, cast aside their youthful enterprises and like men begin the work of construction, making this world a place where every man has a fair chance at all good things. When the nations learn to know each other, then and then only can we hope for world federation and peace. Our nation has done many noble deeds, but as long as she manifests a dual purpose, the one tendency toward peace, the other toward increasing her fighting capacities, she is falling beneath her possibilities as a

world power and influence. We shall conquer our foes more easily by rivalling them in the legitimate pursuits of life, by seeking the opportunity for giving aid, by decreasing our armaments than by any modern process of warfare. We should more than conquer them, they would become our friends.

But where is the world to receive any such ideals for conduct except it receives them from the organization that advocates them? What is the mission of Christianity? It is to become a world-wide influence. Its teachings are sufficient to meet all the needs and conditions of society. They do not simply affect external conditions but give new ideals to individuals and nations. They are a quiet force undermining the present systems of wrong. In order that the present force may be increased it is the duty of the churches to take advantage of the present opportunity in the far East, strengthen the ranks already on the field and carry the missionary enterprise to a successful issue. To accomplish this it is necessary to enlist men of power and ability in the cause of righteousness. The influence of the men already engaged in the cause is being felt by the leaders of the Orient. China and Japan are the rising nations of the world, and until recently had closed their doors to Christian influence and civilization. In a comparatively short time these men have been able to win the respect and confidence of the leaders of these nations and teach them the basic principles of true social relations. The influence of these men has done much to avert possible war with Japan. What is being accomplished in these countries may be accomplished in other countries. The achievements of the past should stimulate the desire for greater things in the future. Never in history has Christianity had such a wide-spread influence as today. Its principles are changing present social relations. They are disintegrating the old systems of settling international disputes. With such a mighty force among the nations contending against systems of wrong, the inhumanity of resorting to carnal weapons; and in turn establishing systems of right which shall result in the greatest blessing to mankind, we have a right to expect that this quiet, unassuming force will be the leaven which will solve the problem of international relations and establish peace and good will among men.

Although there is a great navy craze among the nations and in spite of the increase of armaments and naval appropriations there are signs of better days to come. The fact that the nations of the world can be assembled in a peace conference, and that they do submit to arbitration is one of the hopeful signs of the times. War is becoming more impossible every day, not simply because of the great peace conferences, but because of the popular support given the peace movement. The powers of the world are in a state of transition. It is the duty of the churches to use all their influence to mould their future destinies. Christianity has the only solution for the problem. It has the only practical method to make war cease. It is for the churches to receive a new conviction; that the work thus far developed may receive a new stimulus; that the present social revolution may result in higher standards for society; that justice, truth and righteousness may triumph over wrong and become the life-principles of the nations. It is for the churches to realize that their greatest message is a gospel of peace; that by unity of purpose and effort, pushing their claims with greater zeal they will make the present conditions impossible; that by teaching and educating the masses, arousing their moral sense, the present unnecessary burdens of war will be eliminated from the nations, and the spirit that supports and maintains our navies and fighting instincts will be turned into channels of greater usefulness. It is for the churches to enlarge their vision and see the signs of world peace and federation in the horizon of an eastern sky, and by a unified purpose and aim hasten our noonday civilization, when peace shall be no Utopian dream but a great reality.

Goshen, Ind.

THE ECONOMICS OF SAVING

By J. Frank Ebersole.

Saving is the surplus of receipts over expenditures. Essentially it means that one has postponed to the future the gratification which could be had by spending in the present. Ordinarily we think, when we save, that we have saved **money**; and when we loan, that we have loaned money. Superficially this is true. But essentially the fact is that we have not saved money, but goods, or wealth, or material objects other than money. That this is true the most obvious proof is; that if all the depositors in the banks of the United States had to be paid off in one moment of time, there would not be money enough in the United States to do so. For instance, on Dec. 3, 1907, the deposits in the National banks of the United States amounted to $4,906,684,057, to say nothing of the deposits in trust companies, or with state banks and private bankers. At the same time the gold and silver coin in the United States outside of the United States Treasury amounted to $816,464,508, or less than one fourth of the deposits. Money is but a means to get from what we have to what we have not. Of itself, it gives no direct satisfaction to man.

The thing we save is really goods, or wealth, which takes the form of material objects, such as a plough, a wagon, a book, or a horse. The one exception to this is in the few cases of irrational persons who hoard money by burying it in the ground. Hoarding coins is not real saving. The real savings of individuals are invested in machines or other productive objects. Any thing is productive only when it adds more to the owner's income, than he would have without it. Take for instance a fruit picker. By working longer and denying himself the present pleasure of longer rest and more expensive clothing he is able to make or buy a ladder. He is now able to increase his earnings many fold. It is clear that with the same number of hours of labor as formerly, he can now pick more cherries, and probably better ones.

What is true of the ladder is true of all machines or productive objects. Some, like the ladder, increase the number of products; others, like a house, increase the enjoyments of mankind. With each increase of saving longer processes, greater improvements, and greater production can be made by a nation or a community.

In the medieval age little saving was done for two reasons: First, the Roman Church leaders opposed it as robbery; and second, property was so insecure that only the rich and powerful were sure of being protected if they did save. The result of this lack of appliances to aid man in producing food and comforts in the hand-to-mouth existence of the period, and the lack of the means necessary to develop a sound economic basis, upon which to build an enlightened civilization. Everything that has value today, except land, is the result of saving; and only those things have value that are considered useful by man and are scarce relative to the demand for them.

Many of the Greeks and Romans relied upon slaves to provide them with food and their material needs. We today have no slave system to do this for us. Each one must provide for himself. But we can rely on the growth of inventions, the increase of real saving, and the building of many machines and productive objects to make man's work more fruitful, than people have ever dreamed. And in this increased power over nature it will be possible for man to devote a greater share of his time to thought, and the real ends of life. However this blessing can be lost, and will be lost if population increases faster than the growth of savings which increases man's power over nature.

One is apt to think that saving can be carried on indefinitely. On the contrary there is danger of too much saving. For if every one saves and no one buys or uses the products of the machines, and other productive objects, how shall the savers receive their reward? And, since machines and productive objects make available a greater variety of commodities for man's use, man must grow into the habit of using a greater variety of commodities. And this habit must grow as fast as the savings grow. The maintenance of balance here, as throughout all economic activity, is a necessity in order to obtain the greatest benefits for the community. New wants and new desires must be developed at the same time, and at the same time as the saving habit.

All saving does not take place because of conscious planning to meet the country's need for machines and productive objects. The motives are individual, and may be summed up into these:—

1. To provide for the future when one

expects to have less earning power than at present.

2. To get the interest that is paid.
3. From force of habit.

The first class of persons here named are very numerous, but the total amount saved is relatively small. The second class is fewer in numbers than the first, but the amount furnished by them is a large proportion of all savings. This is proven by the fact that a slight rise in interest rates causes a large amount of new saving; and a fall in interest rates causes a large decrease in saving. That so much new saving follows a slight increase of the rate shows that there are many people on the verge of doubt as to whether to save or not; and the interest rate induces them to save. The third class is too small to be of economic importance.

Thus we see that the members of the first and third classes will save no matter what interest is paid, and if they should in time save enough to more than supply the needs of the nation or community, it is a possibility that we should have no such thing as interest. Or, we might even see a more peculiar thing—people paying others to care for their savings.

The second class must be paid interest as an inducement to save. And if we are to get the benefit from their savings, this interest must be paid. This second class must be paid for saving, because of the interesting bit of human psychology, that present pleasures are considered of great importance; while distant future prospects of pleasure are reduced as in perspective. Sufficient inducement must be given to overcome this tendency common to most persons. Then from the standpoint of one who saves, interest is justifiable. Not alone from the viewpoint of the saver is the giving of interest just; but also from the viewpoint of the borrower.

Only an ignorant man will pay more for the use of a machine or other productive object than it adds to his income. If a man borrows in order to purchase a plow he will not pay more for the loan than the plow will produce for him, and if he had not borrowed, the former owner would receive the benefit of the use of the plow. And here we find the other justification of interest-taking. The borrower pays in interest not more than the real value of the fruits of the material object he purchases with the loan. In essence, he really borrows a plough, and not money.

From all these facts, it is clear that interest is but a money form of paying for the use of articles which yield products or enjoyments. And also that interest must be paid to get enough of these machines or productive objects to satisfy the needs of the nation or community.

Interest-taking then is just, and any one who forgoes his interest is exercising a simple case of charity, which in itself may be laudable enough.

Cambridge, Mass.

He who waits to do a great deal of good at once, will never do anything.—Johnson.

FISHING—A BENEFICIAL RECREATION

By Milt Wysong.

"Oh how happy here's our leisure,
Oh how innocent our pleasure,
Oh ye valleys! Oh ye mountains!
Oh ye groves and crystal fountains!
How I love at liberty,
By turns to come and visit ye!"

—Walton.

Of all recreations, fishing, to me, is the most beneficial. God's good, cool, fresh air; nature in its most primitive form; the low, musical ripple of the waters, and the engaging occupation of watching a cork, which tells us instantly of any attempt of the finny tribe to rob us of our lure.

Then, the opportunity of studying submarine life both plant and animal. It has appeared to me that the lower we descend, along the line of plant and animal life, the nearer we get to the great Creator.

Nature, in her simplest form, has a tendency to soothe. It gently draws our minds from the harsh, stern realities of a business or professional life, and we are again pure, simple-minded children, thankful that we are living in such a beautiful world, and bubbling over with the exuberance of childhood.

My occupation, railway mail clerk, is very taxing on the nervous system. The constant rumbling of the wheels; the ever strenuous effort to "clean up" before arriving at the next station; the constant lookout for land-marks lest we miss a catch; and the always having on our minds the exact location of from ten to twelve thousand cities for which we may receive mail at any instant.

With all this is it strange that we seek the best form of recreation during our frequent lay-offs? And you will find many of the knights of the rail spending their leisure hours fishing.

If you are in trouble, if you are addicted to fits of the blues, if your mind is tired or overburdened, or if you have the grouch; go fishing. It is a sure cure and costs little or nothing.

Perchance the extremist may offer some objection on the ground of cruelty to animals, or rather, fish. To him I would quote:

"There are who think these pastimes scarce humane,
Yet in my mind (and not relentless I)
His life is pure that wears no fouler stains."

Goshen, Ind.

THINGS THAT MAKE A TEACHER

By J. W. Shank.

There is perhaps no calling that should claim with more emphasis the highest and noblest qualities of a man or woman, than the teaching profession. It is a profession that governs one of the most vital phases of human life. For this reason the applicant for such a calling should possess suitable characteristics, which are not merely attained by cultivation, but which spring from a living germ within his being. His life must possess a noble individuality and a thriving ambition for progress. It must be sweetened by a wholesome sympathy for others. It must have an independence which, instead of exalting him above his fellows, gives him a rich personality that can be appreciated by all for its strength and power.

Aside from these qualities the teacher must be prepared for his work with a thorough training. Some one has said that, "Teachers are born, not made." While this is true to a large extent, yet the logical reasoner must agree, that no natural born poet, artist, or musician has ever attained to heights of distinction, without first giving himself over to a thorough application to his favorite line of work. The teacher's mind must first be broadened by association with some of the master minds of his own and former generations. It must be strengthened by wrestling with some of the world's most difficult problems. The teacher should master much more than is seemingly required for presenting the subject matter of the school-room text book. He should feel that his occupation is one for which his life was intended, and for which no preparation should be carelessly made, or no exertion unwillingly given. He should feel that education is a changing, growing thing, which calls for a spontaneous response from him in all of its new and various phases. No less diligently should he look for growth and development in his own mind than in the minds of his pupils.

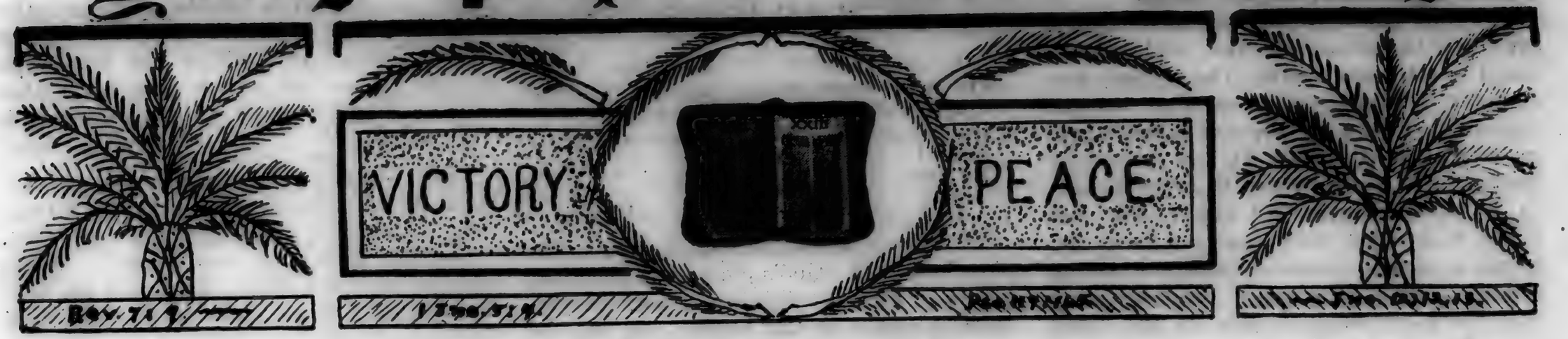
Perhaps a more important phase of a teacher's life is the relation he bears to his pupils. In many cases this is far from ideal. There is no sympathetic feeling one for the other; no bridge by which their different feelings may cross to and fro; and no ground where both can stand on a common level. The teacher's business is not only to impart knowledge to his hungry pupils, but to create in them noble ideals. To do this he must stand with them on a common level; must know their lives and feelings individually; and must associate with them often so he may see with the pupil's eye the problems he must solve.

But above all the teacher should be religious. It is a dangerous thing to have tender minds under the instruction of one who has not learned to love his Maker. Children are certain to have their teacher as an ideal if the teacher can win their confidence. A child will be certain to notice the reverence or irreverence which his instructor has for God. A mere lack of interest in religion on the part of a teacher cannot fail to be noticed by the pupil. When the religious element is lacking there is an evident deficiency in the personality of anyone—and who needs a stronger personality than one who stands before his class?

In brief, the teacher needs a broad experience, a deep insight into human nature, a spontaneity to the thoughts of others, a firm religious experience and lastly a great abundance of reserve power.

Rawson, Ohio.

Young People's Bible Meeting



Conducted by J. D. Charles.

TOPIC FOR JULY 4

Loyalty to Church and State. Text.—Rom. 12 and 13.

MOTTO

"The Lord is our Judge, the Lord is our Lawgiver, the Lord is our King, He will save us."

THE VOICE OF SCRIPTURE

General Outline of Romans—

I. Man's Ruin—1:18 to 3:20.
II. Redemption—3:21 to 9.
III. Dispensational—9 to 12.
IV. Christian Life and Service—12 to 16.
  1. Relation of Christians to one another—**Loyalty to the Church—12.**
  2. Relation of Christians to the Powers that be—**Loyalty to the State—13.**

The Powers that Be, Should by Christians—

I. Not be Evil spoken of—II Pet. 2:10.
II. Be Paid Tribute—Matt. 22:21; Rom. 13:6, 7.
III. Be Honored—Rom. 13:7; I Pet. 2:17.
IV. Be Obeyed—Rom. 13:1, 5; I Pet. 2:13.
V. Be Prayed For—I Tim. 2:1.

PRAYER

"Unto Thee, O Lord, do I lift up my soul. Lead me in Thy truth and teach me: for Thou art the God of my salvation; on Thee do I wait all the day."

WORD STUDIES IN THE TEXT
ROM. 12 and 13.

1, 2. See "The Voice of Scripture" and Word Studies in the Text **under the** Topic for June 6.
Mercies—Such as are described in Rom. 3:22, 8:39.
Reasonable service—In Hebrews this same word is translated divine service. See Heb. 9:1.
World—Age.
9. **Dissimulation**—Hyprocrisy.
16. **Men of low estate**—Them that are lowly.
Damnation—Condemnation with the meaning of judgment by the magistrate.
11. **Nearer**—In the sense of the full result of salvation in glory.

SUBJECTS FOR TALKS OR ESSAYS

1. Duties Which the Christian's Heavenly Citizenship Involves.
2. Duties Christians owe to the State.
3. Paul as a Roman Citizen.
4. The Three Jews and Nebuchadnezzar.
5. I Cor. 3:23; 12:27.
6. Tribute Money—Matt. 22:15-22.

LOYALTY TO CHURCH AND STATE

The subject of the Christian's relation to the Body of Christ and the State or "the powers that be," is one of great importance, as it involves the unpopular doctrine of separation, so emphatically taught throughout the Scriptures. God has at all times required His people to be separate **"from"** all that is contrary to His mind, and wholly **"unto"** Himself. As was found in the former lessons on "In the World" and "Not of the World," separation implies separation in desire, aim and deed, from the Gentile world-system, which, though it has a semblance of Christianity, bears its name and is greatly influenced by it, yet is, in desire, motive and practice anything but Christian, as is evident from its wars, greed and self-sufficiency. Separation is not, as we learned, from **contact** with evil in the world or in the professing church, but from complicity with and conformity to it.

As students of the Word, in considering this subject, we should firmly hold in mind that from the days of Nebuchadnezzar to this day the world powers have been in the hands of the Gentiles, and that from the race in general the dispensations of conscience and of human government continue and the covenants made to Adam and Noah are still in force. But an entirely new responsibility appears when either Jew or Gentile comes to know the Gospel and becomes a member of the Church, the Body of Christ. (Jno. 3:18,19,36; 15:22-24; I Jno. 5:9-12).

There is positively nothing in common between the two kingdoms—the Body of Christ and the Gentile world-system—so far as supreme authority and supreme obedience is concerned.

For the last fifty or sixty years or even longer there has been a system of opinion, commonly called liberalism, which has got hold of people's minds. In no way does it respect God or His Word as such. Its great cry is the rights of man. Its chief point is, that all should be left free to think, act and worship as they please. It is a high-handed effort to set aside the **authority** of the Bible. It greatly dislikes the exclusive claim over the conscience which the Bible holds, and which speaks as one **having** authority. As a recent writer has said, "It assumes, and in the most peremptory and commanding way, to rebuke men for misconduct, and to tell them what they shall do and what they shall not do. It speaks to men not as from the human plane, or even from the standpoint of superior human wisdom and morality; but as from a plane far above the highest human level, and as with a wisdom which admits of no question or dispute from men. Its attitude throughout is that of demanding unqualified submission." But this control over men is a direct hindrance to the democratic spirit of the times, which looks to no higher authority than "the people," that is to say, man himself.

These considerations are of prime importance for the proper view-point in discussing the topic before us, and to which we now come in a direct way.

There is a beautiful Old Testament teaching on this subject in the history of the three Hebrew children and Nebuchadnezzar as found in the third chapter of Daniel, which we desire the reader to study carefully. Here we see that God has delegated power to the head of the Gentiles, Nebuchadnezzar. It has remained with the Gentiles ever since and its predicted end, because of unfaithfulness, may be seen in Lu. 21:24; Rev. 16:14 and Rev. 19:11,21. We see that for the present it is not God's way to meet power with power. It is not His way to deal with the Gentiles in destruction even where they may be abusing power against God, who has set them in authority. This is important and practical. Shadrach, Meshach and Abed-nego do not in any way take the ground of opposing or resisting Nebuchadnezzar in his wickedness, which became so great that God stripped him of all his glory. But still these godly men do not pretend that he is a false king. For the Christian, the question is not about the king or president, but about Christ and how he ought to behave **himself** as a member of the Body of Christ. It is not his business to meddle with others. He is called to work for the **salvation** of souls, relying upon God, in obedience and patience. As to the great mass of everyday obligations we as Christians can obey God in obeying the laws of the land in which we live. Even in a Popish kingdom, in the main, one might obey God without transgressing the laws of the land. It might be necessary, sometimes, to hide one's **self.** If

they were coming, for instance, with their processions and required a mark of respect to the host, one ought to avoid the appearance of hurting their feelings, while on the other hand, one could not acquiesce in their false worship.

But it is extremely important to remember that government is set up and acknowledged of God; and it has, therefore, claims upon the obedience of the Christian man wherever he may be.

We now turn to the New Testament and during the times of Nero and his persecutions receive a lesson on the Christian's relation to the established government. We refer to the epistle to the Romans. The first three chapters are devoted to the subject of man's ruin; the next five, to the redemption that God has wrought as the answer to the ruin of man. Then in the three chapters which follow, is the course of the dispensations of God—that is, His dealings on a large scale with Israel and the Gentiles. After that we have the practical part of the Epistle which is at the foundation of our lesson. First in chapter twelve the relation of Christians to one another—the Body of Christ or the Church—and then after that a slow transition to enemies at the close is given, and next, in chapter thirteen, the Christian's relation to the "powers that be" are plainly set forth. The very expression, "the powers that be," seems intended to embrace every form of government under which Christians might be placed. They were to be subject, not merely under a king, but where there was another kind of ruler. The Christian is to show respect to all who are in authority, to pay tribute to whom tribute is due, and honor to whom honor is due, owing no man anything but love. What makes this so very strong, is, that the emperor then ruling was one of the worst and most cruel men that ever filled the throne of the Caesars. And yet there is no qualification, nay the very reverse of an insinuation that, if the ruler ordered what was good, the Christians were to obey, but, that if not, they were free from their allegiance. The Christian is called to obey—not always Nero or Nebuchadnezzar, but God evermore. The consequence is, that this at once delivers from the very smallest ground for charging a godly person with being a rebel or unpatriotic. Nothing will of necessity bar a Christion from an evil reputation. It is natural for the world to speak ill of one who belongs to Christ—to Him whom they crucified. But from all real ground for such an accusation this principle delivers the soul. Obedience to God remains untouched; but I am to obey "the powers that be" in whatever is consistent with obeying God, no matter how trying.

SEED THOUGHTS

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.
—Bible.

Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.—Bible.

Saved people are to be distinct, as taking sides with a rejected Christ, against the world which crucified Him; and marked as men of a heavenly race, "blameless and harmless, the sons of God without rebuke in the midst of a crooked and perverse nation, among whom shine ye as lights in the world."

The Christian's normal code of life is being governed by Christ, as a man's body by his head; where there is health, there is no motion of hand or foot, except as the head says "move." In just this way Jesus Christ is the Christian's Head, and he is under His immediate direction in all things small and great. This is how Christianity cuts at the very root of worldliness, for man's free-will is the foundation principle on which the world-system is constructed, just as the principle of the Christian life is dependence on God and obedience to **His** will. Satan's great aim is to get up a system for man which will be a perfect substitute for God's Spirit leading; this will be his final masterpiece, and this is the prominent feature of the great apostasy now on and fast progressing.

TOPIC FOR JULY 11.

The Source of Power. Text—I Chron. 29: 12; Phil. 2:13.

MOTTO

"Be strong in the Lord, and in the power of his might."

THE VOICE OF SCRIPTURE

The Source of Power—God as Father, Son and Spirit—

I. **The Power of the Father—**

1. Nature of—
   Great, Nah. 1:3; Strong, Psa. 89: 13; Everlasting, Rom. 1:20.
2. Manifested in—
   Creation, Psa. 102:25; Miracles of Christ, Luke 11:20; Resurrection, I Cor. 6:14; Making the Gospel Effectual, Rom. 1:16; Destruction of the Wicked, Rom. 9:22.
3. Christians—
   Have Confidence in, Jer. 20:11; Are strengthened by, Col. 1:11; Are supported in affliction by, II Cor. 6:7; Are kept unto Salvation by, I Pet. 1:5.

II. **The Power of the Son—**

1. Nature of—
   From the Father, Jno. 5:17-19; 10:28-30; Acts 10:38.
2. Manifested in—
   Creation, Jno. 1:3,10; Salvation, Isa. 63:1; Heb. 7:25; Miracles, Matt. 8:27; Luke 5:17; Giving Spiritual Life, Jno. 5:21,25,26; Overcoming the World, Jno. 16: 33.
3. Christians—
   Strengthened by, Heb. 2:18; Phil. 4:13; Preserved by, II Tim. 1:12; 4:18; Bodies shall be Changed by, Phil. 3:21.

III. **The Power of the Holy Spirit—**

1. Nature of—
   Is the Power of God, Matt. 12: 28; with Luke 11:20; Christ began Ministry in, Luke 4:14; Christ did Miracles by, Matt. 12:28; Promised by the Father, Luke 24: 49; And by Christ, Acts 1:8.
2. Manifested in—
   Creation, Gen. 1:2; Conception of Christ, Luke 1:35; Raising Christ, I Pet. 3:18; Giving Spiritual Life, Ezek. 37:11-14 with Rom. 8:11.
3. Christians—
   Upheld by, Psa. 51:12; Strengthened by, Eph. 5:16; Enabled to Speak the Truth Boldly, Micah 3:8; Acts 6:5,10; II Tim. 1:7,8; Helped in Prayer by, Rom. 8:26; Abound in Hope by, Rom. 15:13.

God deals with men through His Holy Spirit in this age.

PRAYER

Blessed be Thou, Lord God of Israel our Father, forever and ever. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O Lord, and Thou art exalted as head above all. Both riches and honor come from Thee, and Thou reignest over all; and in Thine hand is power and might; and in Thine hand it is to make great, and to give strength unto all. Now therefore, our God, we thank Thee, and praise Thy glorious name. For we are strangers before Thee, and sojourners, as were all our fathers: our days on the earth are as a shadow, and there is none abiding. .....O Lord our God,.... give a perfect heart, to keep Thy commandments, and Thy statutes.—David.

WORD STUDIES IN THE TEXT—PHIL. 2:13.

For it is God which worketh in you—Explaining and completing and guarding the statement, "work out your own salvation," in verse 12. Salvation is a free gift, but after it is received it must be worked out. Notice it is **in you**, not **among you.**

To will and to do—Literally, the willing and the doing. One as well as the other is from God, and are so connected that he who **wills** cannot help but **do.** "We will, but God works the will in us. We work, therefore, but God works the working in us." (Augustine).

Of His good pleasure—Literally, for the sake of. See I Tim. 2:4.

SUBJECTS FOR TALKS OR ESSAYS

1. Power From God Only—Acts 3:11,12.
2. Endowment of Power at Pentecost.
3. Power From Worship—Isa. 40:31.
4. Power in Prayer.
5. Great Power—Stephen—Acts 6:8-10.
6. Lost Power—Samson.

THE SOURCE OF POWER

By L. Oliver King.

That there is a greater power than that which lies within their own feeble bodies or minds is a fact known to all men, and yet it is so little believed and used.

We always seem to act and think as if we must fight life's battles alone. Apparently we do not believe that we are to receive help from above. When living in sin the general thought is to rid one's self of sin through one's own power. This results in a mere reform which is effectual only as far as the power of the will permits. In some this is quite noticeable, while in others not at all. After entering the Christian life the same notion often prevails, that temptations and trials must be met and overcome through the power which we have in these fleshly bodies. We act as though those moments of vexation, or that burst of anger, or that burning appetite, or that wounded spirit, or that tongue must be controlled through the use of the power which lies in our own bodies.

Now stop and meditate. The Great Supreme Being who made heaven and earth; the mountains and valleys; who clothed them with trees and grass; who created that fragrant flower; who gave life to the innumerable insects all about us; who placed that plaintive note in the throat of those beautiful birds which make life so pleasant for us; who gave life to these useful animals—that gentle horse or docile cow or innocent lamb; and what is still greater the One who made you and me, gave us these hands to work with, feet to walk whithersoever we would go, ears to hear, eyes to see, nose to smell, tongue to taste and organs of speech and above all these a mind and will. That Supreme Being still lives and rules the universe, and not only does He rule the universe, but day by day, moment by moment, He gives strength to this body of mine. So every step I take, every word I speak, every note I hear, every object I see is only by His permission. Were it not thus you and I would be lifeless bodies. Yea more, no beings at all.

Do you recognize that power as ever present? You may as far as mere physical life is concerned. But in your spiritual life, do you firmly believe that there is a higher power working within you?

Now since He gave life and strength to this body, that which must return to dust; how much more will He give strength and life to our spiritual body, which lives forever. We readily believe that. Then why not place ourselves where we can come into closer touch with that great Power? The world talks and writes about coming "in touch" and "in tune" with Him, yet so few really get there. It is not so much in our getting in touch with God as allowing Him to come to us and in us.

The Scriptures bear abundant proof of an inner power which comes from above. To the Philippians is written: "It is God which worketh in you both to will and to do of his good pleasure." To the Hebrews: "Now the God of peace.....make you perfect in every good work to do his will, working (marg. doing)in you that which is well pleasing in his sight, through Jesus Christ." To the Ephesians: "Now unto him that is able to do exceeding abundantly above all that we ask or think according to the power that worketh in us," and, "what is the exceeding greatness of his power to usward who believe according to the working of his mighty power." Also, "For we are his workmanship, created in Christ Jesus." And to the Corinthians is written: "Since ye seek a proof of Christ speaking in me which to you-ward is not weak, but is mighty in you." This is proof enough that God works in man through Jesus Christ.

However not in every one does He do this. His Spirit **strives** with sinful man, and even the disciples had power to heal the sick and cast out devils, while the Spirit dwelt only with men and not in them. If we possess a limited portion of strength and power when the Spirit is with us, how much greater will be the power when the Spirit dwells in us.

So very, very few recognize that power that God wants to place within us and give us. Let us now consider ourselves as dependent on that Infinite Power, not independent; linked with it, not separated from it. How do this? Conform ourselves to His Word. As Paul tells the Philippians: "As ye have **always obeyed.**" Jesus likewise said: "I came down from heaven not to do mine own will, but the will of him that sent me." Also: "I can of mine own self do nothing: as I hear I judge:....because I seek not mine own will, but the will of the Father which hath sent me."

With Jesus it resulted in: "All things are delivered to me of my Father." Also: "The Father loved the Son and hath given all things into his hands." Again: "And hath put all things under his feet, and given him to be head over all things to the Church."

With the Philippians it resulted in Paul being able to say: "It is God which worketh in you both to will and to do of his good pleasure."

With us it should be as Jesus told the seventy: "Behold I give unto you power to tread on scorpions, and over all the power of the enemy, and nothing shall by any means hurt you." And the power placed in our hands by the Father when Jesus says: "That if two of you agree on earth as touching **anything** that they shall ask, it shall be done for them of my Father which is in heaven."

After we have looked about us and noticed the great power of God and then turned to the Scripture and learn that He works in us, dwells in us, and places in our hands power—not mere human power or strength—why are so many overcome by the adversary of our souls? Why overcome by some little trial or temptation? Ah! friends, we fear there is yet room in our hearts for that life-giving strength. We are too far from that infinite Power House. Let us for a brief moment ponder on the matter whether we are yet living and doing things in our own strength or in the strength of Him who possesses all power and strength.

Manchester, Okla.

SEED THOUGHTS

Holy Spirit and His Work

How He works for man. By inditing the Word, Acts 28:28; II Tim. 3:16. By promulgating the Word, Acts 2:4; 13:2. By interpreting the Word, Jno. 16:13; Acts 8:29.

How He works in man. In conviction, Jno. 16:8. In enlightenment, Jno. 14:26. In regeneration, Jno. 3:5.

How He works by man. Man is prepared for work, Elisha for Israel. Work is prepared for man, Nineveh for Jonah. Work is revealed to man, Exodus to Moses.

How He works with man. His comforting presence, Jno. 16:7. His powerful assistance, Jno. 14:12. His sanctifying indwelling, Rom. 15:16.—H. F. Sayles.

TOPIC FOR JULY 18.

The Christian's Sunday. Text—Mark 2:27; I Cor. 16:2; Jno. 20:26.

MOTTO

"God is a Spirit: and they that worship him must worship him in spirit and in truth."

THE VOICE OF SCRIPTURE

I. **What is the Sabbath of the Scripture?**
1. God's Rest—Gen. 2:2,3.
2. Fourth Commandment—Ex. 20:8-11.
3. Shadow of Rest in Christ—Ex. 16:22-30; Neh. 9:14; Heb. 4:4-6; Col. 2:16,17.
4. Observed by Complete Rest—Ex. 35:2,3.
5. Reminder to Israel of their Separation to God—Ex. 31:13-17.
6. Results of Breaking—Num. 15:32-36; Deut. 27:26; Gal. 3:10.
7. Done away for those in Grace, who observe the Lord's Day.—Col. 2;16, 17.

II. **What is the Lord's Day of the New Testament?**
1. When Jesus Rose from the Dead—Matt. 28:1-6; Mark 16:1,2; Luke 24:1; Jno. 20:1.
2. When Jesus Met His Disciples Frequently—Jno. 20:19,26.
3. When Jesus sent the Comforter at Pentecost—Lev. 23:16; Acts 1:4-8.
4. When the Early Disciples Met to Break Bread—Acts 20:7.
5. The Day set Apart to Lay by Contributions for the Poor—I Cor. 16:2.
6. The Day on Which John received Visions of the Future—Rev. 1:10.
7. Summary. The First Day of the Week—The Christian's Sunday—Day of Worship.

III. **"The Christian first day perpetuates in the dispensation of grace** the principle that one-seventh of the time is especially sacred, but in all other respects is in contrast with the sabbath. One is the seventh day, the other the first. The sabbath com-

memorates God's creation rest, the first day Christ's resurrection. On the seventh day God rested, on the first Christ was ceaselessly active. The sabbath commemorates a finished creation, the first day a finished redemption. The sabbath was the day of legal obligation, the first day one of voluntary worship and service. The sabbath is mentioned in the Acts only in connection with the Jews, and in the rest of the New Testament but twice (Col. 2:16; Heb. 4:4). In these passages the seventh day sabbath is explained to be to the Christian not a day to be observed, but a type of the present rest which he enters when he also ceases from his works and trusts Christ."

—C. I. Scofield.

PRAYER

"Mine eyes are unto thee, O God the Lord: in thee is my trust,..... I will extol thee, my God, O King: and I will bless thy name forever and ever. Every day will I bless thee and I will praise thy name for ever and ever."

—David.

WORD STUDIES IN THE TEXT—
Mark 2:27; I Cor. 16:2; Jno. 20:26.

27. **For man**—Literally, on account of or for the sake of.

2. **Every one**—The privilege is for rich and poor alike according to ability. See II Cor. 8:1-3.
As God hath prospered—Giving is to be proportionate to income. See II Cor. 8:12-14. It is voluntary, a test of devotion and love.

26. **Peace**—Suggestive of the condition brought about by the true worship of the Christian Sunday.

SUBJECTS FOR TALKS OR ESSAYS

1. Hallowed Associations of the Lord's Day.
2. Improper Observance of the Christian Sunday.
3. Proper Observance of the Christian Sunday.
4. Evils of Sunday Visiting.
5. The Joy of True Worship.

THE CHRISTIAN'S SUNDAY

Let us enquire—first, what is the difference between the sabbath and the day Christians observe? secondly, what is the proper observance of the Christian Sunday?

I. What is the difference between the sabbath and the Christian Sunday?

There are those who can see no difference between the seventh day, the Sabbath, and the first day of the week, the Lord's day. There are others that admit a difference, but is only a mere change of the day. Judaism and the Seventh Day Advent movement, claim that all Christians should keep the seventh day according to the fourth commandment. Thus they put Christians back on Jewish ground and set aside Christianity. These teachings are far more serious than people generally imagine for they undermine the whole truth of Christianity.

The difference may be plainly stated as the difference between a dead thing and a living thing. One is law and the other is Gospel. It is a difference between the fourth commandment, a ministration of death, and the present dispensation, which is after the power of an endless life; in which all is perfect, and of which the Lord's day is the joyful expression. The offering of the former, the dispensation of works, could never take away sin—could never give the conscience perfect peace. The work of the law and priesthood was never done. But in the dispensation of grace, "after He (Christ) had offered one sacrifice for sins, forever sat down at the right hand of God. ....."For by one offering he hath perfected forever them that are sanctified." (Heb. 10: 1-22). Now, as there is such a great difference between law and grace, the dispensation of works by Moses called the ministration of death (II Cor. 3:7,9) and the dispensation of the fullness of life eternal, by Jesus Christ, so the Holy Spirit has most carefully distinguished between "the seventh day" of the one and "the first day" of the other. One is the last day of the old creation, the other the first day of the new. God's rest in the old creation was broken by sin, and ever since the whole creation groans. God's rest in Christ, the Head of the new creation, can never be broken. One is obedient to a carnal commandment, the other springs from the power of a risen life. (See Phil. 3:1-12). This will account at once for the striking contrast between the Jewish sabbath and the Christian Sunday. The first was strictly commanded, and legal obedience enforced on pain of death, to those who had engaged to keep the covenant of works, a position taken by those endeavoring to be righteous apart from the new birth. While it is true that the law was never given to the Gentiles, yet they have put themselves under it now, and it thus becomes very useful to teach them what they are. But to believers, as sons, there is no command at all to observe the Jewish sabbath. Obedience in them is that of sonship, and they gladly observe the Lord's day with all its hallowed associations of resurrection, Pentecost, Christian giving, the holy communion, revelation and true worship.

II. What constitutes a proper observance of the Christian Sunday?

This is pre-eminently the Christian's day. The world may observe it, but it is a dead letter to them. They may gain worldly benefit by it, but as to its full meaning they know nothing because they have not been born of the Spirit of God and consequently do not stand in the new creation. But it is the day of all days to the Christian. Let him keep this day with all sanctity, reverence, hallowed retirement, of which his new nature is capable.

We quote from C. H. Mackentosh on this point. "We believe the Christian's retirement from all secular things cannot possibly be too profound on the Lord's day. The idea of anyone, calling himself a Christian, making the Lord's day a season of what is popularly called recreation, unnecessary traveling, personal convenience, or profit in temporal things, is perfectly shocking. We are of the opinion that such acting cannot be too severely censured. We can easily assert that we never yet came in contact with a godly, intelligent, right-minded Christian person who did not love and reverence the Lord's day; nor could we have any sympathy with any one who could deliberately desecrate that holy and happy day."

In brief we may sum up the matter of the observance of the Christian Sunday as follows:

1. It is the day of rest. Here is not our rest. Here we have no continuing city, but we seek one to come, where there is perfect repose and a day of rest to God.

2. It is more than a day of rest. It is the Lord's day—not our day, not man's day, not the tempter's day, but the Lord's day—and desecrated whenever it is spent in any other way than at the Lord's pleasure and in His business.

3. It is the day of resurrection. Christ's resurrection and the day of spiritual resurrection of every member of Christ. Each Christian Sunday ought to find Christians more disengaged from earth and nearer heaven.

4. It is a day of light. The Light of the world rose from the grave and the light of the Holy Spirit came down from heaven. Let us, therefore, cast off the works of darkness, and put on the armor of light. The Christian's Sundays are the days when his heart is opened to the melodies of spiritual revelation.

5. It is the day of consecrated giving. The Christian should on this day in obedience to the Holy Spirit lay aside and consecrate the proper proportion of his means for the work of the Lord.

SEED THOUGHTS

Upon the first day of the week let every one of you lay by him in store, as God hath prospered him.

—Bible.

The seventh day Sabbath died and was buried with Christ, and it arose with Him from the tomb, and emerged with fresh beauty on the first day of the week, and as it was a new thing received a new name—the Lord's day.

The first day is holy to God the Father, who began to create the world on this day; it is holy to God the Son, who rose from the dead on this day; and it is holy to God the Holy Ghost, the Comforter, who came down from heaven on this day. Thus for more than eighteen centuries this day has been singing a weekly hallelujah to the ever blessed Trinity.

—C. Wadsworth.

TOPIC FOR JULY 25.
The Lord's Harvest. Text—Matt. 9:37,38.

MOTTO

"Son, go, work today."

THE VOICE OF SCRIPTURE

The Lord's Harvest, Our Harvest—The Master of the Harvest, The Lord—The Workers in the Harvest, Christians.
I. The Harvest Field—

1. At Home—Those we Love—Jno. 1: 40-42.
2. Among Our Friends—Jno. 1:45-49.
3. In Prisons—Acts 16:30-34.
4. In Highways—Luke 14:23.
5. By the Wayside—Acts 8:26-36.
6. All the World—Matt. 25:40; Mark 16: 15,16.

II. **The Workers—**
1. Commissioned—Mark 16:15; II Cor. 5:20.
2. Conditions—Jno. 21:15,17.
3. Motive—II Cor. 5:14.
4. Responsibility—Heb. 13:17; Matt. 25: 28.
5. Power—II Cor. 3:5; Phil. 4:13.
6. Instrument—II Tim. 2:15.

III. **The Master's Rewards for Service—**
1. The Reward of Ministry—Phil. 4:1; I Thess. 2:19.
2. The Reward of Faithfulness in Testimony—II Tim. 4:8.
3. The Reward of Faithfulness Under Trial—Jas. 1:12; Rev. 2: 10.
4. The Reward of Faithfulness Under Suffering—I Pet. 5:4; Heb. 2:9.

PRAYER

Lord of the harvest! Thee we pray,
Send forth more workers day by day;
Let many more, of burning heart
In Thy vast harvest, take a part.

WORD STUDIES IN THE TEXT—
Matt. 9:37,38.

38. **Send forth—**The Greek word is very strong (ekbale), equivalent to thrust out or force out as from the most urgent necessity.

SUBJECTS FOR TALKS OR ESSAYS

1. Neglected Portions of the Field.
2. Our Wealth for God.
3. Ourselves for God.
4. Our Prayers for God.
5. Encouragements.

EXTENT OF THE LORD'S HARVEST ENTRUSTED TO US AS HARVEST HANDS

"The Harvest is Great"

On making a trip through the great region covering the farming states of Pennsylvania, Ohio, Indiana, Illinois, Iowa, Missouri, Kansas, Nebraska, Oklahoma and Colorado one sees the grand agricultural heart of our country. Looking out upon the rolling hills and pleasant valleys as one passes, on such a journey during the early part of summer, the extent of the coming harvest is, to a great degree, manifest.

Hills, crowned with the growing hopes of the farmer, and fertile valleys, in answer to toilsome care, fill up the year's promises, with plenty. Surrounding the many rural homes, strips of virgin forest, fields of fresh grass, plains of waving grain and broad patches of deep green Indian corn—all promise to gladden the heart of the farmer, and fill the barns, cribs and wide granaries.

Nature and kind Providence, seconding the work of man, throughout all the fair land, promise to repay his faithful labors with great returns. A picture of stately grandeur, our country lies before us, and soon there comes a prolific harvest, which must all run to waste, unless laborers be found to gather it.

Some such scene must have met our Savior's eyes as from some grand hillside He looked out upon the promising abundant harvest springing from the rich soil of the Holy Land. Then He turns to His disciples and with this lesson before them they vividly learn that **"the harvest is great."**

We now have the same great Teacher. He uses the same lesson, the same glorious subject to engage our attention. We find the same lesson taught us again and again, in regard to the Church. It is true in reference to the whole body of Christ,but it will suffice to consider its truth, with respect to our Mennonite gatherings.

Greatness of the Field

In the same great States, to which we have referred as to a temporal harvest, we have as a church, also a very pointed example of the great promise of our spiritual harvest. For in this most interesting and promising portion of our country—there especially, our Mennonite Church holds its home.

God has wonderfully blessed us as a people in this fertile land. In rural and productive agricultural districts our church has a most substantial foundation. The solid material for future helpfulness in saving souls, should the Lord yet delay His coming, lies all about us. All this is an item of no small account, in considering the special work given to us in our mission here for the Lord.

Apart from this solid rural element of power in the future, cities also with rapidly increasing population are now acknowledged to contain many belonging to our spiritual domain in a special way. The time was when our home as a church was almost entirely confined to some of the most secluded rural districts. But the Spirit has led out to changed conditions and now for some time the stream of our church life is setting in to flow to the cities. Many of our people, especially the young, are going to the cities, and with this movement we come to have other and growing interests.

Lost Because Neglected.

During many years, these for the most part were helplessly allowed to be lost to us, and to Christianity—or were perhaps gathered in by others, to become in turn their strength, to our relative and ultimate loss. What cream has been drained from our church in the years past! We are far from a position in which we can say that we are not allowing, by our suicidal folly, this same evil, in too many places still to afflict us, and sap our life in the growing cities.

Many are yet, by our inefficiency and neglect annually compelled to turn their backs upon their true spiritual mother. Large and liberal congregations, and influential organizations have thus, doubtlessly, been lost to us in the cities and new localities. In but few places as yet, have there been proper attempts made to remedy this waste.

An Illustration

A young man of ability and enterprise finds the corner store of a cross-road, or small country village, too contracted a place for his activities and business energies. He removes as a stranger perhaps to a city. Once there he starts business and his rural honesty and economy enable him to become a prosperous man. If he has not forgotten all the force of the truth he learned at his mother's knee, in the Sunday school and home church, he has probably sought out and found some spiritual home, in which he and his growing family may worship God. He becomes a power and a leader in the church of his late choice. The gain to them in this man, thus is our loss. His family, wealth, influence, activity and zeal are all lost to our church.

Drains

But the aggregate loss of material thus incurred by our church can never fully be known. Had we provided for colonizing such, and for properly caring for their spiritual interests, their growing families, wealth, and useful work, would all go towards strengthening our own stakes and lengthening our own cords. We are not what we might have been, because we have not provided for and retained such men and their families. Family after family, from almost every eastern congregation, remove year by year to some part farther west. Many settle in every conceivable relation except with reference to the existence of our church organizations. They are a dead loss to our church.

Immigrants

Beside this numerous home element thus continually flowing out to waste, there is another exceedingly interesting and important portion of the more populous districts, large towns and cities, which claim our earliest and earnest attention. We refer to the large German, Swiss, French, Bohemian and Dutch immigrations, which are annually pouring into our country many thousand souls. In some of our large cities these and their descendants, form a large and respectable proportion of our entire population. Wisdom will not ignore this fact. Politicians know it, if the church does not.

Outside Element

In addition to what may more strictly belong to our spiritual care there are large proportions of every community outside of all church relation to whom we owe it to bear them the blessings of Christianity.

Religious Societies

No more promising field (and one practically untouched) for reaping a rich spiritual harvest can anywhere be found, than that which now presents itself to the attention of the Mennonite Church—with her primitive pure faith, strictly Biblical grounds for action, simple ordinances, and Christ-centered life, in the negative and empty religious societies spread from their original home in the East, all over the broad West. It would be difficult to present the full measure of good which might be accomplished, in rooting out by the pure Word of God by a true and living faith Unitarianism, Universalism, Russelism,

(Continued on page 223.)

OUR SUNDAY SCHOOL

THE TALKATIVE SUPERINTENDENT

The talkative superintendent would not be half so bad if he were not so good! He is always so fine a fellow, so much in earnest, that no one can bear to hint at a fault in him. Very good people almost always suffer thus from lack of criticism.

But, as he is not here before me, I will venture to point out the fly in his ointment. I will venture to suggest that even earnestness may become very tiresome and that even the noblest utterances are better unspoken when they are out of place.

The fact is that the talkative superintendent forgets that he is a superintendent; he thinks he is a teacher. A superintendent is an executive officer. He is to superintend the work of the teachers, but he is not to do it for them. He would not like it if they usurped his function; why can he not see that they do not like it to have him usurp theirs?

When the superintendent introduces into the opening exercises of the school a harrangue on the lesson, he is simply stealing the points away from every teacher in the school. His discourse is invariably an application of the lesson incidents to life, just the sort of moralizing that is to be done sparingly if it is to be effective. If he does it, every teacher that does it after him will be telling to bored scholars a twice-told tale; and the better he does it, the worse for the teacher.

Besides, this sermonizing puts the cart before the horse. First should come the lesson facts and incidents; the practical applications should spring naturally and easily therefrom. The preaching superintendent is flying in the face of all-wise pedagogics.

To be sure, the superintendent's harrangues are not always on the lesson. Sometimes they are tedious lectures on some matter of discipline, cast broadly over the school in vague generalities that hit no one. If any are disorderly, the superintendent should deal with them personally and effectively, and not take the time of the whole school for this empty broadside of words.

Sometimes the talkative superintendent spends his energy on long exhortations to better collections or a larger or more regular attendance. But neither money nor scholars are obtained by scolding or pleading. Interest the scholars in some definite object for their gifts, if you would train them to give in a Christian way. Build up the interest of the school, if you would build up the attendance. Go to the root of the matter; that is better than a decade of declamation.

In short, if the superintendent wants to teach, let him take a class. Uutil he does that, let him superintend. He must talk to the school occasionally, of course; but let him confine himself to administrative matters; and remember that brevity is the soul of effectiveness as well as of wit. Let it be his ambition to deliver the school to the teachers stimulated, fresh, and orderly, eager for the lessons which it is their high duty to teach. If he does this, all teachers and ultimately all scholars will unite to do him honor.—Amos R. Wells in Executive.

CURE FOR TARDY TEACHERS

As superintendent of a large and growing city school, and as one who is fully convinced that Sunday school work is far too important to jeopardize its interests by having on its staff teachers who dare—yes, dare, except when lawfully detained—to be absent from their classes at the opening of the service, I hereby submit a few suggestions that might be helpful to superintendents in encouraging teachers to be on time and remain until the close of the session.

1. Ask the minister to preach a special sermon to Sunday school workers, emphasizing punctuality. What good could be accomplished by an enthusiastic minister in dealing with a subject of such vital importance! A teacher—a teacher late! How ridiculous when we stop to consider it! Imagine a public school teacher coming to open school at five minutes past nine or leaving the room at three forty-five.

2. Have a quiet heart-to-heart talk with the habitual late-comers—preferably in their own homes. Point out to them the disastrous effects their tardiness may have on their own scholars.

3. Secure the cooperation of your faithful, punctual teachers. These are nearly always in the majority, and if necessary have them pass a resolution expressing their desire to help in every possible way to make the school a success, and to strive to eliminate such objectionable features as tardiness, inattention, etc.

4. Do not wait until after the opening exercises to fill vacancies. Try and have "reserve" teachers available, and immediately before the time for opening assign them to the classes where teachers are not present. A few weeks of this treatment will generally effect a cure. If not, the disease is chronic—perhaps incurable.

5. Take the matter up with the scholars of the offending one. Have them draw up a form in which they promise to be in their places on time—except of course when prevented by some unforeseen circumstance. When the scholars have signed this, let them pass it to their teacher for his or her signature, and they are not likely to be refused, neither is the promise likely to be lightly esteemed.

6. Have the secretary include in his report the number of teachers late.

Now just a few words regarding the tardy scholar. After the teachers have done their part by talking punctuality, having punctuality and enforcing punctuality, it seems to me that little further is required.

As for teachers or scholars leaving the school before the session closes, I think little need be said. I am of the opinion it should not be tolerated in any well-regulated school, and any teacher or scholar taking such a liberty without special reasons for so doing, should be gently and firmly reminded that the laws of the school must be respected.—J. E. Crawford.

SECURING HOME STUDY IN THE COUNTRY

The saying, "Man works from sun to sun, but woman's work is never done," must surely have originated in the country. Certainly the saying is true in the country, perhaps truer than in the town or city. Farmers and ranchmen work hard. Their wives and daughters, however, have their hands more than full. It is difficult, therefore, to find time for home study of the lesson in the farmhouse. But where there is a will there is a way.

Often, perhaps I might say usually, the superintendent or his assistant must show the way. He must take time to point out just how home study may be conducted to the most profit. This will necessitate visits to the homes of the people and careful inquiry into the habits and tastes of the family.

Be sure, first of all, that the literature of the Sunday school is in the possession of the family—and plenty of it! Usually farmers live largely in the kitchen or at best in a "living room," and quarterlies and teachers' helps become mussed or torn in the accumulation of things and the hurry of life. I know one superintendent who appoints one person, usually an older daughter, to have charge of the literature in the home, and if there is an unreasonable demand for supplies for that home he holds her responsible.

It is a good and workable plan to secure the promise of one member of the family to read out loud the daily home readings every morning while the other members are at breakfast. This will not be a waste of time in any sense.

As a rule, it is best to urge upon the people the study of the next Sunday's lesson on the Sunday afternoon previous. In country homes the Sunday afternoon is a time of relaxation. Its precious hours are apt to be wasted or even ill-used. Get your people into the habit of devoting a certain hour to the lesson. Have a uniform time for the whole community if that is possible. This will insure due preparation. It will draw the hearts of the parents and those of the children close together, and it will put the lesson in the minds of all the members of the family to be thought over during the week. As one farmer said to me: "I like to put the lesson asoak in my mind, so that I can have it with me in the fields all the week, and have it thoroughly washed, dried and ironed by the next Sunday."—Sel.

Current Events

Doctors Advocate Contract Practice

Practice of medicine by contract, furnishing the poor man and wage earner with medical attendance at small cost and without extra charge over the small monthly payments made during health, received its greatest impetus since its inception at the final meeting of the American Academy of Medicine, held at Atlantic City, June 7. This method would give the doctor a continuous and steady income, the people in his charge would make their payments in such small sums and during the time they are well that they would hardly notice the sums paid. It is claimed that this system would largely put away with the commercialism and graft that threatens the profession. They strongly opposed the "splitting" of fees and payment of commissions by specialists called by family physicians in difficult cases, any payment made by the specialist to the doctor who summoned him either for consultation or operating was condemned. This practice of "splitting" the fees has in many cases been extended to not only take in doctors, but also nurses and others allied to the medical profession.

It was stated during the meetings that the morphine habit was increasing at a frightful rate, despite the best efforts of medical men and workers along other lines to prevent it. It is not only becoming a national curse in America, but is spreading throughout the entire world, becoming a menace to mankind.

This Association representing about 200,000 physicians of the United States also put themselves on record as opposed to benzoate of soda or any other preservative, thus sustaining Dr. Wiley in his fight against the adulteration of foods.

Uncle Sam's Rat Bill

In a statement entitled "The Rat Problem," the Department of Agriculture gives some interesting facts concerning this pest. It is estimated that it costs the people of the United States $100,000,000 yearly to feed this, the worst mammalian pest known to man on grain alone. The rat problem is one of the most serious that has ever confronted the officials of this service, and an active campaign to rid the country of the pest is urged. The rats' bill of fare includes not only grain, but almost everything eaten by man, also carrion, mice, kid gloves, ivory, living horses' hoofs, etc. If fed on grain alone it is estimated that one rat will eat sixty cents' worth in a year. They also do much damage in digging, undermining foundations. Untold millions of dollars' worth of property are annualy destroyed by rats, which are also the principal agents in disseminating the bubonic plague.

Indians 'Good Farmers

The Indians of the great Canadian prairie province, Saskatchewan, are disproving the theory that an Indian won't work unless he has to. They are becoming industrious and prosperous. There are nearly 8,000 in this province and last year they had about 9,000 acres under crops. They raised 15,572 bushels of grain and roots and 36,000 tons of hay worth $136,000.

The agent of the Assiniboine Agency writes as follows: "I was greatly pleased to find that the area under crop was almost double what it was the year before. The band had about 600 acres of wheat and 200 acres of oats. The Indians of this agency are beginning to farm on a large scale and if they continue to do as well as they have in the past two years, there will be some good sized farmers among them. There was a decided improvement in the way the land had been farmed."

Human Sacrifices to Idol

Dispatches from Perm, European Russia, say that the police have begun an investigation into the "Sect of the Crimson God," the members of which are accused of human sacrifices and other horrible practices. The disappearance of persons from the regions where the sect is active attracted suspicion to the organization, which worships a wooden idol covered with human blood. Perm is among the Ural mountains which is the breeding ground for fanatical cults. It is a meeting place of the Pagan tribes of Asia. The religions and forms of worship are legion. That man seeks to worship is evidence that he recognizes some higher power, yet the true worship which alone meets his every need is rejected by the masses.

Danger in Eating Musty Corn

That the United States is threatened with a scourge almost as loathsome as leprosy is the fear expressed by some physicians. The disease is described as "pellegra," which first attacks the skin and mucous membranes of the victims and drives ten per cent. of the victims insane before their lingering death. The majority of the cases are reported in the southern states, mostly among negroes. Within the past two years more than 1500 cases have been reported in the south. The cause of the disease is attributed to the use of corn that has been cut before it had been matured. The spread of the disease is supposed to be due to the ignorance of physicians who failed to diagnose the cases that came under their notice.

Airship Line for France

The French Aerial League has perfected plans for lines of dirgible balloons from Paris respectively to Nancy, Lyons, Pau and Rouen. Five balloons will be used. Their length will be between 175 and 260 feet. All of them will be capable of an average speed exceeding thirty miles an hour. One of the lines will be inaugurated in September. The Government is giving aid, with the object of having a practical aerial fleet available in case of war.

Airship in a Long Flight

Count Zeppelin, of Germany, the famous aeronaut made a flight of 850 miles in thirty-seven hours. This is the longest flight yet made by an airship. At all times he had perfect control of his craft. His type of machine is what is known as a dirgible balloon, employing gas as a lifting power. In this it is different from the Wright brothers' airship, which employs mechanical appliances to furnish lifting power. Man is rapidly conquering the forces of nature placed about him by the Creator. There are evidently yet many things about us that are hidden from us, which will be revealed to us by a more extended research.

Government detectives claim to have captured some of the leaders of the Italian Black Hand, who have been operating for some time in this country among their fellowmen. They had their headquarters in Marion, Ohio. The letters and papers found in the little store of Sam Lima connect the organization with a number of recent outrages against their countrymen. A number of other arrests are expected soon. The officers are convinced they have captured the slayer of Petrosino; the Italian detective who was assassinated in Italy a few months ago, where he had gone to investigate the work of the organization and consult with the Italian government to take steps to prevent Italian criminals from coming to this country.

As a result of a battle between sheepmen and cowboys on a contested range near Atachee, Col., three thousand head of sheep were killed, and two sheepmen were injured. The cowboys tied the sheepmen to trees and then rode out among the sheep killing them. The slaughter of the sheep required almost an entire day. Such a cruel and heartless act cannot be too strongly condemned. To wreak vengeance is at no time justifiable, much less when innocent, and dumb creatures are made to suffer for a personal grievance.

The railroads of the United States are increasing the use of the block signaling system. The Inter State Commerce Commission reported 59,548 miles operated by the block system at the beginning of this year, an increase over the previous year of 879 miles. This comparatively small increase is attributed to the financial depression.

Chicago has required the elevation of 748 miles of railroad track at a cost of over $53,000,000. This elevation of the tracks has saved an average of 1,380 lives annually. The city expects to expend an additional $150,000,000 for the elevation of the balance of the tracks.

Allies of the deposed Sultan of Turkey made an unsuccessful attempt to kidnap him from the house where he is residing in Saloniki. Several officers were killed.

During the current fiscal year the national banks of the country have received in individual deposits $4,826,060,384, which is more than a million and a half dollars in excess of the entire outstanding money supply of the United States. In spite of the financial depression it has been a year of exceptional prosperity for the banks.

The four big meat packers, Swift, Morris, Armour and Cudahy and their associate, the National Packing Company, do an annual gross business of nearly $800,000,000, a total greater than that of the Steel Corporation during its best year, 1907, when their gross sales reached $757,000,000.

Dr. T. Deary of Boston claims to have discovered an antitoxin for blood poisoning. It is said to have been successfully demonstrated upon a patient whose case was regarded as hopeless. Five days after the first treatment the patient was declared out of danger.

June 1, President Taft pressed a telegraph key made of Alaska gold that sent a spark across the continent that set in motion the wheels of the Alaska-Yukon Pacific Exposition. All the buildings are complete and the exhibits installed.

Mrs. Ida Wells Barnett made the assertion before the National Negro Conference in New York, that 3284 men, women and children have been lynched in this country during the last twenty-five years.

There were 40,637 rural routes in operation on June 1, 1909, served by 40,508 carriers. Of the 1163 petitions for free delivery pending 1358 remain unacted upon.

Reports from the state Chihuahua, Mexico, state that within the last few months there were 38,000 cattle killed by drought, valued at more than $1,000,000.

St. Petersburg is on the eve of a new and serious epidemic of cholera, according to the chief sanitary physician of the city.

ANTI-SALOON NOTES

Prohibition an Aid to Electric Light Business

At the opening meeting of the American Light Association held in Atlantic City, the Committee on Progress reported that, "the city with prosperous and steady workingmen, who own their own homes, and where there is a steady revenue from direct taxation, is a safer and sounder proposition for the electric light company operating in its district than a city with a roving irresponsible class of workmen, where much revenue is obtained from saloon licenses." It is true that the saloons are liberal users of electric light because of keeping their places of business open longer hours. But the opportunity of securing large numbers of resident customers are much better in a "dry" town. Working people will own more of their homes and have more money available for electric lighting and other conveniences. The small saloon keeper as a customer is generally regarded as one that will bear watching. "A considerable percentage of the thefts of current and attempts to tamper with meters occur in saloons." This is one evidence that goes to prove that the abolition of the saloon is not so detrimental to business and industries, as the liquor party would have us to believe. Considering the question from the economic standpoint only, it would be one great stride forward to abolish the saloon.

The National Brewers Association Urges Reform

The United States Brewers in Convention in Atlantic City during the first week in June gave evidence of alarm at the spread of prohibition. They report that in 1908 the business decreased by nearly 2,600,000 barrels, and that during the past eighteen months the decrease amounted to 5,500,000 barrels. The association planned to reform the whole business and throw of political domination. They claim that their alliance with politics has caused the wave of prohibition. It is intimated that the brewers will direct their efforts to compel the saloon keepers under their control to cut loose from politics in their community and then appeal direct to the people for support. They recognize that their business has been conducted dishonestly and that the public has sufficient evidence to convict them. By reforming (?) they expect to win the confidence of the people in order that they may continue their nefarious business. Reform will not meet the issue successfully. There is no sound logical reason why the saloon should exist.

The Steel Trust Tackles Liquor Question

The United States Steel Corporation has posted notices in its large plants forbidding workmen, except those who go home for their meals, to leave the mills from the time they enter until their hour of work is finished. While there is nothing in the notices to show that the drinking custom is attacked, no secret is made of the fact that this is what the officials mean. Bad workmanship follows frequent trips for drinks, and the loss of time has been great, so it has been decided to cut off the drinks entirely during working hours. This is one more step in advance, and is additional evidence to show that the saloon is an economic loss, that not only the man who uses strong drink suffers loss, but his employer also.

William J. Bryan has announced his intention of making war upon the liquor interests. This announcement was made after the brewery and whiskey interests had defeated his favorite bills in the Nebraska Legislature. He purposes to do his part to keep the Democratic party from being controlled by the liquor interests.

Another County of Pennsylvania to go Dry

Despite the killing of local option legislation by the Republican "gang" politicians, another Pennsylvania county will go "dry" next year. Bedford county will go 'dry" through the election in November of an associate judge pledged against the granting of liquor licenses. Candidates of both parties were nominated at the primaries on the "no license" issue. The temperance sentiment in the county is growing rapidly. The other two counties in which the sale of liquor is forbidden are Greene and Mifflin.

The state revenue agent of Texas made a ruling that it was illegal to sell liquor on steamships plying the waters within the state. The new law governing the sale of liquor requires that the place where the sale is to be made must be specified in the application for license, and prohibits the sale of liquor at more than one place under the same license. The revenue agent holds that the sale of liquor on a vessel would violate both of these provisions of the law.

The thread-bare and false argument advanced by the liquor element, that "no-license" is destructive to industrial and commercial life, is again disproved by the experiences of Rockford, Ill., where the rentals of business property have advanced 25 to 35 per cent. since the closing of the saloons. It had been predicted that there would be many vacant places in the city if the liquor traffic was voted out.

Mahoning county, Ohio, voted in favor of the liquor traffic on June 9. This was one of the hardest fought contests held in Ohio since the local option law went into effect. The city of Youngstown, containing a number of iron mills, employing many foreigners gave the majority for the "wets."

The State Supreme Court of Kansas has rendered a decision to the effect that a distiller, brewer or retail wine dealer cannot through the medium of the courts collect a bill for liquor in Kansas.

Our Offers

First—As a trial offer we will send the Christian Monitor the rest of this year for the small sum of **twenty-five cents**. We will include the July issue in this offer while the remaining copies last.

Second—For **one dollar** we will send the Christian Monitor the rest of this year and all of next year.

Third—In clubs of ten or more to separate addresses, **seventy-five** cents.

Fourth—In clubs of ten or more to one address, **fifty cents.**

It will be to your interest to take advantage of these offers early. If no subscriber, send in your subscription at once. Speak to your neighbor and friends, mentioning these offers and induce them to secure the paper at these very low rates. You will have the consciousness of having done a good deed. Remember the special trial offer for 25 cts.

Miscellaneous

The Economic Argument Against the Saloon

More and more the economic argument is influencing voters to abolish the saloon. The man who frequents the saloon is not so strong in body nor intellectually so keen, nor professionally or industriously so efficient as the man who does not. A man who has no scruples on the subject, but has good common sense, soon discovers that he is handicapped in the heated competition of life when he becomes a patron of the saloon.

The New York Central, the Lackawanna, the Pennsylvania, the Baltimore & Ohio, the Wabash, the Rock Island, the Great Northern, and other railroad systems have adopted the following rule: "The use of intoxicants by employees, while on duty, is prohibited. Their habitual use, or the frequenting of places where they are sold, is sufficient cause for dismissal." The Michigan State law will not permit a man who is not a total abstainer to have anything to do with the running of trains. The premium on temperance in railroad circles is so great that 25,000 employes of the Northwestern Railroad signed a pledge of total abstinence at one time.

Business houses generally discriminate against the drinker in the employment of men. The United States Commissioner of Labor sent a note of enquiry to 7,000 concerns employing labor; 5,363 of them responded that they took the drink question very much into account in hiring men, and that they had to be the more careful in selecting responsible help because the law held them liable for injuries caused by accident. The young man of ambition and hope who wants to get into a good place and succeed in it knows full well that he must stay away from the saloon. This business argument sends hundreds of thousands of employees into the ranks of those who are fighting the traffic.

The people paid last year a billion dollars for intoxicating drink, $108,000,000 more than for all the necessaries of life, and it is a protest against this colossal material waste and a desire to divert some of the drink money to better uses that has prompted many to vote no-license in the campaigns. The billion dollars paid over the counter for drink for the year is only about a half of the material damage the traffic causes, requiring institutions to be maintained by the public.

The large amounts of money paid into the treasuries of States and municipalities by the liquor-dealers are no compensation for the material as well as the moral waste in the community, and while there are many friends of law and order who vote for license because they think the saloon ought to be made to pay a part of the price of its public injury, the people are getting to believe more and more each year that the damage of the saloon is too great, and they are unwilling to tolerate it and are voting "no" on the proposition to permit it.—Ferdinand Cowle Iglehart, in the American Review of Reviews for May.

LIFE'S DAY

With life, as with electricity, man can only deal with its manifestations. The scientist will tell you that electricity is "an imponderable and invisible agent," then enumerate a number of ways in which it manifests itself. A similar statement may be made about life. Life is a mystery and will remain so to man. How best to prolong the physical life which all of us possess, how to secure and maintain a strong vitality, how to have really good health, and avoid the diseases that man is succumbing to before he has reached his maturity, is a problem that has engaged the minds of many, and perhaps is today receiving more attention than ever before. The present tendency is to go back to nature. Live the simple life as nature intended you should and you will avoid disease, and consequently the occasions for the service of physicians and drugs will be rare.

In this line of study we find extremists and faddists. Some are strict vegetarians, avoiding all animal foods or the products of animals, others avoiding animal foods, but use their products, others advocate a mixed diet, others confine their diet entirely to uncooked foods, and so in other lines as exercising, bathing, sleeping, etc., there are many ideas advanced that are confusing to the reader. It is refreshing to the reader to get hold of a book that in a sane, practical, and very simple and helpful way sets forth many valuable thoughts for the consideration of the reader regarding the building up and maintaining of the physical powers. Such a book may be had under the title LIFE'S DAY. The author begins with the discussion of the effect of heredity and environment upon the body and mind of the individual. He pays special attention to the critical periods—infancy, childhood, adolescence, middle life and old age. Giving physical and mental condition from before birth until death. The book is written for the busy man and woman, giving guide posts and danger signals in health, so that if followed many of the ills and dangers surrounding man from the beginning of life to its close may be avoided. The author, Dr. Bainbridge, uses very few scientific terms, but uses a simple, interesting, style. It is a book that people need for their own welfare and for the welfare of the entire family. The book contains 308 pages, bound in cloth. Price $1.35. Address all orders to Mennonite Publishing House, Scottdale, Pa.

It has been said that no man ever sank under the burden of the day. It is when tomorrow's burden is added to the burden of today that the weight is more than a man can bear.—George McDonald.

THE UNIVERSAL DICTIONARY

The English language is constantly changing, new words are coined while others are becoming obsolete. In these days of practically universal education the Dictionary is necessary for the needs of the mind. Few of us have much use for the voluminous Unabridged Dictionary, adapted to the use of the scholar, or the incomplete Vest-Pocket Dictionary useful only for the beginner. A number of Dictionaries have been prepared to meet the needs of the average man, one that is not too bulky, yet is as nearly complete as possible. The Universal Self-Pronouncing Dictionary, edited by Charles Morris, is one of the most recent, up-to-date and complete dictionaries issued for the average man. Following are some of its special features:

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"What would you think of a clerk in a bank who got it into his head that all the money was his and he denied even the banker's wife and children any of it because the banker was away for the time being? What does God think of His stewards on earth who think the means in their possession are their own and Christ's bride, the church, and her children are left to suffer want thereby?"—Sel.

All pleasure must be bought at the price of pain.—The difference between false and true pleasure is this; for the true, the price is paid before you enjoy it; for the false, after you enjoy it.—Jno. Foster.

(Continued from page 218.)

Christian Science, Spiritualism and their kindred forms of heresy and infidelity.

Foreign Work

This is important. We have scarce a beginning. Pray! Go! Send! The field is so great and boundless that it should never be off our minds and out of our prayers and disconnected from our pocket books.

Field Illimitable

Everywhere, North, South, East, West, there is a call for help along all lines we have mentioned and many more not touched. The Lord's harvest is illimitable. "The harvest truly is plenteous, but the laborers are few." So few!

Our Responsibility

Souls are perishing! Does the church realize the awfulness of this cold statement? Souls for which Christ died, who might be saved, if the means of grace, as we are entrusted with them were brought within their reach. How much of their blood will be required at our hands, will depend upon the faithfulness upon which we meet the duty assigned us. God grant that our church may not be found wanting in our fidelity to the keeping of the talent entrusted to our care, till our Lord comes! Let each ask from an honest heart, "Am I doing all I can?" "Is my body the Lord's?" "Is my family the Lord's?" "Is my money the Lord's?" Are my talents the Lord's?" May God bring us all to a place where we can answer unhesitatingly, **yes.** Then the Lord's harvest will be our harvest indeed. and it will be gathered without loss. The Lord of the harvest can provide the needful means if only we faithfully employ them in His service. Faith and labor with His blessing will be able to reap the harvest.

SEED THOUGHTS

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"Pray!"—The Lord of the Harvest.
"Give!"—Word of God.

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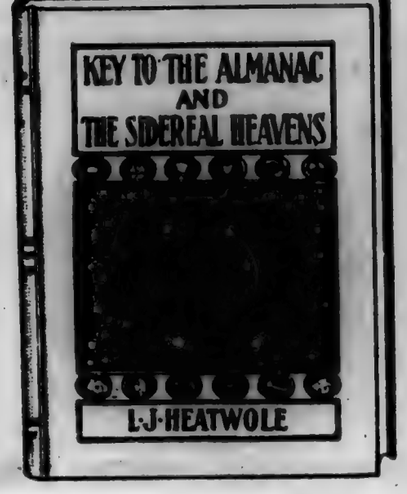

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W. T. Price, Marlinton, Va.—We are in receipt of a copy of the book "Key to the Almanac and the Sidereal Heavens," a 12mo volume of 240 pages, with the motto, "The love of heaven makes one heavenly." The writer finds a most unique and appropriate souvenir, and whoever reads the book will realize more vividly Addison's meaning when he writes:—

"The spacious firmament on high,
With all the blue ethereal sky—
The spangled heavens in shining frame
Their great Original proclaim."

Harrisonburg Daily News, (Va.).—In this volume a department of study and research is presented that fills an unusual and most unique place in the present literary world, and one that covers an entirely new field, which has possibly not before been covered by any other writer. The author presents the science of almanac making, its practical use in the family and a study of the heavens in such form that the reader gets a clear and vivid conception of the cycles, periods, eclipses and feast days of the calendar.

R. A. Kenagy, Garden City, Mo.—I greatly enjoy reading your book, "Key to the Almanac and The Sidereal Heavens." I have always thought that in comparison with His Almighty power, that our little earth is a small object to bring praise and glory to the name of the Lord. The 21st, 23rd and 26th are my favorite chapters, and these I have read and reread several times over.

D. H. Bender, Hesston, Kans.—The author deals in a unique manner with almanac-making and the history and significance of the various subjects referred to in this time-worn family annual. The starry heavens, their astronomical relations to each other and to the earth, weather conditions, climatic variations, etc., are all treated from both a scientific as well as a Scriptural point of view.

H. F. Reist, Scottdale, Pa.—The author in a simple and interesting style sets forth those facts about the Almanac and the Heavens, with which we should be familiar..... Among a number of interesting subjects treated such as the sun, planets, moon, stars, eclipses, comets, etc., the one of greatest interest to the average reader is to know how the weather conditions are forecast.

Jacob Hutwohl, Steeg, bei Bacharach am Rhein, Germany, writes, Please accept my thanks for your interesting volume, "Key to the Almanac and The Sidereal Heavens." I am reading same with the greatest appreciation.

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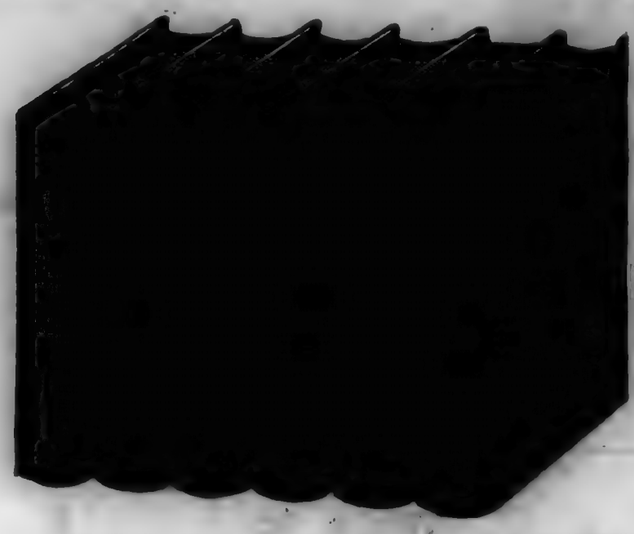

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CHRISTIAN MONITOR

AUGUST, 1909

Four of eight boys who passed the final examinations of the Anglo-Vernacular Middle School, Dhamtari, India.
(See page 245.)

SELECT READING

WHY HE LOST HIS FRIENDS

He has always wounded their feelings, making sarcastic or funny remarks at their expense.

He was cold and reserved in his manner, gloomy, pessimistic.

He was suspicious of everybody.

He never threw the doors of his heart wide open to people, or took them into his confidence.

He was always ready to receive assistance from his friends, but was always too busy or too stingy to assist them in their time of need.

He regarded friendship to be enjoyed, instead of an opportunity for service.

He never learned that implicit, generous trust is the very foundation of friendship.

He never thought it worth while to spend time in keeping up his friendships.

He did not realize that friendships will not thrive on sentiment alone; that there must be service to nourish it.

He did not know the value of thoughtfulness in little things.

He borrowed money from them.

He never hesitated to sacrifice their reputation for his advantage.

He was always saying mean things about them in their absence.—Success Magazine.

JAMES GILMOUR'S FACE

A beautiful story bearing on the subject of personal influence is told in connection with the life and labours of the late missionary James Gilmour. Though a devoted and faithful labourer among the millions of China, he was at times depressed at seeing so little fruit of his labors. Village work was what he greatly loved, and he would often leave his station to carry the Gospel to those who had never heard it. Sometimes he could hardly get a hearing.

On one occasion a well-to-do native was attracted by seeing a crowd, and drew near to learn the cause of the unusual gathering. Gilmour was preaching, but it was to no orderly, attentive congregation. Some laughed, others mocked, while terms of abuse were heaped upon the messenger and the message he bore. One thing impressed the stranger greatly; not what he heard, but what he saw.

The calm and peaceful, at times even joyous expression of the missionary's face. He possessed something to which the Chinaman was a stranger. He thought he would seek an interview, and learn something of the "Jesus doctrine," but on the next day his business called him to a distant part of the Empire. He was away for about six months. On his return he sought the missionary, but Gilmour's work was done, and he had entered into his rest. After two years, the inquirer found a native convert, who told him "The old, old story," and directed him to a Mission Station where he presented himself as a candidate for Christian baptism. When asked what led him to wish to take a step so likely to bring persecution upon himself, he replied that it was the peace that shone in the face of the "Jesus man." After a time of instruction he was received into Christian fellowship; and today that man is an active worker for Christ, and God has greatly blessed and owned his labors.—Springing Well.

COLORS OF FLOWERS AND LEAVES

Botanists tell us that plants are made warm, are really protected from cold, by their colors. Probably few of us who love to see the beautiful colors of the autumn foliage, ever think of it as a protection for the trees themselves against the frost. Yet these colored leaves actually produce heat for the tree, and protect it from cold. In the same way the colored petals of flowers help to keep the pollen at their center warm. The pretty red petals of the poppy are really a sort of Red Riding-hood cloak, which is flung about the pollen to protect it.

Most of us regard red and yellow as warmer colors than purple or violet, yet this does not seem to be true. If you want to make an actual test, try the following experiment which is suggested by Professor McMillan in his book, "Minnesota Plant Life."

"Take two thermometers of the same size and which register alike, wrap the bulb of one in a green leaf and one in a purple leaf, such as the beet or some varieties of begonia, and place the two in the direct rays of the sun. After a little time you will find that the thermometer wrapped in the purple leaf registers from six to ten degrees higher than the one in the green leaf. This may not surprise us so much, since green is regarded as cool, but follow this experiment with another. Place one of these thermometers in the midst of a bunch of violets, and the other in the midst of a bunch of primroses, or I suppose dandelions would answer the same purpose. The one surrounded by the violets will register higher than the one among the yellow blossoms, if both are exposed to the sunlight. You can try various experiments along the same line, comparing the violet with red in the same way.

"It is because violet colored flowers afford the best protection for the pollen against cold, that so many of the flowers which grow upon mountain tops, or in arctic regions, are of this color. For the same reason, too, many of our very early and very late flowers are lavender or purple, yet who but a botanist would ever find out that their lavender dress was given them for the purpose of keeping warm?

"Nature has other devices for keeping warm the tender buds of cold climates. In some plants the seed-coats are very thick, on others the stems are covered with a hairy coat which is sometimes seen on the leaves also, but none of these devices are as interesting or surprising as is the coat of delicate colors as a means of keeping the tender plant warm."—Selected.

THE DRUNKARD'S LAMENT

By the late Richard Lyle, a member of the New Orleans bar. The pathetic story of his ruined life.

I have been to the funeral of my hopes,
And entombed them one by one.
Not a word was said,
Not a tear was shed,
When the mournful task was done.

Slowly and sadly I turned me round
And sought my silent room,
And there alone,
By the cool hearthstone
I wooed the midnight gloom.

And, as the night wind's deepening shade
Lowered above my brow,
I wept o'er the days
When manhood's rays
Were brighter far than now.

The dying embers on the hearth
Gave out their flickering light,
As if to say,
"This is the way
Thy life shall close in night."

I wept aloud in anguish sore
O'er the blight of prospects fair,
While demons laughed
And early quaffed
My tears like nectar rare.

Through hell's red hall an echo rang,
An echo loud and long,
As in the bowl
I plunged my soul
In the night of madness strong.

And there, within that sparkling glass,
I knew the cause to lie;
This all men own
From zone to zone,
Yet millions drink and die.

Training the Young to Give

For at least thirty years the Protestant Episcopal Church has been constantly training the children and youth of its congregations to contribute conscientiously and regularly to missions, the Lenten season of each bringing the climax. The work is done largely through a Sunday school auxiliary. As a result the gifts from this source to the missionary treasury have steadily increased from $7,071 in 1878 to $29,323 in 1888, and from $82,070 in 1898 to $137,914 last year. The total for thirty-one years is $2,003,211. As a further stimulus to interest and activity "The Spirit of Missions" for March is a children's number from cover to cover, beginning with an address "To the Young Readers," by Presiding Bishop Tuttle, followed by articles about children in many lands, and with illustrations to match upon well-nigh every page.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

VOL. I | SCOTTDALE, PA., AUGUST, 1909 | No. 8

FORTRESS TUNNEL BUILT BY MONKS

A correspondent of the South Bend, Ind., Tribune, writing from San Antonio, Texas, gives the following very interesting account of a tunnel discovered some years ago connecting the old adobe fort, the Alamo, with other missions of that section. The massacre referred to occurred in 1836 when Texas was fighting for independence. Because of the heroism of the garrison at that time the old fort has been called "the Thermopylae of America."

"If the defenders of the Alamo had known that the holy fathers who constructed the old adobe fort had also dug a secret tunnel several miles long they might have saved their lives and the celebrated massacre would have no place in history. Such a tunnel exists, but, strange to say, it has never been explored.

"The mysterious excavation leads in two directions from beneath the ancient Alamo building. It is known that one branch of the tunnel runs south for at least two and one-half miles, to the old Concepcion mission, and that another branch extends north from the Alamo to the ruins of the antiquated stone blockhouse which stands in what is now San Pedro Park. It is about two miles from this blockhouse to the Alamo.

"The early historic accounts of the string of ancient missions which are situated along the San Antonio River make no reference to the system of tunnels, which was evidently constructed about the time the buildings were erected. It is evident that the existence of these tunnels was not known to the early settlers.

"When the American garrison of the Alamo was surrounded by the Mexican troops it knew of no way of escaping the death that surely awaited it. So well did the Franciscan fathers who built and inhabited these missions keep the secret of the existence of the tunnels that this knowledge did not even come to the early Mexican settlers of San Antonio. It was not until about 20 years ago that the discovery was made that a tunnel led from the Alamo to the Concepcion mission. It was quite by accident that the underground passage was found.

"Louis Teborah was digging a well at his home in South Presa street, when the picks of the workmen struck a hard substance that proved to be adobe plaster, such as the Franciscan fathers taught the Indians of this section to make in the early days. A few strokes of a pick made an opening in this concrete wall, and a cavern was exposed to view. Mr. Teborah and the laborer, who were digging the well, descended into the opening, and found that it was not a cave, as they supposed, but was a tunnel, with a width of about five feet and height of seven feet. The concrete layer of two or three inches in thickness formed the walls and arched roof, while the floor or bottom of the passageway was of dirt.

"The tunnel was explored by Mr. Teborah and others for a distance of several hundred yards in both directions. Further progress was blocked by cavings which had occurred, filling the passage with dirt and debris.

One end of the explored tunnel crossed under the San Antonio River. In order to get a safe distance below the bed of that stream the tunnel was lowered several feet at the crossing point, flights of stone steps connecting the two levels. It is thought that the tunnel runs in an almost direct line between the blockhouse on the north to the Concepcion mission on the south by the way of the Alamo, and if this theory is correct the river crosses above it no less than a dozen times.

"The opening into the tunnel in the Alamo is situated in one of the cells of the monks. Centuries of disuse have caused it to fill with debris and no effort has ever been made to clean it out and conduct an exploration, so far as known. The same condition is true of the entrance beneath the blockhouse and at Concepcion mission. Since the discovery was made by Mr. Teborah several years ago the tunnel has been encountered at several other points on its course. While excavating for the outfall sewer that leads south out of the city, the tunnel was broken into and considerable difficulty was experienced in building the brick sewer across it. It not infrequently happens that the tunnel is struck while excavating for the foundations for houses.

"It is considered remarkable that no systematic exploration of this ancient relic of the Franciscan fathers ever has been attempted. It is believed by many people that the tunnel does not stop at the Concepcion mission, but that it extends all the way to the San Francisco de la Espada mission, situated nine miles south of San Antonio, connecting en route the San Jose and the San Juan missions. All these ancient structures are built close to the San Antonio River and are surrounded by little villages of Mexicans.

"These mission buildings were erected nearly two centuries ago, and it is supposed that the tunnel which probably connects all of them was constructed about the same time. The blockhouse in San Pedro Park was built at a later date, and it is considered likely that the branch tunnel which leads to it was built some time after the passageway to the missions was finished.

"There is much speculation as to the original object of the system of tunnels. It is considered likely that Indian labor was used to dig the tunnel, and if this be true it could not have been kept a secret from the tribesmen. It is considered probable that the real object of this tunnel connecting some if not all of the missions along the San Antonio River was to afford the monks an opportunity of visiting each other without the knowledge of the Spanish military and civil authorities, who made their headquarters in San Antonio.

"If this theory is correct the monks did not lead the strict life of a recluse that has heretofore been generally supposed. Instead of being alone in their cells they were probably off on a visit to some of their brothers at one of the other missions, without the outside world being any wiser.

"An exploration and rehabilitation of this ancient system of tunnels might lead to many interesting discoveries, it is claimed. In the imaginative minds of some people the treasure room of the Franciscan monks is situated at some point on the line of the underground passageway, and perhaps it may still contain a store of vast wealth. The Mexican inhabitants of the little village situated adjacent to the missions have a superstitious dread of the mysterious tunnel. None of them could be induced to enter the dark and grewsome passageway.—Inglenook.

Mission Study

It is interesting to note how the mission study idea has grown during the last few years. The first year of the work about 17,000 persons were enrolled in Mission study; the second year about 22,000; the third year about 50,000; the fourth year more than 61,000; last year about 100,000; and it is expected that this year about 175,000 will enroll. Thought always goes before action, and these thoughts must ultimately issue in greater activity on the part of the churches.—Sel.

"China has eighteen provinces and every one of them has need of you at once."

EDITORIAL PAGE

H. FRANK REIST, Editor

DEPARTMENT EDITORS
N. E. BYERS, Educational
S. F. COFFMAN, Bible Study
I. R. DETWEILER, Missions
J. D. CHARLES, Y. P. B. M

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WHO IS TO BLAME?—This country has been greatly stirred recently by the sad fate of a young girl, who had been a mission worker on the East Side of New York, and who met death at the hands of some Chinamen whom she had been teaching. The blame for this crime has been variously placed. We do not believe that the blame rests upon an individual or group of individuals so much as upon the system employed in working with these Orientials. The system is at fault. This system is known as the "single scholar" system, in which each Chinaman has a woman teacher. It is the result of the failure of securing sufficient men teachers to carry on the Mission Sunday school work in which this teaching was done. That there have been some good results from this work cannot be denied, and the system has many ardent supporters. When we consider the great difference between the social standing and the respect and treatment accorded to the women in China and in America we can readily see the dangers of this system. Herein lies the great danger of having young impressionable girls dealing personally and constantly with these men. It is decidedly a work for men. It is this system or method of work that is at fault more than any individual. This crime is no excuse for a wholesale condemning of all missionary enterprises among these people, nor is it a basis upon which to judge the Chinese as a race, and allow us to become prejudiced. We want to remember that while these few Chinamen betrayed the Cause, there were hundreds of them who died for the cause of Christ during the Boxer uprising. Herein we can find no excuse for withholding the Gospel from any people, but a good reason for the spread of the same.

MENNO SIMONS:—The man of average intelligence is interested in the study of some phase of history. His present occupation or interest is simply a link in a long chain of facts that go to the making of history. He naturally will be interested more or less in the facts that contributed to the development in the past, of the things in which he is engaged. History covers a wide range. There is no line of work or development but has its own history. All history is simply a record of the acts and deeds of men. This is what Emerson had in mind when he wrote that, "There is properly no History, only Biography." Consequently if we study the biography of any man whose life influenced any movement we are studying some phase of history.

In studying the life of Menno Simons we are studying that period of Church History which his life influenced. There is probably no person in Church history, Biblical characters excepted, in whom we as a people have so much interest. Every Mennonite should be familiar with the life and teachings of the founder of our Church. C. Henry Smith, author of "Mennonites of America," recently published, wrote two articles on "Menno Simons", the first of which appears in this issue. It will bear careful reading and study. In view of the fact that the topic for the Young People's Bible Meeting for December 12 is "Menno Simons" we would suggest that the two copies containing these articles be kept on file for reference at that time.

SUPERSTITIONS OF AFRICA:—In this number appears the first part of an article on the above subject, written by a missionary who has the opportunity of studying conditions at first hand and seeing the appalling degradation of a people utterly abandoned to superstition, the tool of the infernal regions. As you read this article you may be filled with horror at the thought of the conditions described, and at the same time appreciate more fully your own privileges. That such conditions exist is not strange when we consider that those people are without God, under the sway of Satan. Any people without God will drift into superstition. Even in an enlightened country like ours, and what is worse still, in the minds of many professed Christians we find embedded superstitious ideas.

The basic element in superstition is fear, while in the Christian religion it is love. Consequently the one has no part with the other. Yet it seems to be inherent in man's nature. It is our privilege to be freed from its baneful influence, and aid in spreading the means whereby the poor African and others may also be delivered.

OUR OFFERS:—We are glad that a number of persons are availing themselves of the opportunity to secure the CHRISTIAN MONITOR at the greatly reduced rates. We are confident that there are yet a large number of persons who would take advantage of these offers if they were informed about them, and had a clearer conception of the nature of this periodical. Our readers can render valuable service by showing copies of the paper to friends and neighbors, and making known to them the following offers:

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CHRISTIAN LIFE

YOUNG MEN WANTED

By D. Kauffman.

In the Master's great harvest field there are wanted immediately all the young men who will answer to the following description. Some are already in the service, doing noble work for the Lord, but thousands, yea millions more are wanted. Long ago the word went out, "The harvest truly is plenteous, but the laborers are few." For nearly nineteen centuries much of the ripened grain has been going to waste because there were not enough laborers in the field. We therefore earnestly appeal to all young men who may be privileged to read these lines to examine themselves in the light of God's Word, and see that they possess the following:

A Surrendered Life.—"No man can serve two masters," is the way that our Savior states a very important truth. We cannot render God acceptable service so long as we are subject to Satan or Satan's dominion, the world. It is necessary, therefore to forsake the world, bid farewell to worldliness, yield perfect obedience to God, and give Him our whole-hearted service. A worldling is a failure as a Christian, and can never be an acceptable Christian worker.

A Purified Life.—This is a necessary mark of the surrendered life. God has no filthy vessels in His service. No sin-besmirched mortal can shine for the Master until in the blood of Jesus he has been cleansed from **all** sin. "How shall we that are dead to sin live any longer therein?" The young man whose mind is ever filled with thoughts of purity and nobility, whose affections are set on things above, whose lips are never heard to utter a slander, whose feet never take him to the theater, the ball room, the billiard or banquet hall, the wine room or any other place of sin except on a mission of rescue, who has a pure heart and clean hands, whose appearance indicates that he is not a slave to fashion and whose business methods prove him to be free from the sin of covetousness, can not be otherwise than a glory to God and a power among men.

A Sober Life.—When we look at some of the giddiness, silliness, foolishness, drunkenness, money-craziness of this world, we see some reason why the Bible is so emphatic in teaching soberness. Soberness is only another name for good sense. It is important that the people of God remain sober at all times, avoiding drunkenness, whether the intoxicant be something to drink, something to eat, something to wear, money, pleasure, worldly fame, or anything else which causes some people to lose their sober judgment.

A Cheerful Life. — Some people imagine that we can not be sober without being gloomy, morose, or melancholy. Nothing can be farther from the truth. There is no stronger combination than good common sense and a heavenly sunlight in the same soul. What we want is a cheerfulness which will enable us to reflect the true sunshine of heaven, enable our hearts to be overflowing with joy, even though in the midst of trials and hardships, a cheerfulness which makes our presence to others a veritable benediction of good will and pleasure, cheering them on to nobler efforts without looking to the sinful pleasures of this world for their enjoyment. Yes, the Christian's life should abound with pleasures, only let us be careful not to take pleasure in unrighteousness.

A Courageous Life.—God wants young men who have the courage of their convictions. Physical courage is a good thing. No one can be a physical coward and a good soldier of the cross. But do you know that their are plenty of men who are not afraid to face the cannon's mouth who are as cowardly as a whipped pup when it comes to facing public opinion? God wants men who are not afraid to live out and defend the whole Gospel, even though the great body of the Christ-professing world are walking right along hand in hand with the devil-worshiping world on nearly all questions where popularity is a factor. It took courage for Noah to keep on building the ark when there was no one beside his own family standing by him. It took courage for our fathers to stand up for a pure Gospel when the same meant bitter persecution. It takes courage for the soldier of the cross today to live out and defend the whole Gospel, while the world and the greater part of the church-members are against a large part of it. But that is the kind of young men the Lord wants today—men of courage.

A Studious Life.—We often hear people regret that they can not do more. They seem to be willing to work, but imagine that they are not gifted. Let them take the advice of Paul to Timothy: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed." From our youth up we ought to be diligent in the study of the Bible, and as we get older, study from a Gospel standpoint the problems of life which Christian workers are called upon to face. Many people imagine themselves not gifted, when they are too much gifted with laziness, or indifference, or worldliness, to study the Bible and develop their talents as they ought to. Every successful workman studies his profession until he becomes proficient in his work. To this the workman in the vineyard of the Lord is no exception.

An Industrious Life.—In this age of hurry and worry it would seem almost useless to mention this. But while this is an age of bluster, it is also an ease-loving age. God wants workers who are industrious enough to make diligent search for His Word and will, to work energetically in His service, and to put in a full day's work for the Lord each Lord's day. I have never seen a lazy or an idle man who amounted to very much in the service of the Lord. God uses **workers** to do His work.

A Prayer Life.—"Ask, and ye shall receive," is our Savior's loving promise. Prayer is not only essential to our spiritual existence, but it is the channel through which comes the power from heaven. You never saw a man of power unless he was also a man of great faith and fervent prayer. Begin and end the day with prayer, and let every effort for the Lord start in a season of prayer.

In Conclusion, we would repeat, God wants workers. He wants every one of our young men lined up for active service. Will you respond to the heavenly call? No thinking man will accuse you of being a place-seeker if you will take the proper attitude toward God and His Word and work. All that is necessary is (1) to forsake the world and cleave to God, and (2) to manifest a willingness to be used, or not to be used, in any place open to young men who want to do God's will and God's will only. God will surely lead you to the place where your talents will be of the greatest possible service to Him, and work through the instrumentality of the Church in placing you there. Whatever may be your plans for secular callings, don't let them influence you away from the path of religious duty, and don't cling to them so tightly that the Church may not at any time lay hands on you and put you to direct Gospel work. God wants workers. Will you be one? Whether it be your lot to serve in the ministry, as a missionary, as a lay worker, let all your work, spiritual or secular, be in line with Gospel standards and teaching, and may you spend your life in the service of Him who died to save.

Scottdale, Pa.

Revival in Chile

Chile is passing through an experience similar to that of Korea. One who was assisting in the evangelistic meetings writes that in two nights almost two hundred confessed Christ and enlisted in the Catechumen class.

LIFE MADE EASY

By Adda L. Miller.

Since life has so many courses which one might pursue, since life is such a mystery and so easy to make a failure of, the question comes to each indivdiual, What is life? What do we mean by a hard or an easy life? Do we consider life easy if we have wealth at our disposal, and lead an idle, careless and purposeless life? Is wealth all we need to make life easy? On the other hand does a hard life consist of poverty, so that we must earn our bread by the sweat of our brow? Or does poor health or any other physical limitations necessarily make life hard? I think not.

Life is what we make it. It seems to me that a life without Christ, regardless of any limitations that may exist or whatever privileges or opportunities at hand, must be especially hard. People who have an abundance of those external things which may contribute to happiness if properly used, but have not Christ, are not always the happiest. Judging from outward appearances we would infer that they are indeed leading an easy life, but could we probe into the innermost recesses of their hearts, could we soften those hard calloused spots, we no doubt would find a restless, nameless longing, a vague fear that should Christ come, as He surely will, they would not be ready to answer the call.

Let us go back to the time of Christ when He lived on the earth. Was His an easy life? Did He not suffer all that human flesh could suffer? Did He not bear the taunts and sneers of the wicked Jews? Was He not often weary and homeless? Did He not endure the thorns upon His brow, all for you and I? Yet He uttered no complaint not even when He agonized in prayer in the garden, praying "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." Christ's life from the human standpoint was hard, but it was made easy because He knowingly followed the path of duty in obedience to the will of God. Thus we see that although our life may be full of trials, hardships and may even be sore pressed with bodily afflictions, it need not be a hard one if we follow the path of duty. "If Christ be for us, who can be against us?"

I remember an incident I once read about a young girl who was attending school. She was very poor, but bright and original. She was often compelled to deny herself many pleasures which others enjoyed because her means would not permit. This caused many bitter tears. Finally she came to the conclusion that there is nothing gained by becoming discouraged, and thus waste her time and energy. So she decided to use some of her talents, and organized a small society of girls who were in the same condition. They did literary work, which afforded them much pleasure and at the same time developed their mental faculties. She made a success of the work, and more than that she made several gloomy hearts lighter. It would have been an easy matter for this girl to have become discouraged, and many another, under the same circumstances, would have left school. But instead she proved to be equal to the occasion and made her life comparatively easy despite her limitations. This incident illustrates the adage, "Life is what we make it." If our life is what we call a hard one I think it is because we make it so.

One thing that makes life hard is worry. Two things we should never worry about: 1. The thing that cannot be helped; 2. the things that can be helped. An author once said, "I know of nothing that cripples a man more than anxiety."

Is it not a blessed thought, for those of us who are saved, to think that we have a Friend to whom we can turn in all our trials and disappointments? Even though we suffer a keen pain sometimes, do we not come out of each trouble purer, more ready and willing to bear the next burden which we may be called upon to bear? We find that life may be easy in spite of all the petty trials of this world. Let us remember to count all our time as nought which we have spent away from God, or in not doing good, and that our journey through life is easy in proportion that we let Christ bear our burdens.

Kalona, Iowa.

THE SUNDAY EXCURSION

"Come to see us some Sunday; Sunday excursion rates will soon be in force, and it will not cost much."

This invitation reached the young man at an unfortunate time. He wanted to visit his cousins, who lived some fifty miles from the city on the line of one of the railroads that passed through the village near which he had been brought up, and the expense of a trip—even of that distance—was an item. He had also had a conflict with his conscience. He had said: "Times are changed; some things that I used to think were wrong seem to be necessary."

Conscience was still a factor in his life, and it would not let him take the coveted trip on Sunday without giving him trouble. Intellect said: "Sunday is the only day you can spare, and then the fare is less than half."

Conscience replied: "It is clearly a desecration of the Sabbath. There is not the excuse of necessity."

"Everybody travels on Sunday, taking advantage of the reduced rates," said the tempter.

"You are a Christian," said conscience.

"But many Christians travel on Sunday," replied the evil voice.

One stood by ready to help our young friend. Would he be recognized?

"I can afford to keep my dollar for the sake of keeping the Sabbath," the young man at last said, without thinking that virtue usually carries rewards with which to tip those who serve her.

But the question was not yet settled. The Holy One who stood by the young man brought to his remembrance the command to keep the Sabbath day holy, and with it the question: "What would Jesus do?" That settled it. Jesus would not profane the day by an unnecessary trip with a Sunday excursion crowd.—Watchward.

GIVE THIS TO YOUR PRAYER-MEETING

"How many present have been acquainted with me for five years?" asked a recently converted man of a church full of Christian neighbors and friends. Almost every hand was raised. "How many were concerned about my salvation?" Half as many hands went up hesitatingly. "I don't wish to hurt anyone's feelings," he continued courteously, "but pardon me if I say I don't believe it, for with one exception not one person present ever said one word to me about accepting Christ."

But somehow Christ had found and accepted him, and sent him off on the dead run for souls. He was a huckster, and his business gave him his opportunity (every man's business does). When he sold a half-peck measure of potatoes, he gave free a whole-hearted measure of gospel invitation to the meetings. In order to keep his promise "to stop by" and bring a man to church, he "turned in " fifteen minutes earlier (since he was engaged in "The King's Business").

During the day he found time to drive by the pastor's home to tell him of the man's promise to come, and to whisper a word about the man's disposition as a basis for united effort. "I want you to leave him entirely to me tonight. He will sit with me where I can watch him during the sermon, and tomorrow I'll report."

Concerning another man whom he brought the next night he said, "I want you to work hard for him—I think we have him."

In a meeting for prayer concerning a specially hard case, holding his clenched hand above his head he said: "I haven't got him yet, but I'm going to hold on to him to the very last." This man was the banner soul-winner because he mixed the gospel with his potatoes.—The Rev. C. E. B. Ward, Philadelphia. From the Sunday School Times of May 23, 1908.

What One Gift Has Achieved

A man in Chicago seventeen years ago died, leaving $50,000 to the American Sunday School Union, stipulating that only the interest was to be used in its missionary work. During eleven years, in which the Union has had the income from this fund, it has through it, started 819 Sabbath schools, with 3,086 teachers and 29,784 scholars; 97,559 visits have been paid to the homes of the people; 8,577 meetings have been held; 6,149 Bibles and Testaments and $6.693 worth of religious literature distributed; 3,676 persons have been converted, and 61 churches have been organized.

MISSIONS

Conducted by I. R. Detweiler.

BEGINNINGS
IV

By J. A. Ressler.

Our voyage across the Atlantic was without special incident except for the accident in which a fireman was killed by a lump of coal falling on his head. The body was committed to the deep at the still hour of midnight according to the Church of England ritual.

One rapidly falls in with the ways of sea life and there are always plenty of people on board who have had experience at sea to help the new voyagers on their way.

We landed at Southampton about four o'clock in the afternoon and the custom inspection was quickly passed, for we were missionaries and had nothing in our baggage that required the payment of duty. It is seventy-nine miles from Southampton to London and this journey was made by special train in compartment carriages—our first experience with that kind of travel. The conductor is called a "guard." He cannot pass along the train while it is in motion but at stations along the route the tickets are examined by station "ticket examiners."

On the streets of London are many notices warning drivers to keep to the left. The police force of London would make quite an army. At some of the street crossings a number of officers are kept busy. Occasionally the entire driving traffic must be stopped to allow foot passengers to cross. Then the foot passengers are held up to allow the teams to pass. Many hand carts are seen with men or boys to propel them and they keep pace with the carriages drawn by horses.

We had no time to even peep in at the many places of interest in the great metropolis. We were under the impression that we had a day to spare between ships in London. So on the morning after landing we went early though quite leisurely to the steamship office to make arrangements for the onward journey. The agent went out and returned in a few minutes all out of breath with the news that the Caledonia sailed that very day and that we would have twenty-five minutes to go back to the hotel, pack up, and get back to the station for the special train that was to take us to the docks.

Well! That was our first experience in trying to hustle east of the Atlantic. Sister Page got into motion very promptly getting together baby clothes and the driver of the hansom did his very best. There was no use in explaining matters to the policemen. Every crossing we ran the risk of being held up while the crowd of passers-by crossed over. There was no chance of "driving round" the other teams going in our direction, for the whole street was full of carriages, carts, drays, barrows and porters going in one direction or the other. We were in a tremendous hurry with little chance to hurry up.

When we got to the station at last our special train was gone but the ordinary train was just ready to go and we hustled again to get our baggage on it. They held the train for us a short time and we got to the dock in time. The tide favored us and held the ship for some time.

The Caledonia was one of the finest ships the Peninsular & Oriental Steamship Line had then afloat. She was going direct to Bombay while the ship sailing the following week necessitated a change of ships at Aden. For young and inexperienced travelers this was a great advantage.

What a change from an American ship to an English one going to India! Everybody seemed to know all about India and was full of helpful (?) advice. Dr. Durand, an American missionary who has been seven years in India gives us our first lessons in Hindu. Major Dobbie of the British army in India is an interesting character who keeps up a keen interest himself in things spiritual and accepts with good grace the title of "butcher" which a Quaker friend of his applied to him.

We stop for several hours in the harbor of Gibraltar. A number of us go ashore and are interested more in the wonderful fruit market than in the wonderful strength of the fortress. We saw the Moorish castle—reminder of the days when the Mohammedans held a large part of Spain in their possession.

Twenty-six hours of a stop at Marseilles (how we did wish we could "parle France" during this stay!) and off again in face of a heavy storm. That was a storm sure enough. Through the strait of Bonifacio and the strait of Messina where we crossed the path of Paul's ship when he was on his eventful journey to Rome. I spent the time in bed but maneged to read the account of Paul's journey as we went.

How interesting was the Suez Canal with its view of genuine tropical verdure in the midst of surrounding deserts. Here we crossed the path of our Savior as he was taken down to Egypt.

At last after four weeks of sailing on and on we arrived at Bombay and found the trials of a missionary's life a reality—before this they had been only anticipations. And God led in these early experiences.

May He ever lead the work that takes its date of beginning from the landing of that little party at Bombay—March 24, 1899.

Smithville, Ohio, May 20, 1909.

DR. RAUSE

By Esther E. Lapp.

The life story of this notable missionary is of singular interest because it is marvelous how so frail a body beset with so many "thorns in the flesh" was able to enshrine through a full span of years his devoted spirit."

Dr. Rause was born at Melton, Suffolk, England, on Nov. 18th, 1838. He was brought up in the Church of England but embraced the Baptist views at the age of sixteen. He was a brilliant and successful student and took the degrees of M. A. and S. L. B. of London University in 1855.

He offered his service to the Baptist Missionary Society for India in 1860, was accepted and arrived in Calcutta the following year. His ardent love for the cause and unusual abilities were manifest from the first, but it seemed that soon his promising career would be of brief duration. Severe spinal weakness developed and it was found impossible for him to continue study and work in an Indian climate. So after only three years of service he turned his face homeward, sad, and discouraged at the thought of leaving his much beloved work. But being of a cheerful, even-tempered disposition, he determined neither to pine or question his return home. He accepted a worthy position in a Baptist College where he was brought in touch with many young men who were being trained for the ministry. His influence among them bore far greater results than by being in the front ranks in India. For nine years he labored there and all this time he was absolutely **sure** that he would **never** live in India again. But the Lord was only refining and training him for greater usefulness in the land so dear to him.

He never allowed the ardor of his first consecration to die, when to his surprise and satisfaction his health improved so much that medical authorities consented to his return to India. In spirit he was as awake to the needs of the mission to which he was returning as if he had lived among them all the time.

Never a strong man yet he at once assumed the work of several men because of the pressing need. And by wise economy of his time and strength did his work successfully and at the same time did a fair amount of literary work.

In this way he found his place among the various callings of mission work and in course of time was relieved of all other duties and gave his whole time to translation and literary work, principally in the Bengali language.

His commentaries on portions of the Bible are widely used as also are many of his hand books on theology. The writing and publishing of many tracts on live subjects for general distribution was the means of reaching large numbers of educated Indians who were averse to Christianity. One of these "Mohammed or Christ" created such disturbance among the Mohammedan leaders that they asked Lord Cromer to

suppress it while they themselves honored it with a place in their "Index Expurgatories."

But his greatest triumph was in the revision of the Bengali Bible. The original translation by Carey was achieved in the face of greatest difficulties and a considerable change having come over Bengali literature a revision was necessary. Dr. Wenger finished his revision in 1874, but not being complete Dr. Rause with the help of Drs. Yates and Wenger undertook an entirely new one. Their object being "to secure simplicity in language while continuing to follow faithfully the inspired originals."

This required heavy labor and Dr. Rause set himself to the task with the zeal that characterized all his missionary efforts. He lived to see the result of their incessant toil, although he was forced to leave India for the last time before the publication of the new Bengali Bible was completed. But he left a work which is a fitting memorial of so noble a character.

His return to England last year did not bring the hoped for recovery and on April 2, 1909, his spirit passed away.

"His own service for India covering a period of fifty years will long abide for it has been built of durable material the gold and silver and precious stones of consistent holy living, faithful testimony to Christ and the translation and exposition of the Everlasting Word of God."

During our short stay in Darjeeling we met a number of missionaries who were his co-laborers. They speak of him as a man whose greatness and true worth only impressed one after intimate acquaintance. Being so very small of stature he never enjoyed the advantages a strong physique bestows. It is said that only on one occasion was he ever seen in a pulpit that suited him and that was on the occasion when Dr. Carey's crude pulpit was brought out at Serampore. The pulpit having been especially built for Dr. William Carey who was of "the same unconsiderable stature as Dr. Rause.

Dr. Rause was not a supported missionary but always maintained himself and often gave generously to the cause where-ever needed. His spirit of generosity was not only in finances, but those who knew him best say they "never heard a harsh criticism or spiteful ill humored judgment from his lips."

Young missionaries ever received from him safe and helpful advice. His extraordinary simplicity and humility of spirit won for him a place in the hearts of the new workers that was succeeded by few. His life is one of the greatest inspiration to those who wish to do God's whole will and who are hindered by physical inabilities. May God cause more such lights to break forth.

Darjeeling, India. June, 1909.

"Never try to evade your resbonsibility by saying that the heathen are living up to the light they have when you are not doing it yourself."

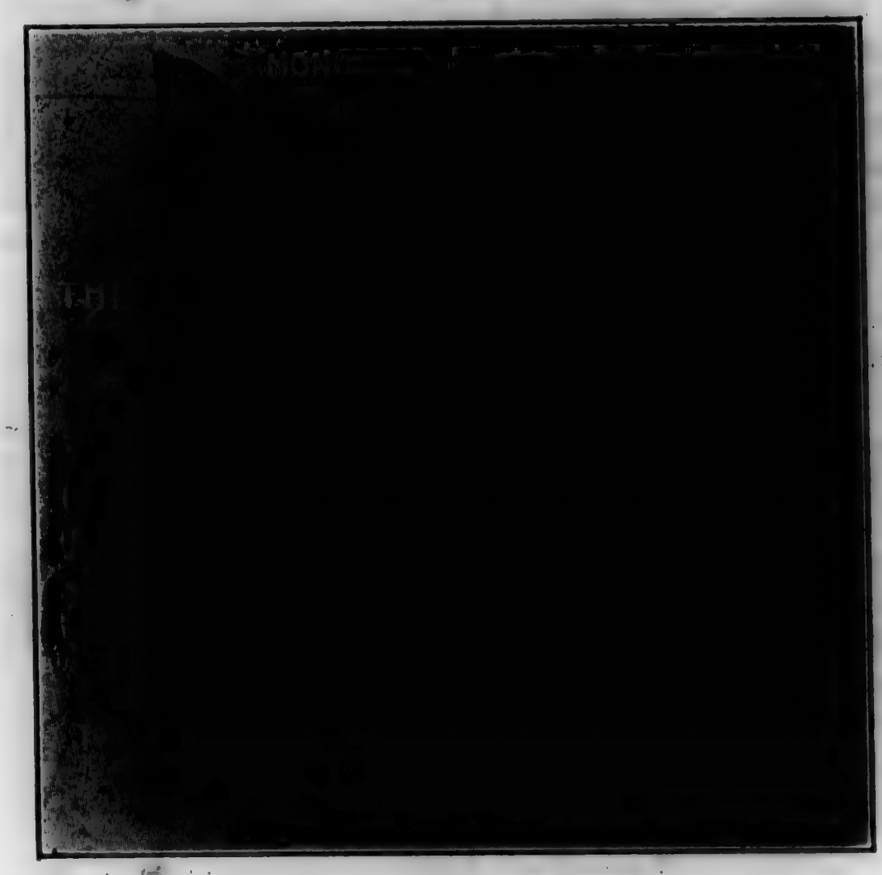
MODERN MOVEMENTS IN CHINA

By Burton St. John.

That China is a giant just awakening from the sleep of ages, is a trite saying. Today we can no longer speak in this way. The history of the land of Sinim during the past decade makes this untrue. China is the Giant of the East. But the giant is no longer asleep. He is very much awake. Quietly but with great intensity he is exercising himself in those arts which will enable him to take a giant's part in the future events of the world's history.

In reviewing the recent movements in China we can touch only upon the most significant changes. For we will roughly classify these changes under five heads:—Governmental, educational, social, economic and nationalizing.

Though the Chinese government is autocratic in form, it is democratic in spirit. It is natural, therefore to expect a movement towards a constitutional form of government. The constitution has not yet arrived, but the movement is on. The people are being educated for it by constant agitation in the newspapers and in the free lecture halls. Tientsin, the city which leads in many of the reforms of China, has a Self-Government Institute. To this the minor officials of the province are brought to hear lectures on government for the people and by the people. Tientsin has already elected a city council who have taken over the government of that metropolis of North China.



The population of China. A mission field of the first magnitude

Not less significant than this has been the separation of the judicial from the legislative and executive powers of the province. It is a great step in advance to have all important cases tried before a properly salaried and legally trained official. Formerly the viceroy or governor held all three powers in his own hand. Less importance but more spectacular than these have been the changes made in the army. Even the Manchu troops have dropped the fiction of a military force practiced in the arts of bow, arrow, and spear. No longer may each officer take "a squeeze" from the pay of all those below him. Neither may he be indifferent to the comfort and the discipline of his men. The soldiers are now fairly paid, neatly uniformed, well housed in proper barracks, and armed with modern rifles. Three years ago the viceroy held a review of the troops of North China. Representatives of foreign nations were invited. The showing made was so remarkable that those westerners who wished for China an honorable place among the nations returned pleased. Those who had hoped to see her a prey to the nations of the West returned sobered. The police system also has been modernized. A well drilled force guard the streets of the cities while mounted police patrol the rural districts.

Much has been written about the present educational reform in China. The edict abolishing the old literary test for the civil service examinations followed in the wake of an irresistible tide towards western scientific education. In Tientsin alone during the past four years the number of pupils in modern schools has increased from two or three hundred to over 12,000. Unlike the old days China is now interested not alone in the boys. Girls' schools are being established with almost equal rapidity. Private individuals, families, and groups of families, as well as the government are establishing girls' schools. In Tientsin one may find for girls primary and high schools, normal and industrial schools, kindergartens and the embryo of a girl's college.

The most unique educational movement of the world's history was the exodus of Chinese students to Japan within the last five years. For nearly two years every passenger boat carried Chinese students by the score and sometimes by the hundred to the capital of their little island neighbor. Every province was represented. The majority of these students were from eighteen to twenty years of age. But among them were some young boys and old men, married men with their wives, young women, school teachers and officials. Thousands went for only a few months, to get what benefit they could in a short time. Many went planning to stay six or eight years, until they should complete a college and some technical course. At one time there were in the city of Tokyo no fewer than 15,000 Chinese students. The number there has decreased to about four thousand. These are the more purposeful, long-term students. No single fact shows more clearly how very much awake China is to her need of modernization. Nor does any-

thing prove more conclusively her intention to thoroughly equip herself for her part in the world's life of today.

China is also trying vigorously and effectively to rid herself of two social evils—foot-binding and opium. The former will probably be the more difficult and slow of eradication. The Chinese woman prides herself on her "lily foot," almost as much as the American woman of fashion prides herself on her narrow waist. The popular high heeled shoe of today finds its prototype in the Chinese bound foot shoe. Characteristically, the Chinese woman is a little more thorough than her western sister in the art of deforming her natural beauty. But already anti-footbinding is being pushed by Chinese gentry and officials. Most of the higher schools for girls require the teachers and pupils to unbind their feet.

In China the opium traffic is as surely doomed as is the liquor traffic in America. The higher officials are compelled to leave it alone. The western nations have agreed to release China from enforced importation of opium. The number of acres where the poppy may be cultivated is being decreased year by year. In many cities every den has been closed. For two years the Chinese city of Tientsin with its population of a million or more has been an absolutely "pipeless" town. In a single night its thousands of opium dens were closed, never to be reopened.

Economic changes are even more rapid. The railway, telegraph, telephones, electric street cars are introduced and are spreading rapidly. Modern machinery and labor saving devices are being used as generally as they become commercially practicable. More important still for the future prosperity of China, the magnificent natural wealth of the Empire is being kept within Chinese control. This may for a time retard its development. But it will be developed for the good of China rather than to fill the pockets of European capitalists.

Two movements are making for the unity of China as a nation. The first and most important is that towards a common language. For ages the Peking dialect has been the official language of the Empire. But the great coast provinces from Shangai south have had numerous dialects unintelligible to each other or to the north and west of China. Now all schools are required to teach the Mandarin dialect with a view to unifying the national language. This movement has spread to the Chinese colonies. One mission in North China has been asked to furnish Christian teachers of Mandarin for Chinese schools in Malasia and in Java, as well as for several points in South China.

A less creditable, but perhaps equally forceful nationalizing element has been the "China for the Chinese" movement. This movement has its extreme form in the anti-dynastic revolutionary societies. The coming of a new Emperor to the throne, and the very wise policy of the Prince Regent has taken much of the fire out of the activities of the anti-dynastic societies. But they still exist. They may do China a great deal of harm. But they are doing good in helping to unite the eighteen provinces into an effectively harmonious people.

Oregon City, Oreg.

AFRICA IN TRANSFORMATION

In less than two generations explorers covered Africa with a network of 1,400 routes which they had followed through the unknown. They brought the Dark Continent into the light so that all men could see it. Nearly all the large phases of this colossal work were ended twenty years ago; and then the time was ripe to test the capacity of Africa to confer greater blessings upon its native population and the outside world. The progress of this movement is even more wonderful than the great achievements of pioneer exploration. We do not yet realize the full meaning of this era of development, for it is too near us to be seen in correct perspective; but a few illustrations of the new aspects of Africa may give an idea of the wonderful transformation that is coming over the scene.

When Stanley wrote that, in a quarter of a century, a railroad would join Victoria Nyanza with the Indian Ocean, many laughed at him as a visionary. Recently there appeared a handsome handbook of this Uganda railroad, 584 miles long, completed in 1902 and joining the northeast corner of the lake with the ocean at Mombasa. Speke was a year and Stanley eight months on the way to the lake, but tourists may now make the journey in the daylight hours of two days. It is a common event to pass from the train to a lake steamer, travel around the coasts of the second largest of all fresh water seas, touching at every port, and return to the ocean in about a month.

A statesman, opposing this railroad project in the British Parliament declared that "for every mile of rail laid through the country of the Masai, you will sacrifice the life of a white man." But these braves of old go on the warpath no more, and many are police in the service of the whites. High up on the western plateau, where the Masai used to stampede the cattle of their enemies, European stock is kept to improve the native breeds, and white ranchmen are herding European sheep, reared for their wool, under the equator, the industry being possible because the land stands over a mile above the sea.

Thirty-five years ago, Mombasa, Tanga, and Dar es Salaam were known chiefly as places where miserable gangs of slaves were marched through these coast towns and huddled into filthy dhows, to be sold in Zanzibar or in the Persian Gulf. But Africa is now wholly redeemed, excepting a bit of it in the Sudan, from the shame of Arab slave raiding. These once notorious towns are now thriving young cities, with well-kept streets, public gardens, hospitals and railroads stretching far into the interior. They are ports of call for several steamship lines, and Tanga is clamoring for more warehouse and wharfage accomodations, because the accomodations for the trainloads of sisal hemp, cotton, ground-nuts, hides, and other commodities are not adequate.

Even hundreds of miles from railroads the impulse of the new life of Africa is felt. In Katanga, near the sources of the Kongo, is a large area, believed to be one of the great copper fields of the world, and rich also in gold. The enterprises developing there cannot wait for the railroad now extending toward it from Benguela on the Atlantic, or for the branch of the Cape to Cairo line that is to tap this region in the heart of tropical Africa. Every month gold is carried on the backs of men or in dug-outs on the streams to far-away Victoria Nyanza, whence it is shipped to the sea, the export for August last amounting to $166,000. "Give us transportation or this country is not worth a penny," is the cry rising in all parts of Africa, and it is meeting with a wonderful response. There is now continuous steam transportation, by rail and water from the Nile delta to Gondckoro, within 300 miles of the equator; and from Cape Town to Broken Hill, 1,940 miles north, crossing the Zambesi at Victoria Falls, now a tourist resort, though not a dozen white men saw them for nearly fifty years after Livingstone told of their existence. The Kongo Government is building railroads around every stretch of rapids that impedes navigation in the Kongo and in a few years it expects to have steam transportation on or along the river for 2,500 miles. The whistles of locomotives are heard daily in the capitals of Dahomey and Ashanti, once notorious as the scenes of wholesale human butchery. The railroad from Lagos will soon cross the Niger on its way through northern Nigeria, the cotton region of greatest promise in Africa. These are only the larger enterprises now in construction; a score of others are on the way.

The French have lifted the veil of mystery from the Sahara. On their camels, trained to fleetness, they cross the desert in all directions, traveling lightly laden, for they march fast enough to replenish supplies at various oases. They have tamed the desert bandits, made the routes safe, established regular postal service nearly across the desert ,and their trans-Saharan telegraph line, now advanced a third of the way, has been surveyed throughout. Men trained to scientific service go out with each expedition, with the result that exact geographical knowledge of no other part of the uncivilized world has advanced so rapidly in the past ten years as that of the Sahara; and the French are also creating new oases by tapping the ground waters that spread in a wide sheet under the permeable strata of the thirst lands.

All this progress in many lines splendidly serving the material and moral welfare of millions of the black race. They are learning the primary lesson in human progress that there is blessing in downright hard work. It is the brawn and the trained skill of the black, as well as the directive impulse of the white race that must uphold

and advance the regeneration of the continent and enable the people to take their place among civilized nations.—Cyrus C. Adams in North American Review of Reviews.

THE SUPERSTITIONS OF AFRICA

By Alma E. Doering.

One would need to write a book in order to do justice to this subject as every tribe in Africa has not only its own languages, but also its own superstitions and customs, and the tribes in Africa are many indeed. However, a general treatise of the superstitions of such tribes, which we have touched, will give a fair idea of those of Africa as a whole. The principles of superstition in different tribes may be much the same while they differ in the details. Generally speaking, all that we understand as religion, is with the Bantu race, which extends from a few degrees North of the Equator to the Cape, nothing but a system of superstition; in fact religion with them must be considered a negation; the absence of all we call religion; nothing but a dark agnosticism, full of fear, helpless and hopeless.

We will begin with the Congo tribes and work toward the East, until we arrive at the Agikuhu, whose superstitions and customs we shall consider last, The Bantu race has everywhere the name of God. Besides a name for God, there are also many superstitions concerning Him, which point to a vague knowledge of Him from the first. In the Kongo speaking district, between the coast and Stanley Pool, there is the assumption that God is good. Hence there is no fear of Him and no need to propitiate Him. In Africa a powerful unscrupulous man is greatly feared, but God being benign in their estimation, He may be ignored. In East Africa among the tribes here, there is some idea of propitiating God and sacrifices are brought to appease Him in times of sickness, famine, etc. The Kongo people have the idea that the white man, as well as God, lives under the sea. This led to many superstitions concerning the white man. Some suppose that God made all the wonderful things he brought with him, such as matches, mirrors, watches, etc. I remember once, holding my watch to the ear of a woman. Full of superstition about its mechanism, she plead for medicine, lest the spirit which ticked within, might harm her. That the white man is a spirit and can in a mysterious way eat the soul or life of a person, was certain. The birth of a few white babies eliminated their fears, for the idea of baby spirits was too much for them; our humanity being too apparent. The sudden arrival of a white person in a village was always a cause for great alarm, especially since we are capable of eating their spirits. Mothers would cautiously warn their children not to accept any food of us, which came out of a tin can, for now they knew what we did with the bodies of the people, whose souls we had eaten. We were living on their flesh put up in tins! One day a little girl asked to see our attic. This was unusual, as their feeling that our house had become the abode of the departed spirits, kept them at bay. Whenever one did venture to enter, the eyes were riveted on the door or windows ready for immediate escape, should any movement of ours arouse suspicion. The little girl's big black eyes wandered from one corner of the attic to the other in fear and amazement. Finally she exclaimed, "He is not here; they told me he came here when he died, but it is all a lie." Soon after she renounced the hidden things of darkness and became a Christian. But, where did the white man come from? Certainly, they said, we must have been living in the clouds. Somehow, we lost our burdens, fell down and landed in their country. Natives living near the coast, seeing the ships in the distance, thought they emerged from under the water; hence our land must be in the sea, where the dead work for us and make all the wonderful things we bring with us.

When a great chief dies, the people think his spirit lingers with them. They are often led to believe that his spirit remains with his successor, as a familiar spirit, to be occasionally invoked for counsel and help. This is no deification of the dead chief; he is not a god; he only lies where they buried him, or haunts the place, so they still look to him. When a successful hunter dies, libations of blood may be poured out at his grave, in the hope that those who participate in the ceremony, may obtain some of his hunting skill. Some will tie up a clot of the animal's blood to throw on his grave; other blood will be rubbed on the stock of the gun. A man of any pretensions as a hunter, will have his head shaved, and bring the removed hair and burn it at the grave to inspire good luck in hunting. All this is but the natural outcome of the strong feeling shared by all the Bantu, that death is not a cessation of being. They have no idea of resurrection. The body is buried, but the spirit, the man himself lives on; where and how he lives they know not. Some think the dead live in some dark forest; others, that the spirits are bought by the white man and go to work for him under the sea, where they manufacture all his wonderful things. Hence, natives going to the coast to trade, would search for their dead relatives there. While they entertain such ideas, they also believe that the dead haunt the old scenes and may yet work mischief. The care they take in using up all that a dead man leaves behind, even breaking his old crockery, leaving it on his tomb, is due to the fear that his spirit is about, who will wreak a terrible revenge on those who misappropriate his effect, for which he toiled and sinned. We had ample occasion to see some of these practices, which are the results of an unreasonable following of custom, but have their origin in such fears. When old chief Kisengo died, his body was enclosed in many wrappings of grass mats, the shape of the body having been retained by wrapping the limbs separately and after the packing of it, it was about six times its normal size. The head, however, was enclosed under the matting, and a hideous looking, artificial one sewed to the shoulders of the huge colosse. Then the corpse was installed in its place in the hut, in a standing position, while the wives of the deceased kept up a drying process, by means of fires, which were not allowed to go out for months. They were also obliged to continue their wailing all this while, and when in need of more tears, a solution of pepper water was rubbed into the eyes. After an effort to humor, honor preserve their deceased chief for months, which time they were not allowed to leave the hut, nor to wash themselves, he was buried in a standing position amid much dancing and wailing, much to the relief of the poor widows. In fact, some women were known to hold their chief, until there was nothing left of him but a heap of bones. This they did night and day. Mr. Bently, in pioneering on the Congo, tells us that the Bateke who live North of Stanley Pool, bury a man in the floor of his own house. The shroud is cut over the mouth, and in filling up the grave, after interment, a pole is placed with one end in the mouth of the corpse and the other end sticking out from the grave. When the earth is filled in and trodden down, the pole is removed and a clear hole left to the mouth of the corpse. In this hole, the pal wine is poured, that the deceased may not lack the intoxicating liquor, which gladdened his heart when living.

On the upper Congo the customs toward the dead are still more considerate. A man of any importance has a number of slaves. It is not fitting that he should enter the spirit world unattended. Wives will be needed to cook for him; so when the burial comes, these conveniences are provided for him. The dead man is rubbed with oil and powdered cam-wood, making him red all over, one eye and cheek being yellow with ochre and the other white with pipe-clay. The corpse sits in sight with pipe in mouth. Ever and again his wives raise the dirge song, beat their gongs, and rattle their rattles. So they chant of the greatness of the deceased and the long journey he is about to take. Among the weeping wives are some who are designed to accompany him, although none knows whether or not she is to be one of them. Surrounded by crowds, the executioner begins his work, beginning with the slaves, by fitting a sort of cage to the unfortunate man's head. This cage is suspended from the top of a flexible pole, by a cord. Amid feints and dances, the executioner, with a fearful yell, decapitates his victim with one sweep of his huge knife. The released pole springs the head in the air, while the crowd yells with delight and excitement. The heads of the slaves are then carried off to a pool of water and left there until the flesh comes off, after which the skulls adorn the grave. The bodies of the slaves are laid in order on the bottom of the grave. The marked women are seized and their limbs broken with a heavy stick. They too are placed in the grave, living, but no longer able to get out again. The body of their dead lord is then placed on top of the groaning women, and the grave filled in. Higher up

the river these customs are said to be considered poor without a cannibal feast. This is the outcome of their trying to "live up to the light they have."

Superstitions grow rank in the mind of the Negroor Bantu, as a marked weakness of his race is, that they do not think or reason if they can help it. A man who dabbled in any philosophy concerning unseen things, would be branded a witch and considered a menace to the safety of the community.

Many of their superstitions cluster about the mysterious fetish or charm. The fetish itself is very various. The power may be contained in a rag, stone, water, pipeclay or rubbish of all kinds, the more singular and uncanny the better. It may be ochrous earth, a snake's fang, the beak or claw of a bird, a stone of strange shape, a piece of elephant's skin, the feet of a crocodile or a piece of copal. The commonest form of fetish is simply a bundle of mysteries such as mentioned, the bulk being cam-wood powder. A small portion of a fetish may be taken as a nucleus of another, collection and mysteries added, producing one as powerful as the original. Some of these fetishes have been handed to us by natives, to be committed to the flames, to the great consternation of the raw native, who would watch for the awful fate which was sure to befall us for tampering with these mysteries. Some fetishes are enclosed in small bags, covered with a net and worn about the neck to insure safety and good luck. Others adorn the forehead, being fastened there with a cord. Other fetishes are rudely shaped images, often indecent, and serving as vehicles of fetishes. These we have seen, have usually had a large patch of India rubber mixed with oil, stuck to the abdomen, secreted in which, lies the power of the fetish. The fetishman knows how to deceive his people. From some traders he procured a bit of mirror, a tiny piece of which he inserted in the eye of the fetish, which to the ignorant native appeared, from the movement detected by the reflection of objects, to have life, and was greatly feared.

Fetishes have names. Some are supposed to be able to protect and cure from diseases, or to induce disease in those who are cursed by them. One produces rain, another controls lightning, still another insures invisibility in war or during the perpetration of a theft, and others secure the safety and prosperity of the town. The belief in fetishes is very strong. From childhood they hear that a certain man is rich because he has a powerful fetish. Their frequent failure does not discredit them, because one fetish may be over-powered by another. It may also have lost its power, because its owner has broken some of the rules connected with it. To keep a fetish up to full power, it must be revived occasionally by the fetish man at no little expense. If the fetish has been neglected, a fowl may be killed and the blood rubbed on it; an arrangement which keeps the fetish men in meat, which is very scarce. Hence women are said to be in danger of some awful disease, should they eat meat. In this way, the men get it all.

A man often seeks to place any expected addition to his family under a charm. The witch doctor tells the mother, that the child must never eat any of the meat ordered by him at the feast he orders for her for the occasion. Sometimes the restrictions last only until the child becomes a parent, the consequences of transgression being sure and terrible. One lad is to eat no hippopotamus flesh, penalty, skin disease. Another is to eat no cray fish, penalty, leprosy or loss of eye lashes, etc. Sickness and death on the Congo are considered as quite abnormal, and are never to be traced to natural causes, but always due to sorcery. Even accidents are attributed to the black art. Someone has bewitched the sufferer. As long as it is an ordinary case of sickness it may be due to simple sorcery and there are hopes of averting the mischief by the spell of a stronger fetish, than that which has induced the disease. Death however is due to a relentless kind; all society is enraged until the witch is found and put to death. Since sickness and death are common the people live in constant dread of them. In case of sickness the fetishes of the town will be tried first, but if these fail the most powerful of the neighborhood will be sent for, and these failing, fetishes from a distance will be preferred. A patient requiring a diet is left to starve as there is a wicked feeling, that it would be a pity to waste food, on a probably dying man, while at the same time the witch doctor is fattening on the meat given him by the family of the patient. The witch doctor is never refused what he asks for, even if the people are too poor to provide a fowl for the sick one. Often where we have spent much time and medicine, not a word of thanks has been returned. The witch doctor pretends to be able, through the power of the fetish he has tied to the patient's arm, to shake the disease, through the arm into a string tied to the patient's hand into the chicken at the other end of the string. The fowl having received the sickness of the patient is not fit to eat. Only the witch doctor dare run the risk.

When the sick one does not improve, the doctor, after much mysterious peeping into his bundle of fetishes, declares that someone is eating the heart of the sufferer, and unless the witch can be induced to relinquish his victim there is no hope. The poor people, filled with horror and rage, begin to call upon the unknown malignant one, begging him to leave his victim. Coaxing and cursing they rave about and everybody looks at everybody else, wondering who the fiend can be, and fearing lest they themselves might be marked as the guilty one. The sick man himself is full of fear and denounces some person. If he has dreamed of a certain one, the subject of his dream, may be the culprit. A woman in a delirium, spoke the name of a neighbor, who was branded as the witch, after the death of the woman. The opinion is prevalent, that if they do not stamp out the witches, the whole country will be endangered. The witch doctor is sent for, to find the witch who caused the death of the deceased. With his face and body painted with pipeclay, he presents a hideous sight, and holds the people in suspense for hours, heightening the effect by monkey-like grimaces, rolling his eyes, and ever and again peeping into his bundle of mysteries. After working himself up into great excitement, a number of people are called upon to step forward. After more dancing and rattling, all are called upon to retire except two. The tension now is great. Finally he divines which of the two is the witch, and then follows the poison ordeal. A poisonous drink is prepared from the bark of the Nkasa tree. The witch is taken to the forest where the poisonous cup is administered, and then, after having been lashed up the hill to where a crowd is waiting the ordeal, the victim is made to dance around a fire. He is fortified by the assurance that the test acts according to the popular belief, clearing the innocent and condemning the guilty. It may be that his stomach rejects the nauseous compound; this is supposed to be a proof of his innocence. When the stomach retains the poison, gradually the struggle against his growing weakness and dizziness decreases and he falls to the ground. A wild yell goes up from the crowd; he is then clubbed and beaten, thrown over a precipice, burned alive, or cut in pieces, before death has set in. In some districts the witch doctor loses his fee if the accused vomits, so there is reason to be thorough in his work. Many admit that there is great intrigue in connection with this custom, but no one could move for its abolition, for any objection to the custom would raise the suspicion that the objector is a witch himself. It would be only too evident that he is seeking impunity for his own criminal purposes. A native going to the coast was suspected of witchcraft, it being affirmed that he took with him the spirits of some of his friends. A man of unusual old age, or wealth, or success, or one very clever, must be in league with the spirits of some of his relatives. The first to sell rubber to the white man were branded as witches. So with every new innovation, including the advent of the Gospel. The first converts were in great danger. One evangelist's learning, acquired at the mission school, was attributed to witch craft. He cheerfully accepted the ordeal, citing Mark 16: 18 to his accusers. God honored his testimony, and the poison did not effect him at all. So much for witchcraft, an awful fruit of dark superstition.

(To be continued)

The Governor of Chieng Mai has given the half of an island in the river near the city to the Presbyterian mission for a leper refuge, the first of its kind in the kingdom. His gift has been ratified by royal authority at Bangkok. Forty-one years ago, March 30, 1867, the Rev. and Mrs. Daniel McGilvary, enroute to establish missions among the Laos, spent their first Sabbath on this island.—Bulletin Presbyterian Board.

THE CONVERSION OF A MOSLEM PRIEST

By F. E. Hein.

(Brother Hein has been laboring for more than three years in Nigeria, West Africa, a part of the Sudan, which is one of the greatest mission fields in the world. He is at present in America on a furlough. We had the privilege of hearing him give a few interesting and instructive talks on the work and conditions in Africa. Brother Hein expects to return to Africa next September.—Ed.)

In the city of Wushishi, Northern Nigeria, West Africa lived an old Mohammedan priest, whose duty it was to cut the throats of all the cattle that were slaughtered in the market place. According to Mohammedan custom, they will not eat meat that has not been killed by one of their priests. This priest received a small sum of money for every animal he slew, thus making his living.

Finally he got a big sore on his foot which refused to heal, although he had tried many native medicines. When he heard that the missionaries gave medicine free of charge he came to one of us and asked for medicine. We gladly availed ourselves of the opportunity to touch his body with a loving hand and try to gain his confidence, in order that he might open his heart to the Gospel. God blessed our efforts and soon his foot was healed. The Lord, however, was not through with him yet, for soon afterwards he got a sore on each leg, which soon got so bad that he could not walk. He again called for us and we treated him regularly, and during the course of these treatments kept telling him about Jesus, read the Scriptures to him and often prayed with him. Finally he began to ask us to tell him something more about our Jesus who made us so kind to him. He would always say, "Tell me just a little at a time so that I won't forget it." We treated him until his sores were healed, but his legs would not straighten so that he could resume his former occupation. Having no relatives in the city he was left at the mercy of strangers. If it had not been for us visiting him often and giving him a few cents a day to buy food he might often have suffered hunger.

We told him to pray to God in the name of Jesus and ask Him to give him what he needed. One day he was very hungry, for we had not had time to visit him for several days. On this day there was a big feast in the city, and every body had plenty of meat to eat while he had none. So he remembered what we had told him, and he got down on his knees and prayed to God in the name of Jesus to send him a piece of meat. A few minutes later a boy came running into the compound and said, "Here is a piece of meat my father sent to you." Shortly after this happened I came to visit him and he told me how God had so quickly answered his prayers. He said, "Your Jesus is wonderful." He could hardly find words to express his amazement and gratitude toward us and Jesus for having compassion on a poor old man like he.

From that time on he seemed to be a changed man. Several months later he took sick and died. I firmly believe that we shall see him among the redeemed on that great day of the Lord, praising God for salvation through Christ.

Wushishi, Northern Nigeria, West Africa,

NOTES

The Minister a Missionary

Know you not, my brother in the ministry, that the real minister called of God and sent into the world even as Christ commanded all disciples to go, is a man without a country or a race—with not a single prejudice against any human being but in favor of any Godly method of carrying forward the Lord's work—happy and content wherever he is, be it country or city, among savages or amid civilization—possessed with but one supreme purpose, to bring all men to know Jesus in the forgiveness of sin and to spend and to be spent until he must trust God for daily bread in order to accomplish this—never growing weary of the work even when some times grownig weary in the work,—forsaking not his post when plagues, pestilence or death compass him about, but rather trusting in the living God for deliverance? Verily such a minister is a missionary, has the spirit of one sent, yea even the spirit of the Christ Himself.—The Missionary Review.

The American Sunday School Union

The work of the American Sunday School Union in their report of the year ending February 28, 1909, is as follows:

241 missionaries employed whole or part of their time.
1,772 Sunday schools organized.
6,471 teachers employed.
59,875 scholars.
714 schools reorganized with 24,844 scholars.
22,744 sermons and addresses delivered by the missionaries.
180,452 families were visited.
21,369 Bibles and Testaments, besides other books and papers were distributed amounting in value to $6,263.61.
118 congregations of different denominations were organized.
44 houses were built.
290 young people's societies and prayer meetings formed.
11,652 souls united with some church.
$227,354.45 received.
$211,432.02 expended.

The Bowery Mission

The Bowery Mission has established a Free Labor Bureau and is prepared to supply any number of men, for any kind of labor at a moments notice. They have paid out $1,453.86 for railroad expenses for thousands of worthy men to all parts of the country.

Increase of Offerings

The Southern Presbyterian Church is pushing forward in the mission work. During the last year they have increased their offerings to foreign missions from $223,000 to $412,000. Their aim now is to establish a missionary committee in every congregation. The work of this committee will be to look after the mission interests of their congregation. See that collections are taken or some systematic method is introduced in giving to missions. Provide reading matter, encourage those who are already interested and are the proper persons to go to the foreign field, by co-operating with the general mission board, etc.

How the Bible Travels

Last year no less than 2,300,000 copies of the Bible were sold by the agents of the British and Foreign Bible Society, and in the February issue of **The Bible Society Gleanings** there are two pages of pictures showing various ways in which the Bible travels. One picture shows the Bible seller arriving at a rest-house in the Sudan on a camel; another a Bible seller on a boat on a Siberian river; another shows a Bible-cart being hauled on to a ferry-boat to cross the Yellow River in China; another a covered cart laden with Bibles starting on a long tour in New Zealand; another a Bible bullock-wagon in Malaysia; and another a Johannesburg donkey carrying a load of Bibles.

Food for Thought

J. A. Ressler preached a sermon at the Home Mission, Chicago, on Monday evening, May 24, from Matt. 28:19, 20. There is something in this text for the unsaved. They shall hear of the good news and receive the same. To the Christian, he should not only preach until the sinner accepts baptism, but to teach still further and establish the newly converted. A great work has been done along this line. Many have heard and by accepting have become new creatures. This should encourage those who are engaged entirely and exclusively in this service. The General Board sustains a vital relation with every Local Board and its workers. The members should be in a position to suggest as to the detailed workings of the institution. Be so well informed in methods of work as to be able to give wise counsel based on what has been done at other stations, know what worked at other places. The Board should urge systematic giving. The Board is responsible for the funds that are needed.

A Unique Convention

March 10-12, 1909, over two thousand delegates met in Pittsburg, Pa. Not a motion or resolution was passed. The whole object of the meeting was to create more interest in the study of missions. Addresses were made by members of the organization and returned missionaries from the foreign fields. Methods in missionary education

(Continued on page 240.)

Bible Study

Conducted by S. F. Coffman.

ONCE A WEEK STUDY

Study in Genesis

THIRTY-FIRST WEEK

The Second Family of Faith.—Gen. 24.

At the death of Sarah, Abraham could no longer fully represent the covenant of faith which had been portrayed by himself and his companion. They were both sharers in the covenant. Abraham is the "Father" of all the faithful." Sarah represents the "Jerusalem"—"which is the mother of us all." Isaac and his wife must become most prominent as the new family of faith, fellowshiping in the covenant of Abraham.

I. Seeking a Wife for Isaac.—Gen. 24:1-14.

1. Abraham's commandment in faith.—Vs. 1-9.
   a. The cause for it.—V. 1. His advancing age, his lonely life. See. V. 67.
   b. The manner of it.—V. 2. An oath was taken from his most trusted servant—an oath of confirmation. "Thou shalt not forswear thyself," was the edict before and under the law; under grace it is "swear not at all."
   c. The purport of it.—Vs. 3, 4. Isaac was to have a wife, but not of the heathen women. Abraham brought his religious views into prominence and allowed them to be the ruler over circumstances, where men often allow passion and the heart to bear sway.
   d. According to the divine plan.—Vs. 5—9. The covenant of the Lord is the first duty of Isaac and of the household of Abraham. **Isaac must** stay in the land which God promised to Abraham and his seed. Isaac would be better off without a wife than without the promise of the Lord.
2. The Servant Seeking in Faith.—Vs. 10-14.
   a. Equipped by his Master,—in his Master's business.—V. 10. Thus should the servant of the Lord go.
   b. He follows his Master's directions fully.—V. 10, by going to the land of Abraham's forefathers.
   c. By seeking the help of the Lord in his labors.—Vs. 11, 12.
   d. By trusting the Lord.—Vs. 13, 14. The token asked for by the servant need not be a sign of a lack of faith. It would rather indicate a strong faith, believing that God would reveal Himself in this important work. It would not be the choice of Abraham's servant, but the choice of God. "No man cometh unto me except the Father draw him."

II. The Bride Revealed.—Vs. 15-27.

1. Rebekah at the well.—V. 15. God had respect unto the prayers of Abraham in Beer-Sheba and had already provided a bride for his son. She was sent forth to be revealed to Abraham's servant.
2. Fulfilling the conditions of the servant's request.—Vs. 16-21.
3. The Bride accepted.—V. 22. The gift to Rebekah was royal in richness. It betokened the wealth of the Master, Abraham. "He was very rich."—Gen. 13:2. The "fulness of God" rests upon the believer, the bride of Christ.
4. The kindred of the bride.—Vs. 23-31.
   a. Kindred of Abraham.—Vs. 23-27.

III. The Bride's Home.—Vs. 28-33.

1. Hears the testimony of the bride.—Vs. 28-30.
2. Welcomes the servant of the Master.—Vs. 31-33.

IV. The Testimony of the Servant of Abraham.—Vs. 34-48.

1. The glory and greatness of his Master. V. 34.
2. The greatness of the son.—V. 35. "Equal with the Father." "Heir of all things."
3. The Father's concern for His Son.—Vs. 37, 38.
4. The trust of Abraham in the Lord.—Vs. 39-42.
5. The testimony concerning the divine leading.—Vs. 43-48.

V. Proving the Faith of the Kindred.—Vs. 49-56.

1. The request.—V. 49.
2. The consent.—Vs. 50-56.

VI. Proving the Bride.—Vs. 57, 58.—"I will go." This was a simple reply to a momentous question. The appeal and glory and divine guidance had accomplished for her what the revelation of Christ accomplished for the world, wins the heart and consent of the soul to be with Christ.

VII. The Meeting of the Bride and Bridegroom.—Vs. 59-67.

1. Departing with blessings.—Vs. 59-60.
2. The journey.—V. 61.
3. The coming forth of Isaac.—Vs. 62, 63.
4. The honor of Rebekah for Isaac.—V. 65.
5. The report of the servant.—V. 66.
6. The new home.—V. 67.
7. The happiness of the new home.—V. 67.

Suggestions for Study.—The whole story of Isaac and Rebekah is a beautiful illustration of Christ and the Church. The servant,—the ministers; Abraham,—God; Isaac,—Christ; Rebekah,—the Church; Laban's house,—the present world. The examples of faith; the testimony of the Lord in the world,—the manner of it and its effects. The rapture of the Church. The joy of the heavenly life. The glory of God in the Church.

THIRTY-SECOND WEEK

Two Nations—Gen. 25.

I. Two Nations of Abraham.—Gen. 25:1-19.

Note.—The two nations with which we usually have to do in describing the descendants of Abraham are, the nations of Ishmael and Isaac. Scripturally, they represent two religions, and stand for the Jews and the Christians, (See Galatians). This is owing to their relation with Sarah, the wife of faith. Hagar became the mother of Ishmael through the consent of Sarah. Keturah was a second wife and one without any promise whatsoever.

1. Keturah, a second wife.—V. 1. See V. 6. The term in V. 1 implies "wife" as in the general use of the word, while "concubine" in V. 6, implies what the word generally indicates. Keturah was a "wife" and not a concubine. She was "another" wife. Abraham was one hundred and forty years old when Isaac was married at which time Sarah was already dead three years. A space of thirty-five years elapsed after the marriage of Isaac and the death of Abraham. Isaac was thirty-seven years old when his mother died. See Gen. 17:17 and 23:1. To these thirty-eight years may be ascribed the marriage of Abraham and Keturah and the birth of her six sons. The enumeration of their progeny is but a historical matter not necessarily limited to these few years.
2. The Sons of Abraham by Keturah.—Vs. 2-4. Chief among them were Midian and Sheba and Dedan. These nations afterwards came in touch with Israel in various ways, but were never affiliated with them. They were not included in the direct line of faith and the promise.
   a. They were not heirs of Abraham.—V. 5. Abraham understood the peculiar relation of Isaac to the divine promise.
   b. They received only earthly gifts, and were separated from the heir of promise.—V. 6. Note the similarity in this and the spiritual life. The children of the world are separated from the children of God.
3. They have a common interest in their Father.—Vs. 7-10.
   a. Abraham their Father.—Vs. 7, 8.
   b. Common respect and sorrow in the death of their father.
4. The son of Abraham by Hagar.—Vs. 11-18.
   a. A promising son, but not of promise. Vs. 12-18. See Gen. 17:18.
   b. Twelve sons, but not the great nation.—Vs. 13-16.
   c. Did not inherit the promise of Spiritual things nor the natural kingdom of promise.—Vs. 17, 18.

II. The Two Nations of Isaac's Seed.—Vs. 19-37.

1. In the line of the promise.—V. 19. See Gen. 17:19.
2. Two children born through intercession and faith.—Vs. 20, 21.
3. The birth of Jacob and Esau.—Vs. 20-26.

4. Isaac's choice.—Vs. 27, 28.
5. Jacob's nature.—V. 27.
6. Esau's character.—Vs. 22-34.
7. Jacob's concern and plotting for the birth-right.—Vs. 29-34.

Suggestions for Study.—The three characters in the world:—children of nature, children of law, children of grace. The oppositions and trials ever present with God's children. Natural prosperity and spiritual riches. Our birth-right, neglecting it, keeping it.

THIRTY-THIRD WEEK

Isaac and Abimelech.—Gen. 26.

I. The Occasion of Their Meeting.—Vs. 1-4.

1. The famine.—V. 1. Some authorities would have this incident but an application of the incident in Abraham's life to his son Isaac. In some particulars it is the same. In others it varies greatly, and bears the marks of a true incident.

2. The Lord's direction.—V. 2. Through the intervention of the Lord, Isaac tarried in Gerar. The time had not yet come for Abraham's children to go to Egypt.

3. The Lord's promise.—V. 3. The oath confirmed promise was given to Isaac. While in Gerar, he sojourned on his own land. The possession of it by Abimelech would not interfere with the fulfilment of His Word.

4. A faithful testimony.—Vs. 4, 5.
   a. The testimony of the Lord.—V. 4. "I will", this promise is to the fathers and those who follow them.
   b. The testimony of the faithful father. Obedience to the voice, to his duty, commandments and statutes.

II. The dwelling in Gerar.—Vs. 6-16.

1. His trouble concerning Rebekah.—Vs. 7-11.
   a. Sought after by Abimelech and his men.—V. 7.
   b. Deceiving the people to save himself.—V. 7.
   c. The true relation revealed.—V. 8.
   d. Isaac's confession.—V. 9.
   e. Abimelech's reproof.—Vs. 10, 11.

Note.—The relationship between Isaac and Rebekah was of Divine purpose. God would keep that relationship pure. Isaac's purpose was for the best, but he feared for his own life. Christ gave His life for His Church. The Lord caused Isaac to confess his relationship to Rebekah. It is better to be honored for an open confession of faith in Christ than to give up Christ and salvation because of cowardice.

2. The prosperity of Isaac.—Vs. 12-16.
   a. Blessed of the Lord in sowing.—V. 12.
   b. Increased in riches.—Vs. 13, 14.
   c. Envied by the people.—V. 14.
   d. The cause of his persecutions and exile.—Vs. 14-16.

III. In the Valley of Gerar.—Vs. 17-22.

1. His Father's well.—V. 18.
2. A new well, Ezek. Vs. 19, 20.
3. Another well, Sitnah,—Hatred.
4. Rehoboth—Room. While in the precincts of the enemies territory we may not expect to have peace. "Rights" inherent or acquired may not be respected by the people of the world.

IV. Beer-Sheba and the Lord's House.—Vs. 23-33.

1. Removing from Gerar.—V. 23.
2. The promise repeated.—V. 24. Isaac's separation from the Philistines brought about his reconciliation with God. Our change of position will often result in a change of condition.
3. The oath of Abimelech.—Vs. 26-31.
   a. The fear of Abimelech.—Vs. 26-29. It is of some interest to notice that the king and his friend and the captain of the king's army gave a royal and military aspect to the treaty on Abimelech's part. Abimelech trusted in human power; Isaac's companion in the treaty was his God. See V. 28.
4. The altar. V. 25.
5. The well.—Vs. 32, 33. After the treaty had been conformed. God opened up a well of springing water for Isaac. "Thou preparest a table in the presence of mine enemies." The well was secured by the oath.

V. The Sorrow of Isaac.—Vs. 34, 35.

1. Esau's age.—V. 34.
2. Philistine wives.—V. 34.
   a. Judith,—the daughter of Beeri.
   b. Bashenath, daughter of Elon. Both wives were of the Philistines and continued to be a source of grief to Isaac and Rebekah. See 27:46. May it not be that the continued sojourn among the Philistines in Gerar and vicinity without the altar of the Lord and the worship of Jehovah had added to the estrangement of the affections of Isaac's son?

Suggestions for Study.—God's means of testing His people. The famines of the Bible. God's people in strange lands. Influences of estrangement. The blessings of covenant promises. The preservation of the elect. The influence of peace upon the Spirit of worship. The wells and the conflicts. Esau and the Hittites. Estranged affections of the unfaithful.

THIRTY-FOURTH WEEK

The Birth-Right and Blessing.—Gen. 27.

I. Isaac's Blessing.—Vs. 1-29.

1. The giving of it in his old age.—V. 1. Isaac was eighty years old when Esau was married, and must have been older at this time. See V. 46. According to Jamison, Fausset and Brown in his 137th year.

2. Esau, the first born to receive it.—Vs. 1, 2. The birthright, or double portion of the inheritance was to be given to the eldest son of the family. Along with this double portion the privilege of being the head of the family was also granted. This position implied the priesthood or leader in worship and offering of sacrifices as well. The spiritual privileges were paramount to the natural gifts and honors. These Esau despised.

3. The feast and the blessing.—Vs. 2-4. The celebration of an agreement, treaty or religious service was accompanied by eating and drinking. See Gen. 18:7; 26:30, etc. It was emblematic of peace, agreement and joy of fellowship. The friendship and hospitality of Esau must accompany the bestowal of Isaac's blessing, the transmission of his office and blessings upon his son.

4. Esau's efforts.—V. 5. He was willing and desirous. Heb. 12:16.

5. Rebekah's intrigue.—Vs. 6-17.
   a. Plotting for Jacob.—V. 6.
   b. Thwarting Esau.—Vs. 6, 7.
   c. Supplanting Esau.—Vs. 8-17.
      (a) With savory meat and the feast, she secured the blessing at the risk of the displeasure and the curse of Isaac.—Vs. 9-14.
      (b) With Esau's raiment.—V. 15.
      (c) With Esau's features.—V. 16.

6. Jacob's deception of Isaac.—Vs. 18-26.
   a. Taking Esau's place.—V. 18.
   b. Taking Esau's name.—V. 19.
   c. Bringing Esau's vension.—Vs. 19, 20.
   d. Claiming Esau's providences.—V. 20.
   e. Imitating Esau's features.—Vs. 21, 22.
   f. His voice not concealed.—V. 22.
   g. Taking Esau's feast.—V. 25-26.

7. The Blessing taken by Jacob.—Vs. 27-29.
   a. The richness of it, like the field of the Lord.—V. 27.
   b. The natural gifts.—V. 28.
   c. The honor and authority over nations.—V. 29.
   d. The supremacy in the family.—V. 29.
   e. The sacredness and nearness to God. V. 29.

II. Esau's Disappointment.—Vs. 30-40.

1. His speedy return.—V. 30.
2. His ample preparations.—V. 31.
3. His request for the blessing.—V. 31.
4. Jacob's refusal.—Vs. 32, 33.
5. Esau's lament.—V. 34.
6. Esau's accusations.—Vs. 35, 36. See Heb. 12, also Gen. 25:23.
7. Isaac's declaration.—V. 37.
8. Esau's blessing.—Vs. 38-40.

III. Esau's Enmity and Estrangement.—Vs. 41-46.

1. Hatred of Jacob.—Vs. 41-43.
   a. Evil purpose.—V. 41.
   b. Jacob's danger and plan to escape.—Vs. 42-45.
2. Esau's estrangement because of his wives.—V. 46.
   a. Heathen wives annoying to Isaac and Rebekah.
   b. Their plan for the marriage of Jacob.

The influence of Esau's marriage and his estrangement by reason of the blessing being taken away resulted in Jacob's being sent away to Haran and securing a companion of his own people.

Note.—Comparing V. 36 it is evident that the birthright and the blessing were distinct in some respects. While both belonged to the elder son, one consisted of earthly possessions and spiritual privileges, the other was the benediction and heavenly blessing bestowed by the parent upon his first-born, who would follow him as the head of the family.

Suggestions for Study.—Paternal blessings. God's blessing upon his sons. The birthright of the believers and their blessing. First-born sons and their inheritance. The fellowship of the household of God. The deception of Jacob and Rebekah in the light

of Jacob's esteem of the birthright and blessing. Outward pretenses and inner confession,—Jacob's clothing and voice. The wrath of the disappointed. The security of the heirs of the Lord. Men's means not always God's appointments.

DEVOTIONAL STUDY

JOHN

Chapter Thirteen

Name.—The Supper Chapter.
Key Verse.—Eighteen.
Best Verse.—Thirty-four.

I. AT THE FEAST OF THE PASSOVER.—THE LAST SUPPER.

1. **The Spirit of Jesus. Vs. 1-3.** The sense of His exaltedness and glory seemed to have been overshadowed by His love and spirit of service for His disciples.

a. He knew that His hour was at hand.—V. 1. Duty should not move us extraordinarily. Even though the greatness of the occasion should be overwhelming, the knowledge of our duty should calm us for efficient service.

b. His love for His own was constant.—V. 1. The love that moved God to give His Son, (Jno. 3:16), was constant in His Son to give Himself. Love is proven by its constancy. The love that falters and fails may be extremely great at some moments, but that does not prove its constancy. In the face of death Jesus thought of His disciples. It was for them and for us that He came to give His life and to prove His love.

c. He was face to face with His adversary.—V. 2. There seemed to have been no great turmoil in the spirit and manner of Jesus even in the presence of the devil, and Judas the betrayer. It was not His business to engage in conflict with Satan and his agencies at this time. Most of us would perhaps be less disturbed in our labors and service for the Master if we would reflect that our business is to serve the Lord and do good to our fellowmen. The judgment of sinners and of Satan is the work of the Most High.

d. He was fully conscious of His own glory and of His power, past, present and future. His love impelled Him to service. The adversary could not divert His efforts. His own glory and power did not restrain Him from the humblest service for mankind. It is the spirit of Jesus that man needs in order to give him the spirit and grace to serve God and show good will to men.

2. **The Service of Jesus.—Vs. 4-12.**

a. The occasion.—V. 4. At the supper, when all the others were reclining at the table; when "his hour" was at hand; when the enemy was plotting against Him and in His presence; when all His glory and power appealed to Him; when other more needful, more powerful, more glorious things "might" have been done. We should never neglect the less important matters because some things greater **might** be done.

b. The manner.—Vs. 4, 5. The towel, as a servant; the water and bason, the means of service. Jesus did all of the service. None was asked to assist Him. He sent out His disciples by twos. We are "laborers together with Christ." Christ's service for us was accomplished alone.

c. The nature of the service.—V. 5. The towel and bason might have been used for any ablution, either hands, head or feet. See V. 9. Some writers suppose that this service was performed at the usual time of hand washing in the course of the usual paschal feast. Jesus chose to wash the **feet** of His disciples. It is often the case that our **choice** of service indicates the degree of our love or devotion to the Church or to the world. We may submit to menial duties, but choose more honorable service. He that would be greatest, let him be the servant of all, by choice.

3. **Peter's Refusal.—Vs. 6-11.** There may be many reasons advanced for Peter's refusal to allow the Lord to wash his feet. It is not a matter of conjecture. The lesson evidently discloses the reason for it.

a. Because of his ignorance of the Lord's purpose.—Vs. 6, 7. We are apt to jump at conclusions and rashly judge people's motives whether good or evil. Good men usually have good motives, even if their actions may seem inconsistent.

b. Because the Lord did not disclose His purpose to him.—V. 7. Peter had not a spirit of rebellion against the Lord, yet he placed himself in the position of a judge of the Lord's actions. Because he did **not understand,** he refused. What would be the consequence if we had the same attitude to all of the Lord's works and His Word? Because the Lord chose to explain after He had done His work, Peter was in the position of a rebellious servant. "Wait upon the Lord."

c. Rebuked for refusal.—V. 8. The rebuke was timely and necessary. All the works of Jesus are of value. To reject any will mean loss to us and destroy our fellowship with the Lord.

d. Rebuked for proposals.—Vs. 9-11. Doing something is as bad as doing nothing, when that **something** is not the **right thing.** We might as well undertake to lay our plans and make proposals for the Lord's direction in building His new Jerusalem as to suggest the washing of the hands and head when He desires to wash the feet. It is a reflection on His "Heavenliness."—See V. 3, and is a suggestion of the work of the adversary—see V. 2; and a doubting of His good will—see V. 1.

The Lord's rebuke of Peter makes it quite clear that Peter and the disciples had neither a natural or spiritual conception of His purpose in washing their feet. His replies were made to Peter's interpositions in order to keep him from entertaining wrong conceptions of His work. The Word is a shield to us as well as a light.

4. **The Example of Jesus.—Vs. 12-17.**

a. Not understood.—V. 12. Two things are necessary for an understanding of the Word of God.—The example of Jesus and the Words of Jesus. The two were beautifully manifested here. He first washed their feet; He afterwards told them why.

b. Example of Lord and Master.—V. 13. See Vs. 1-3. In a three-fold manner He was Master and Lord. The full sense of His position rested upon Him at this very moment. The closing scenes of His earthly career must reveal the glory of His divinity as well as the reality of His humility. Master on earth, power over Satan, all power in heaven.

c. His act an example.—The examples which Jesus gives us are not beyond our doing. His "commandments are not grievous." What He did we ought to do. The least little service, the most lowly, is an example for us, not beyond our performing for each other. If God can wash my feet, I can wash my brother's feet. Let the servant remember the spirit of the Lord. Let the disciples who are sent remember Him who sent them. Our greatest happiness is ever found in doing what we are bidden to do because we choose to do it.

5. **The False Friend Disclosed.—Vs. 18-30.**

a. A companion and firm friend.—V. 18. Eating bread together is the oriental seal of friendship. Jesus invites all to His feast: thus pledging His friendship to us. Judas sat at meat with the Lord. He "turned his heel towards the Lord" as he "went away" to meet the enemies of the Lord and betray Him to them.

b. True friends.—Vs. 19, 20. Those who are the friends of Jesus and the friends of His friends are also the friends of God. What a strong and complete band of fellowship with heaven!

c. The betrayer.—Vs. 21-25. "One of you." No wonder that Jesus was sad. Could anything move us to faithfulness and constancy in the service of the Lord more than this sadness on the part of Jesus because "one of you shall betray me?" If He was sad because of Judas, He will be sad for every other one who forsakes Him. The circle of the friends who ate with Him—V. 18—was narrowed down to the twelve who were then with Him. Hence their inquiries.

d. Giving the sop.—Vs. 25, 26. John's question—V. 25, brought forth the reply of the Lord, "The one to whom I shall give the sop." It indicates also in a manner, the disposition of all those who are inclined to betray the Lord. He cannot give them His love; they reject it. They will not entertain His peace. His Word has no place in their hearts. They do not like to entertain the knowledge of God in their minds. Their "God is their belly;" their sanctuary is their purse. All that they will take from the hands of the Lord is the "sop," their food and the natural blessing, and these He gives with reluctance when the greatest and best gifts are so ruthlessly rejected. It is no wonder that Judas soon left for more gifts of the same character, and that at the hands of the enemies of Christ and at the sacrifice of the life of the One who gave him his "sop."

e. In the power of Satan.—Vs. 27-30. It is suggestive of the nature of Satan's working to note his power over Judas. In verse 2 the statement is made that Satan

had put it into the heart of Judas to betray the Lord. The suggestion of evil first enters the heart, thus preparing the way for his own entering in, to carry out his evil purposes. It is dangerous to entertain the thoughts of evil. They should be banished from the mind as the precursor of evil deeds.

(a) Satan enters in.—V. 27.
(b) He becomes the instrument of Satan.—V. 27.
(c) His designs are not known of men, but are known of God.—Vs. 27, 28.
(d) Those in whom Satan works may appear unto men to be filled with good motives.—V. 29. The depth of Satan can only be understood by the results of men's actions and not by their purpose or their appearance.
(e) Evil deeds and even Satan seek the night; night, darkness, and sin are synonomous terms, and synonymous in character.

II. JESUS ALONE WITH HIS ELEVEN TRUE FOLLOWERS.—Vs. 31-38.

1. His Approaching Glory.

a. The time—now.—Vs. 31, 32.

b. The means.—V. 32. God shall glorify Him. The greatest glory Christ shall ever have is that which shall be given Him, of the Father, and by His own whom He has redeemed. The world and the ungodly shall never behold that fulness of glory.

c. The effect.—V. 31. God is glorified. As the good we do to others is goodness to ourselves, so also the glory of ourselves means glory to others. Christ glorified the Father and was Himself glorified. The Father glorifies the Son and the Son in return glorifies the Father. Every good thing will result in greater good.

2. His New Commandment.—Vs. 33, 35.

a. His departure demands it.—V. 33. In the absence of the presence of Jesus and His love, our new strnegth and comfort lies in our love for each other.

b. The commandment.—V. 34.

c. The nature and example of it.—V. 34. This is the eleventh commandment, and is especially obligatory for the believers of Christ. It is the test of our regeneration and the proof of our love to God. See I Jno.

d. The testimony of it.—V. 35. One's words may count for much, but cannot be accepted when the life of love is absent. Without charity and brotherly kindness there is no power that can persuade men that we are the disciples of Jesus.

3. The Loyalty of the Disciples.—Vs. 36-38.

a. They desired to be with Jesus.—V. 36. These were sad and trying hours for the disciples. They were told of the coming separation, but could not understand it. They desired to always be with Jesus. Even when told they could not be with Him.

b. Their blind persistance.—V. 37. They did not fully understand the nature of Jesus' departure and His trials. It was not an earthly journey that we could follow with a sword for defense. We indeed follow Him now, but the pathway has been cleared of all adversaries by the power of Christ over sin, Satan, death, and the grave.

c. Man's failure foretold.—V. 38. More than human power is required to alway confess Christ. Only the power of the Holy Spirit can fortify us to that degree that we may indeed lay down our lives for Christ or for the brethren. There are many denials which are not accompanied by the cock-crowing, but by the bitter lamentations of a wounded conscience, a grieved spirit and a betrayed Savior. "When thou are converted strengthen thy brehren."

(Continued from page 236.)

was one of the leading features. This is not a Mission Board, sends no missionaries. "Its sole purpose is to emphasize the study of missions, and that the study should be done through denominational boards." It seems somewhat out of the ordinary that this interdenominational movement should lay special emphasis upon denominationalism, but the aim is that each denomination write their own literature as much as possible, and all co-operate. Much of the literature will be of such a nature that it can be used by all. They also conduct several summer schools for the purpose of training people so that they may become successful leaders of Mission study classes.

A Self-Supporting Station

In the United Presbyterian is a note that might be of interest to our readers. It is from Northwest India. The people here are somewhat more industrious than they are in the Central Provinces, but it gives us an idea of what may be further south.

One important event has been the meeting of the synod at Martinpur, a Christian village of some hundreds and a very prosperous community. The land was granted by the government for the purpose of establishing a Christian village and it is occupied by Christians who have come from the despised caste of the Churas. They make good farmers, and are getting rich in worldly goods and in influence.

The people have lately built a church, entirely without any help from the outside, and it is a marvel for India Christians to build. They are usually so poor that it is difficult for them to raise enough to pay a pastor, but these people have put up a church building that would be a credit to an American town. Instead of the sun-dried brick walls of the ordinary house and church building, it is built of burnt bricks and must have cost over $2,000. It is all paid for, too, and now they have called a pastor and are waking up.

The self-supporting idea is gaining ground in the country, and at a recent meeting of the Gujranwalla Presbytery there were no less than six calls for self-support pastors. This means that the people wish to support their own pastors and will not ask help from the mission.

"More than half of the people of the world have not yet heard the Gospel story."

An Italian Church in Brooklyn

The Christian work among the Italians in our large cities has been apparently quite successful. A brief history of one is a typical illustration of what is coming to pass in many of our large cities. The Franklin Avenue Presbyterian Church was one of the oldest churches in Brooklyn, and has seen great prosperity. On account of the shifting populations of our large cities it found itself one day in the midst of an Italian community. As the native element moved out, they might have done as many have in the past, give up their work and sell the building to the foreigners, but as every true Christian ought to do, especially where the leaven has the advantage of preoccupancy, they opened their doors to their neighbors. They secured a man who could preach to them in their native tongue. In the face of all the opposition the work grew until the American congregation decided to make it an Italian congregation. The Italian congregation now numbers one hundred and thirty-five members in full communion. The teaching and preaching to the adults is almost entirely in the Italian tongue, while the work with the children is in English.

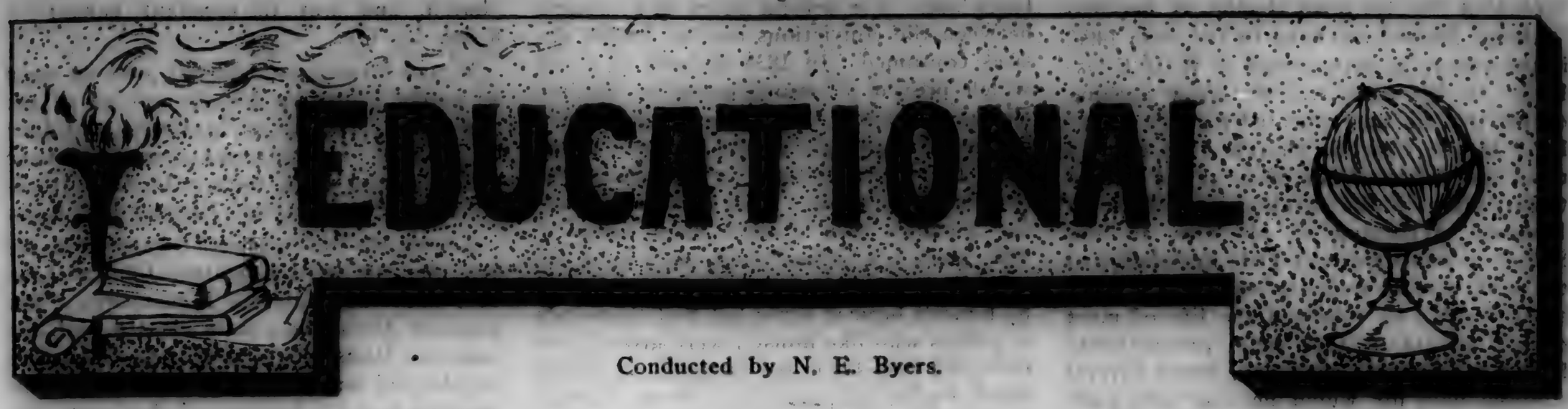
A Thibetan Landowner Baptized

The baptism of a Thibetan, much less a Thibetan landowner, can seldom be reported. Such an event, however, took place at Kyelang, the oldest Moravian station in the Himalayas. "No one in the homelands," writes one of the missionaries, "has any idea what it means for a man like this one to become a Christian. His parents are no longer alive; he owns the house he lives in. Outward necessity has not driven him to us for assistance, for he has also fields belonging to him. He felt a certain sadness in his heart, which he could not get rid of, until he made up his mind to become a Christian. Then peace took possession of his heart. He has had to endure a good deal of enmity already. For example, he requires someone to assist him in his work in the fields, and for that reason had taken a boy to live with him. When the lad's mother heard that the man had become a Christian, she fetched her boy away at once. The man's acquaintances will not eat with him anymore. Besides which, there is always the possibility of the heathen damaging his stock and his fields." For a Thibetan to become a Christian requires the greatest courage and self-sacrifice. A case like this shows why the membership in the Himalayan mission is so small.—Sel.

Accessions in India

At a recent meeting of the North India Conference a committee reported 4,415 baptisms, which included persons from twenty-five different castes. This shows that it is not only from the low caste that the Christian Church is made up.

"If every Protestant Christian would give one dollar a year to missions, the annual income would be over $150,000,000."



Conducted by N. E. Byers.

THE EDUCATIVE VALUE OF CHURCH HISTORY

In this number we have the first of two articles on Menno Simons, written by the author of Mennonites of America recently published. It seems to me that in the past we have as a people known too little of the lives and deeds of the great and good among our ancestors. We all know how much our lives are influenced by the noble persons living among us now, and in the same way those of the past could teach and inspire us if we could but come into real contact with them. The Jews of old made much use of their history, remembering the God of Abraham, Isaac and Jacob, and constantly keeping the great events of the past before their children by the celebration of various feasts. Nations have always made large use of history to educate loyal and devoted citizens. So it seems to me that in no way could we better teach the principles practiced by our fathers and cultivate a real loyalty and devotion to the Church than by getting all our young people to read and study our own Church history. We are glad that there are those among us who are able to instruct us in this subject and we hope to have more articles in the future.

ACADEMIC COURSES AT GOSHEN COLLEGE

By N. E. Byers.

The need of a school controlled by the Mennonite Church was first felt by some of the leaders, such as J. S. Coffman, J. S. Hartzler and others, who as they traveled about among the Mennonite people observed that a growing number of young men and women were being educated in schools conducted by other denominations or by the states, and that usually such persons were lost to the Church. In order to keep these young people in touch with the Church while getting the education that they were sure to get somewhere, they concluded that the Church must furnish such educational advantages as were needed.

In order to attract and hold this class of persons it was necessary to give courses of study similar in kind and equal in strength to those that could be obtained elsewhere. Bro. J. S. Coffman in urging the writer to prepare for this work said, "We must have young brethren who will go to the top." This same purpose and plan was expressed in a statement published by the founders of the Elkhart Institute in 1895: "It is the aim to establish an institution which shall rank with the leading denominational schools of the country, maintaining courses of study in the ancient and modern languages, the sciences, literature, history and philosophy as well as in religion and morals."

In order to carry out this plan steps were taken at once to build up strong academic work. The first catalog described a three years' course; in 1898 it was extended to a four years' course; in 1903 two years of college work were added and next year a full four years' college course will be offered.

At present the first four years' work which is equal to that given in our best high schools is called the Academy course. This course meets the needs of three classes of young people. First, those who neglected their education when at the regular high school age; second, those who do not have good high school privileges near enough to board at home and so desire a Christian boarding school; and third, those who might form such associations in city high schools as would lead them away from the influences of the home and the Church.

Such a course can now be completed by the average boy and girl by the time that they are eighteen years old and is now considered our common school education. It is just as common and essential now as the completion of the country school or eighth grade was twenty years ago. It is required these days of all those who wish to teach school, study medicine, dentistry, engineering, agriculture, etc. This requirement is made not so much because these subjects are actually used in these professions, but simply because it is generally recognized that this training is in these days essential for giving the intelligence and ability needed to succeed in any line of work.

The regular four years' college course is for those who have completed a four years' high school or academy. It is the time honored institution for the training of leaders in all lines of work. College graduates in these days are found in business, in the shop, on the farm as well as in the profession.

After four years of high school or academy preparation the student is able to study, understand and think so that these are very profitable years for gaining knowledge and wisdom, inspiration and conviction, nobility and strength. At Goshen College we have eleven teachers, each in charge of one department of this college work. They are: I Bible, II Biology and Geology, III Chemistry and Physics, IV English, V German, VI History and Social Sciences, VII Latin and Greek, VIII Mathematics and Astronomy, IX Philosophy and Education, X Music, XI Oratory. From these lines of work the student selects such courses as suit his tastes and needs, and his chief trouble usually is that he can hardly decide which of the many good things he wants most. Four years after all simply show us how little we know in comparison with what is to be known and enables us to get a mere start in educating ourselves.

Goshen, Ind.

MENNO SIMONS

I

By C. Henry Smith.

I wish to write about one of the most neglected of all reformers in all church history. Outside of a small book written in the Dutch language about seventy-five years ago, and another smaller work in German of more recent years, and of one small pamphlet in the English language written before much was known about the subject of this sketch, nothing has appeared in print regarding the life and work of Menno Simons, either by his friends or enemies. The reasons for this neglect of a man who became the leader and organizer of a denomination which in age ranks among the first of the Protestant organizations are many. He espoused the unpopular cause of a humble people. His enemies were not disposed to perpetuate his memory, and his humble followers were not given to singing his own praises. And so he has been neglected by both. For this reason those who wish to study his life must be satisfied with such facts of his personal career as can be gleaned from his own writings, which although they contain a full exposition of his religious views, yet give us very little information

regarding the personal details of his life.

Menno Simons was born in the year 1492, in the village of Witmarsum in West Friesland. Of his early life we know nothing except that he was educated for the priesthood in the Catholic church. He entered upon the duties of his office at the age of twenty-eight in the neighboring village of Pinjum. According to his own account he had at this time very little knowledge of the Bible and no religious convictions. For several years he followed the life of most of the priests of that time, perfunctorily held a few masses each day, heard several confessionals for which he was well paid, and lived a life of ease and indulgence, seemly entirely oblivious of the great religious movement that was sweeping over Europe at that time. The priests of that day generally knew very little of the Bible. As was the case with the Jews of old, tradition replaced the Bible. Menno Simons was no exception to the rule. He says that he seldom read the Scriptures and knew very little about them.

But it was impossible in those stirring times for such a nature as his to remain long dead to the influences about him.

He was finally awakened from his spiritual sleep. One day early in his career as a priest while he was mechanically performing a mass, the thought suddenly struck him that the bread and wine he was handling was not the actual body and blood of Christ as the traditions of the church had taught him. This suggestion he attributed to the devil who he thought was trying to turn him from his duty. He prayed and confessed, hoping that the conviction might leave him. But he could not rid his mind of the suggestion.

Once led to doubt the truth of the Catholic system, it was but inevitable that he should soon begin to have misgivings with regard to other of the traditional doctrines. About this time the Anabaptist movement was making its way through the Netherlands and northern Germany. In 1533 an Anabaptist was burned at the stake near the home of Menno on the charge of rejecting infant baptism. This event made a deep impression upon his mind and turned his attention to the subject of infant baptism. He first consulted the New Testament and found that the practice had no authorization there. He next consulted the writings of the great theologians of the day. He went to Luther, who said that infants should be baptized on their own faith. Not satisfied with Luther's argument he next consulted Bucer who taught that infants should be baptized in order that they might more easily be brought up in the way of the Lord. He also consulted Bullinger according to whom infant baptism was a sign of the new covenant as circumcision was of the old. Menno was convinced by none of these contradictory views and decided that none were in accord with the New Testament.

Although his faith in the old religious system was shaken, he still hesitated to renounce the ease and comforts which his priestly office brought him. As he himself said he loved the world and the world loved him. For several years this struggle between the convictions and his selfish desires continued. In 1835 occured an event which proved a turning point in his life. Three hundred Munsterties had taken refuge in a monastery near Menno's home. Here they were besieged by the authorities and finally captured. Most of them, including Menno's own brother were executed. This made a profound impression upon his conscience. He now saw that not only had he himself been in error but that thousands of others who like himself were groping for the truth were being led astray by the many blind leaders of that day. These convictions are best expressed in his own words.

"Thus reflecting on these things, my soul was so grieved that I could no longer endure it. I thought to myself—I miserable man what shall I do? If I continue in this way and live not agreeably to the word of the Lord, according to the knowledge which I have obtained: I do not rebuke to the best of my limited ability the hypocracy, the impenitent, carnal life, the perverted baptism, the Lord's supper, and the false worship of God which the learned teach; if I through bodily fear do not show them the true foundation of the truth, neither use all of my powers to direct the wandering flock, who would gladly do their duty if they knew it, to the pastures of Christ—Oh how shall their blood, though shed in error, rise against me at the judgment of the Almighty, and pronounce sentence against my poor miserable soul.

"My heart trembled in my body. I prayed to God in sighs and tears that He would give me, a troubled sinner, the gift of His grace, and create a clean heart within me, that through the merits of the crimson blood of Christ He would graciously forgive my unclean walk and unprofitable *life*, and bestow upon me wisdom, Spirit, candor and fortitude, that I might preach His exalted and adorable name and Holy word unperverted and make manifest His truth to His praise."

From now on Menno followed with single minded devotion and unswerving loyalty the path of duty as his conscience and the Word of God pointed it out to him. Having passed through his period of hesitation and doubt, he never again wavered in his allegiance to what he considered the truth. One of the leading Baptist historians of today says, "Few men in all history have approached nearer to the life of the great apostle to the Gentiles than did Simons."

In 1536 he joined himself to the peaceful Anabaptists, being baptized by one of their leaders Obbe Philip. From now on Menno became the leading spirit among the Anabaptists. It is thus seen that he became not the founder of a new religious body, but the leader and organizer of one already existing.

The remainder of his life, which covered a period of twenty-three more years, Menno devoted to the cause he had espoused, in preaching, writing and organizing new communities. During much of his time he was under the ban of both the state and church, and was in constant danger of losing his life.

Menno Simons immediately entered upon an active campaign for the spread of the new faith. Much of his best work was done by writing. His writings have since been collected and have frequently been translated into German and English languages.

Among the first tracts that came from his pen was one written against John of Leyden, the leader of the Munsterites. The peaceful Anabaptists were classed with the fanatical Munsterites by the state churches and Menno found it difficult to convince his enemies that he was not of that sect. He says,

"I can fearlessly challenge anybody that under the broad canopy of heaven can show and prove that I ever agreed with the Munsterites in regard to the before mentioned articles. For from the beginning until the present moment I have opposed them with diligence and earnestness both privately and publically, verbally and in writing for over seventeen years and ever since I confessed the word of the Lord and knew and sought his Holy name according to my weakness." This ought to leave no doubt as to his position on this question.

He also wrote his views on all of the Anabaptist doctrines of the day. His most important contribution to the religious literature of the day is his so called Foundation Book, which was written late in his career, and is composed of a collection of treatises on the fundamental doctrines of his faith. It is considered the most complete and the most mature explanation of his religious views. Many of these treatises are written replies to attacks made upon his faith by his enemies, usually the theologians of the day. Among those who entered these disputes with Menno were John a Lasco, Gellius Faber, and Martin Micronius, all of them among the leading theologians of the various state churches.

In addition to these written controversies Menno Simons also frequently entered into personal debates on the questions which were then dividing the religious world. These disputes as they are called often lasted for many days. Both sides would choose their best speakers, while some church official or perhaps the state authorities would act as judge. In every case of course since the judges were of the state party Menno and those who entered these discussions in his behalf were declared vanquished, and the debates ended in confirming each party in the righteousness of its own cause. For Menno and his followers it meant increased persecution. Among the subjects which were discussed were infant baptism, Lord's supper, faith, magistary, incarnation, hereditary sin, warfare, ban, sanctification and several others.

Because of these teachings Menno was severely persecuted by all the state churches, Catholic, Lutheran, and Zwinglian. The reason for these persecutions are not difficult to discover. Menno's teaching on the separation of the church and state, and on the voluntary and independent, congre-

gational system of church government, if put into practice would sound the death knell of all established churches. His rejection of the oath and non participation in civil government was also misunderstood by the state authorities. His theories if applied to the church would inaugurate a reign of justice and religious toleration, but would also abolish the fat living of the priest and bishop. If applied to the state they would abolish war and usher in a reign of order and universal peace. But this was neither understood nor desired at that time. And so Menno Simons was hunted from one place to another like a wild beast by both church and state.

He spent the first few years after his renunciation of the Roman church in West Friesland where, under Duke Charles of Gelders, the persecuted sects enjoyed a short period of rest. In 1542, however, the Emperor Charles V offered a reward of one hundred guilders, the equivalent of forty dollars for his arrest. A description of his person was nailed on the church doors to make his capture the easier. He fled to East Friesland and was finally driven to the city of Cologne where he remained for two years, but he was finally driven from this place also. For the next seven years he found an asylum in the Baltic Sea region with head quarters at Wismar where he organized a small congregation of his followers. During this time he visited Embden the strong hold of the Mennonites of northern Europe. In this region Menno and his followers were tolerated by the state authorities, but were compelled by the established church to lead a quiet and secluded life. Their worship was carried on in private houses, in fields and out of the way places. Their dead were buried without the sound of the church bell. Finally in 1555 the Lutheran cities of the Hanseatic League succeeded in banishing all Anabaptists. Menno again fled for his life. This time he found an asylum on the estates of Count Fresenburg in Holstein where he remained until his death four years later.

Not only was a price set on Menno's head but even those who gave him aid in any form were often severely dealt with. In 1539 a man was burned at the stake at Leuwarden for having taken him into his home. Two others met the same fate for printing his writings. In 1546 four houses were confiscated because the owner had rented one of them for a short time to Menno's sick wife and children.

The later years of Menno's life were saddened by dissensions and differences of opinion among his own followers and colaborers. Among the most troublesome questions were those of the ban and its application to religious and social relations. in 1547 he met Dirck and Obbe Philip, Leonard Bouwens and other leaders at Embden to discuss this question. Some of these men insisted on a religious application of the practice while others favored greater moderation. The specific point on which they disagreed was with reference to marital avoidance. Menno took an extremely impractical view which he pushed with more vigor than wisdom, for it resulted in driving Obbe Philip from the ranks of the Anabaptists, and was the source of considerable trouble among his followers later on.

In 1555 another conference was held at Strasburg of his German brethren at which the questions of the incarnation and church discipline were discussed. Menno was not present but received a report of the meeting and was dissatisfied with the results of its proceedings. He and Dirck Philip in turn drew up several rules of discipline which they wished the churches to follow. These rules declared in favor of a rigid application of the practise in shunning in all social and marital relations. Military service was prohibited and no one was to set himself up as a teacher or preacher until he had been chosen by the church and ordained by the elders. The first of these rules Menno and his friends found extremely difficult to enforce. He later let up a little in his exactions and spent his last years in visiting the various churches throughout Friesland in the interests of harmony, but he was not entirely successful. He died January 13, 1559, and was buried in his own garden.

Goshen, Ind.

(To be continued.)

PLANT DISEASES

By Herbert Groh.

Plants have their ills, pretty much the same as man and his animals have theirs; if not in so many forms for any given plant, yet in scarcely less variety of forms, and certainly not with any less consequences to its welfare, than are those of man to his. Furthermore, since their death or depreciation in value through disease, may often occasion serious loss to those who are growing them, it becomes necessary that someone should be acquainted with the causes, nature and treatment of such diseases; just as we require physicians versed in the diagnosis and treatment of our ailments. In short, there must be specialists in a branch of botany known as plant pathology. In actual fact though, before any great success can be achieved in dealing with plant diseases, there must also be co-operation with the specialist, on the part of those interested. The medical man expects of his patients, such a knowledge of and regard for the ordinary laws of hygiene, as will enable them to avoid a large share of their possible troubles; and similarly the plant pathologist must leave it to the farmer to so conduct his operations, that they may be as much as possible preventive of plant diseases, besides depending on him to carry out for himself, the remedial measures proposed. This means that, it is of distinct advantage, and indeed essential, that the farmer should have some knowledge of the subject, if he is to contend successfully with the many diseases which threaten his crops. Not much relief can come to him from the results of the botanist's patients and difficult researches, until he takes the trouble to learn for himself, a few of the simple facts and general principles upon which those results are based.

In a broad sense, disease may be taken to mean anything which interferes seriously with the full and normal development of the plant. Thus, conditions of soil and weather may at times have such a pronounced adverse effect upon crops, that people begin to fear that some dire epidemic is at work. Such a case occurred only a couple years ago in the Province of Ontario, when a widespread unthriftiness of oats could be traced to no other cause than the trying combinations of weather conditions of the early part of the growing season. Frost cracks and sun-scalds of fruit trees, are other cases in point. Injuries from insect attacks and similar causes, are also in a sense, disease.

Almost all well-defined forms of plant disease are, however, parasitic in their nature. They are caused by organisms which belong to some of the lowest orders of plant life, notably the fungi. A few diseases are caused by bacteria; and of these few, several are responsible for very serious damage to the plants which they infest, but on the whole, the bacteria are parasites of animal life. As examples in passing, of their attacks upon plants, mention may be made of apple and pear blight, and soft rot of cabbage. The former may spread over an orchard with great rapidity, and from the way in which it blackens the foliage as it spreads has earned the name of "fire-blight."

Without enlarging more on the foregoing we may proceed to regard our subject from the standpoint of fungous diseases, since these after all, practically constitute the plant diseases.

Fungi are plants of very simple structure, as compared with plants which are differentiated into stem, root and leaves. They have none of these organs, in the sense in which the terms are properly used. The whole plant body of a fungus, even when it seems complex, is simply a network or a mass of slender microscopic threads, loosely or more or less compactly disposed. These threads or hyphae are known collectively as the mycelium of the fungus. The mycelium is peculiar in being destitute of the green coloring matter which is such a constant feature of almost all other plants, and which is known to be necessary for the elaboration of plant food from the raw materials of the air, soil and water. Since this green is absent from the fungus, it necessarily follows that it must have some other way of obtaining its nourishment, and its way is to take it ready prepared by other plants (or animals) either during their life, or during their decay. Those which attack living plants are the parasites with which we are here concerned, although not all of them cause such injury by their parasitic habits as to be regarded as disease.

The mycelium is to be found either upon or in its source of food supply. Sometimes the hyphal threads give rise to special branches known as hanstoria, which penetrate the cells of the host and act as absorbing organs. At some time also during the

life of the fungus, branches are sent up, whose duty it is to produce spores, which are the fungus plant's means, instead of seed, for disseminating itself. The reproductive structures of the fungi, are often far more complex and conspicuous, than are they themselves. Taking the well-known mushroom as an example, the vegetative portion consists of a network of filaments (the hyphae) underground, while the object which attracts our notice, is concerned solely with spore production, and is composed of many hyphae compacted into this shapely, fleshly form.

So far we have noticed very little, but what is applicable to fungi generally. But just as also with flowering plants, so among these, there is almost infinite variety of form, habit, etc., in adaptation to the special conditions of life encountered by each species. One which attacks the woody portions of a tree differs markedly from another which is living in the pulpy substance of a leaf. It would be too great a task, here to take even a very general survey of the differences which are to be met, and so two or three typical life-histories briefly outlined, will be given, chiefly to show what may be learned about any of the important fungous pests, by reading agricultural literature, including the publications regularly issued to the public, by all the experiment stations of the country.

As an example of a disease-caused by one of the lower or less specialized fungi, the late blight or rot of the potato will serve as well as any. It is a disease which at times becomes very destructive; almost completely ruining a crop, as farmers are only too well aware. In other years it may hardly appear at all, and observation teaches that its prevalence is only to be expected with certain weather conditions favorable for its spread. These conditions are, moist and warm or sultry periods in summer. The spores require to pass a time in moisture, such as is furnished by dew or rain on the leaves, before they will give rise to a new mycelium; consequently the disease cannot spread extensively in a dry season. The first sign of late blight is the appearance of small brownish patches on the leaves, which quickly enlarge and cause curling; and in severe cases the foliage is practically destroyed in a few days, emitting an offensive smell, and becoming black and dead. On the lower surface of the leaves the patches are bordered by regular forests of slender, branching threads, emerging through the breathing pores, and bearing colorless, egg-shaped bodies, which when scattered and provided with the requisite conditions of moisture, produce the spores. In this way the disease is spread all around the field to other plants. Beneath the areas which are thus disseminating the disease, the vegetable mycelium reaches about absorbing the contents of the cells, and causing the symptoms which we see. Some branches extend downward through the stem of the plant, to the tubers, infecting them so as to cause their decay. Potatoes thus infected, but not enough to injure them carry the mycelium over to the next season, when it is ready at once to grow into the young shoots, when the sets are planted. The moral is to use only potato sets which are known to be from fields comparatively free from disease the previous year. Having taken this precaution, the one resource is to spray the vines at intervals with Bordeaux mixture, beginning in July, or at a safe date before the blight is commonly known to appear.

There are other diseases, not so very unlike the potatoe blight, but which owing to a single essential difference in habit, succumb to remedies which would be quite useless against it; which shows the necessity of a knowledge of the disease to be treated. The powdery mildew of the gooseberry for instance, has its mycelium on the surface of the leaf, instead of within, and for such diseases application of sulphur are usually all that is required.

To illustrate an entirely different and much more highly developed class of fungi, we may use the well-known wheat rust as our type. Its life-history is a curious and complicated one. In the early part of the season its mycelium within the growing wheat plant gives rise to spores, which gradually push out and burst through the epidermis, forming little red rust spots on the stems and leaves. The spores produced at this time are one-celled, and when carried by the wind to other wheat, or to other grasses on which the disease lives, they germinate and enter the plant, thus spreading the trouble. After spore production has gone on for some time, dark, two-celled spores begin to be produced instead of the one-celled ones. The spots formed by them are what is known as black rust. These latter are capable of remaining dormant for a long time, and serve to carry the disease through the winter. In spring they produce short tubes with branches, in the ends of which a distinct kind of spore is borne. These spring spores when blown about, must find lodgment in the leaves of an entirely different kind of plant, the barberry, in order to grow. If they happen to alight on this host, mycelium is produced within it, and after a time certain branches of the mycelium, compactly massed together, begin to push out to the lower surface of the leaves. They finally begin to divide into chains of spores; and bursting through the epidermis, the mass forms a cup-shaped structure, which gives the name of "cluster cup" to this stage on the barberry. As the spores outermost in the chains are dislodged by the wind, others are pushed out by the development of the mycelium behind. The spores of the cluster cup stage are carried from the barberry back to wheat again, where they give rise to the stage of the disease with which we started. Until this interesting cycle of development was studied out, its different stages were supposed to be no less than three different diseases.

Rusts, like potatoe blight, are most likely to give trouble in a rather wet season, and on low, wet land; and this is in fact the general rule throughout the fungi. It is found difficult to devise a good remedy for the rusts, therefore full advantage has to be taken of all preventive measures, such as having the land well-drained, using varieties of grain found to be most resistent to attack, and finally, in the case of wheat rust, removing barberry shrubs and hedges from the neighborhood of wheat-fields. The destruction of the barberry, however, cannot be expected to wholly exterminate the disease, as a certain amount of the fungus, it is believed, manages to complete the life cycle, without the stage which is passed on the barberry.

The subject of plant diseases, which the few examples given above are intended to illustrate, can readily be understood to be worthy of attention; if we consider some of the statements of competent authorities as to the losses caused. Wheat rust, for instance, has been estimated to have cost the United States, in 1891, fully sixty-seven millions of dollars. An agricultural expert has also placed the annual loss in the United States by the loose smut of oats, before treatment was discovered, at eighteen million dollars. Now by moistening the grain before sowing with water containing formalin to destroy spores adhering to the surface, the loss can be reduced to practically nothing.

These are but two out of scores of fungi causing immense losses, and not including hundreds of others, which take their annual toll, without attracting much notice. The farmer, fruit-grower, and others interested in plants, are not totally helpless, as we have seen. Many diseases, especially in orchards, can be effectively controlled by spraying. Clean and up-to-date methods on the farm also reduce greatly the infestation in very many cases. The destruction of disease infected remains of plants and other rubbish which serves to harbor the spores or mycelium is one such measure. Rotation of crops, which avoids the growing of a crop for a few years on land where it has been infected, until time enough has elapsed for the disease to disappear, is another. But enough has probably been said to show that the farmer who reads and observes, and endeavors to be posted on subjects which have a bearing on his work, is at a distinct advantage thereby, in the contest with his enemies in nature.

Ottawa, Ont.

"WE KNOW"

There is a word in Scripture found,
  More precious than all else below;
'Tis more than faith—a solid ground,
  It is the sweet refrain, "We know."

"We know" we've passed from death to life,
  Because we love the brotherhood;
That all things in this world of strife
  Are working for the Christian's good.

"We know" when this our soul's abode,
  Our earthly tent, no longer stands,
We have a building from our God,
  A glorious house not made with hands.

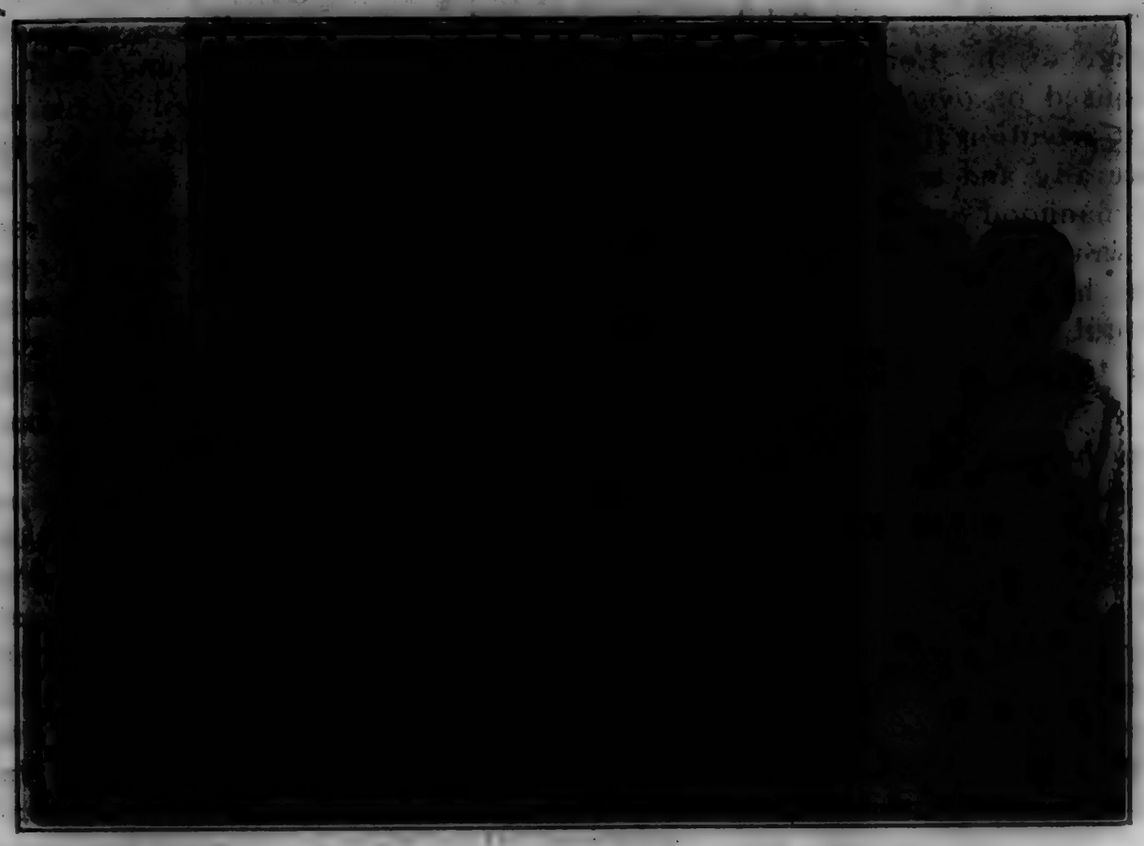
"We know" that Jesus we shall see,
  We shall behold Him as He is;
Transformed ourselves like Him to be,
  We'll share His glory and His bliss.

—Selected.

EDUCATIONAL WORK IN CONNECTION WITH THE DHAMTARI MISSION

By M. C. Lehman.

Probably a brief statement of why schools are necessary in connection with mission work in India, will be profitable before giving a description of the different kinds of school work carried on in this mission. The reason why this work is being carried on are briefly these:



Boys of the 6th Class, Rudri Orphanage, Middle School

To bring the little children as early as possible under Christian influence. One of the things which impresses the traveler in Oriental lands is the large number of children in the average village or town. Their features are expressive, and the missionary at once realizes that if he would wield an influence on the coming generations he must do it now with these little ones while their susceptibility to Gospel truth is much stronger than it will ever be in after life. "It is not the will of your Father that one of these little ones should perish." This relates particularly to boarding schools and village schools of a primary grade, which are in some missions the main line of effort for evangelization. A. J. Brown aptly says, "If he be a benefactor of the race who makes two blades of grass grow where one grew before, what shall be said of the missionary who takes a half naked urchin out of the squalor of a mud hut, where both sexes and all ages herd like pigs, teaches him to bath himself, to respect woman, to tell the truth, to earn an honest living and to fear God?"

To prepare the way for a direct preaching of the Gospel, by teaching the folly of heathen superstition, by letting the more advanced non-Christians know the perfect moral standard of the Bible and its superiority to all other books, and thus counteracting much odium and dispelling many prejudices against missionary effort.

As a direct means of giving the Gospel to people who would not otherwise receive it. There are people who would resent the missionary's attempt to come and preach before their house or in their vicinity, but will anxiously receive it when taught in a school. Conversions from this kind of work are numerous.

The schools of the mission may be roughly divided into three main classes, viz.: 1. Primary Vernacular School, 2. Middle Vernacular Training Schools, 3. Anglo - Vernacular Middle School.

Of these three the first is the most numerous. They are divided among the stations as follows: Balodgahan one, Leper Asylum one, Rudri two, Sunderganj three. The enrollment in these schools varies from twenty-five to sixty pupils. The age of the pupils varies from four to twelve or fourteen years.

These schools are mostly accommodated in a house about forty by twenty feet, most of the pupils sitting on the floor. One chair, a chest, two or three black-boards, maps, two or three benches, one table, and one pail with a rope to draw water from a well are the only furnishings. A garden is usually in front of the school house where the Agricultural Department of the Government makes some effort to teach the pupils the rudiments of agriculture. This garden work has as yet not been added to the mission schools.

Schools of this standard are divided into four grades excluding the kinder garten. On passing a school of this standard a pupil is granted a government certificate if the school is one recognized by the government. A teacher is over each grade. The one in charge of the entire school is called the head-master who usually draws a monthly salary of from four to six dollars.

To have schools of this kind manned by trained Christian men is one of the very most effective ways of doing effective evangelistic work. The great need of the mission is for men able to do such work. A training school is now being opened to prepare men for this line of work. The orphan boys and girls are very nearly all Christians but they are not prepared to take up work involving individual responsibility when leaving the orphanage.

The growth of the mission since its inception about ten years ago has been phenomenal, and this is largely due to the orphans, and unless adequate preparations are made to maintain this growth by a collateral line of effort as the orphanages inevitably grow smaller, the work will grow comparatively static. Experience has shown that evangelistic work carried on along the line of evangelistic primary schools permeated by a strong Christian influence is at once the most effective way of spreading the Gospel effectively and speedily.

Of Middle Vernacular training schools there are at present two. These are primarily for training of the boys and girls in the orphanage. These comprise the courses of the primary schools mentioned before, with two classes additional. These schools are both under the direct supervision of the missionary in charge of the orphanage.

The boys' school of this type has an additional class making it possible for the boys to take the Government Normal School training examination after completing the course of the school. Several of the boys have been successful in this examination and now hold government teachers' certificates.

The girls' school of this grade has been most fortunate in arriving at a place where it can be managed entirely by Christian teachers from among the girls themselves, some of the girls having received special training in a Christian Normal School. In

Teaching Staff, Girls' Middle School. Sunderganj

both of these schools regular daily Bible study is a compulsory subject in the cirricula. Bible class is taught daily in most of the primary schools as well and where it has not been up to the present it is the intention to do so soon.

The Anglo-Vernacular Middle School has been previously described. There are at present about eighty pupils enrolled. The school aims to reach boys who have passed the primary government schools and are seeking training above that standard. The course includes about the same work as is given in the eighth and in the first two years of High school work as outlined in the school cirricula of our Middle Western States of the United States. The Bible is taught to the school. It has so far succeeded in drawing most of its students from Dhamtari, but a number of boys are beginning to come from surrounding villages. In the last examination the eight candidates sent to the Government examination were all successful, and these are now anxious to read farther. They accordingly desire us to open a High School in addition to the present school. The boys of higher castes and the wealthier classes are reached in this way when they could not be reached in any other way. There is no opposition to the Bible teaching in the school, but on the contrary a manifest eagerness is plainly evident on the part of many. The imperative need of this school is a new building, the old one being originally intended for a hospital and also being too small to accommodate the school. Just as imperative is the need of closer missionary supervision for the school, which could easily be accomplished if there were more workers on the field.

The experience of older missions has been such as to make us believe that unless adequate training is given to Christians that the Church will finally lapse. It is also true that when a non-Christian community sees that Christian forces are anxious for the welfare of all people, a goodly respect is at once established for the Christian religion.

Dhamtari, India.

EDUCATIONAL WORK AMONG CHILDREN

By Charles E. Reed.

One bright autumnal day of last September I stepped into a dirty, dilapidated school building in Noble county, Indiana, and was greeted by two dozen merry children. It was the first day of school. All were delighted, and it was an inspiration to look into their intelligent morning faces. There was so much joyousness, vivaciousness, spontaneity, and youthful vigor in their lives that one could not help feeling young in their presence. In their faces you could read the record of their past. Some already saddened, marred and blighted with the imprints of evil. Others fair and pure as a crystal. Some whose sweetness was wasted on the desert sands of sin. Some that had ever brightened in the limelight of truth and right. Some with lines of hardness. Others with the eloquence of beauty that is divine. It has ever been thus, and the teacher's work is not only one of formation and construction, but of reformation and reconstruction. However darkened some little lives may be by the evil that is in the world, we know that when their little, growing personalities are brought in contact with that of the Master's, with that of the Teacher of teachers, a marvelous change will be wrought. David said, "children are an heritage of the Lord." They are not to be despised or overlooked, but to receive sufficient attention that they may live and grow naturally and normally into the full stature of manhood or womanhood. Truly this world would be lonely and sad were it not for the human flowers to deck earth with beautiful graces, to lead us peacefully on and to give us hopes for a better future.

I do not wish to boast or to dictate but simply tell a few things about children and their education. All normal and healthy children will become interested in anything pure and good for its own sake if presented in the proper way. The little innate, embryonic, nascent, plastic, growing, awakening, responsive, receptive soul is ever alert for something. It wants to realize itself, to express itself in some form. When teacher or parent does not provide materials it will find them somewhere.

My children with a very few exceptions came from unchristian homes. They were allowed to do as they pleased most of the time. They had an overabundance of that element we call life, or spice, or mischief, or vivacity. The two teachers who preceded me could not discipline them very much. I was told by the school officials and some neighbors that it was a very bad and wild school; that the children were mean, wicked and devilish; that they would sit on the fence when the bell rang and refuse to come in; that they destroyed the school property; that not more than half the required work was accomplished, and only four out of thirty-seven were promoted. The man who brought me out to the school said, I would find a bunch of Indians there. How do you account for such conditions? Who is to blame for them? Were the parents not interested? Yes, somewhat, but they did not have time nor intend to look after their children at school. The trouble lay in the teacher, for the teacher is the school. If he does not amount to anything and put forth every effort to keep the children busy and direct their energies into the proper channels no one is to blame but he himself. I did not do as I was told, for I do not believe in whipping except as a last resort. There is no child however mean or vicious who will not respond to something so kingly as kindness, to something so royal as truth. The first morning I talked to them a half hour on education, its meaning, its value, and its power to increase life values. They were willing, ready, and wanted something to do. I superintended their games, helped them play when I had time, tried to open up all of lifes great interests, besides the common branches, I gave them work in Nature study, music, and picture study, and as a result the discipline was not difficult. They entered into their work so actively, enthusiastically and arduously that very little time was left for mischief.

All the wealth of experience and achievements of the past ages belong to the child. It is his inheritance. Whether it be language, literature, history, mathematics, art, science, music, nature or religion, it should be brought to him. If a young man is churched to death he gets tired of his religion. The same is true of the child. He doesn't want all of one thing, but some of everything. If all of life's great interests are opened up to him, it will lay a broad foundation for the future so that he may become universe centered and God centered, and develop a great personality instead of a narrow one-sided, stinted, spindling one. Let the children live in a world of good books, inspiring pictures, and learn life lessons from Nature or anything uplifting. Let them find themselves in these things and use their overabundance of energy in realizing them. Behavior will then largely take care of itself. When maturity is reached they will not be grumbling and finding fault with everything and only interested in their own little self, but in all mankind. Help them to "hunger and thirst after righteousness" as the Savior said, and verily they shall be filled.

Children are full of instinctive play which should not be checked but guided. It is very interesting to watch the different kinds of play school children become interested in during the year. They start out in the fall with simple running and ball games of different kinds, and come back to them again in the spring. Between these two seasons they play many different games. The children I had, first played andyover. I started them in on basket ball, which lasted about two weeks. Soon they took to jumping, then to stacking caps and wrestling. Next to blackman and darebase even in the roughest of weather. To have a fire is a boy's delight. One day they built one aside the school house and burned the bricks black before I knew it. I compelled them to remove it to the middle of the yard. For two weeks they carried stumps from a woods near by just to have a fire. Were they not little aborignes for the time being? As soon as winter came the outdoor games of dog and deer, fox and geese, and skating absorbed their play periods. Sometimes the girls played indoor games. One day they talk politics, the next local option. One day they will put a lot of conundrums to the teacher, the next day catchy problems that are not found in the arithmetic. One boy comes to school with a top, soon all have tops. One boy comes in the morning blowing a goose or turkey quill whistle, by noon, each have one to blow. And thus the different instincts express themselves daily. Did you ever examine the contents of a boy's pocket? He is the miniature of re-

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Young People's Bible Meeting

Conducted by J. D. Charles.

TOPIC FOR AUGUST 1

The Use of Power. Text—II Tim. 1:6, 7; I Pet. 4:7-11

MOTTO

"Be strong in the Lord and in the power of his might."

THE VOICE OF SCRIPTURE

I. The Source of Power.
. Wholly of God—II Cor. 3:5.

II. Conditions of Receiving Power.
1. Comes as a gift—Matt. 25 :25. Different talents are given to Christ's servants, according to His knowledge and His wisdom, and the account must be rendered at His return (Rom. 14:12), according to the grace given (I Cor. 3:13; 4:5).
2. Faith—Mark 9:23.
3. Through Christ—Jno. 15:5—Living and abiding union with Christ. The branch can have no power to bear fruit except as it derives strength from the vine (I Tim. 1:14). See also II Cor. 9:8; Phil. 4:13.
4. Through the Holy Spirit—Acts 1:8; Zech. 4:6.

III. Power is to be Used—
1. To resist and conquer temptation—I Cor. 10:13.
2. To serve in the Church—I Pet. 4:11; II Cor. 2:16; 3:5.
3. To warn and reprove—Mic. 3:8.
4. To go to work boldly against difficulties—Num. 13:30.
5. To honor the Lord with our substance, as He hath prospered us—I Cor. 16:2; Deut. 16:17; Ezra 2:69; Matt. 10:8; Acts 11:29; II Cor. 8:12.

PRAYER

Use me, O my gracious Savior,
Use me, Lord as pleaseth thee:
Nothing done for thee so lowly,
But is great enough for me.

Be it noon or be it midnight,
Weary watch or blaze of day,
Shouting with the happy reapers,
Toiling in the hidden way.

Pride of will or lust of station,
Lord, I would from all be free,
And the only honor seeking,
Lord to be of use to thee.

WORD STUDIES IN THE TEXT—II TIM. 1:6, 7; I PET. 4:7-11

6. **Wherefore**—Literally for which cause.
Stir up—As of a fire. Rekindle. Stir up slumbering sparks
The gift of God—Hardly the office conferred by ordination, but rather the special inward endowment which qualified Timothy for teaching, and which was directly given by the Holy Spirit, through Paul's instrumentality.
7. **Fear**—Cowardice.
Power—To overcome all obstacles, to brave all dangers. Closely linked with the idea of boldness or the opposite of cowardice.
Love—A deep quiet undisturbed condition opposed to the tearing and fury of hatred.
Sound mind—Well disciplined. Sober-minded.
7. **Is at hand**—Literally, has come near.
Watch—Be sober as in chapter 1:13.
Unto prayer—Literally, prayers of all kinds. Apt to prayer.
8. **Fervent**—With intense strain.
11. **Giveth**—Furnisheth.

SUBJECTS FOR TALKS OR ESSAYS

1. God's Biddings—God's Enablings.
2. Saul's Distrust—David's Faith (I Sam. 17:33-37, 45-47).
3. Hindrances to Usefulness.
4. The Power of Love.
5. The Joys of a Useful Life.

THE USE OF POWER

By J. M. Brunk.

Power is the ability to act, or to produce an effect independent of influences exerted by external agencies. This ability is displayed by all animate bodies. In whatever way this is made manifest, back of all is an unseen power which can be ascribed to none other than **God.** He has Himself declared His omnipotence when He says, "I am the Almighty God" (Gen. 17-1). In the very beginning of the Book of books we find a record of a series of events in which God's power is manifest. No intelligent being can look upon the work of God's hands in the creation and consistently deny His omnipotence.

In calling into existence the material world God did not only exhibit His power, and then reserve all power to Himself, but according to a plan which only He could devise and carry into effect, He conveyed to every object of the creation a degree of power. This degree of power was given to each object for the express purpose of bringing honor and glory to Him who gave it. To the earth itself was given power to produce vegetation for the sustenance of animal life, and no sooner had God called the grass of the field into existence then the earth with all its God-given power proceeded to produce the various kinds of vegetation, and thus year after year we can see how faithfully she has been making use of the power God has placed at her command. In the vegetable kingdom we see a greater degree of power. Not only do we see the power of reproduction at certain seasons of the year but God in His wisdom has blessed even the grass of the field, with power to impart power to the creatures of the kingdom superior to its own. Even God Himself must be pleased with the faithfulness of all vegetation in making use of the power He has thus imparted. Superior to the vegetation is the animal kingdom. It is blessed with a still greater degree of power. Animals naturally divide themselves into two classes, inferior and superior. Even inferior animals are blessed with a marked degree of voluntary power, and many have little or no intelligence; heaven is without doubt gratified to see their faithfulness in making use of the power committed to them.

None can deny that all these objects have truly been answering the purpose of their creation in the proper use of their God-given powers. But as one has aptly said, "Man the crowning work of God's creation, is the only creature of earth that has failed to fully answer the real purpose of creation in making the best possible use of the power God has so faithfully supplied." In view of the fact that man is the most intelligent of all creation, would it not be but reasonable that God should expect that man would also be the most faithful in making the proper use of the powers intrusted to him? But alas how different! Instead of using these powers as God designed, all must admit that the great majority of human beings are not only falling far short but are even using them against God and His cause. In the creation man was blessed with many powers superior to those given to other animated creatures. And no sooner were our fore-parents thus favored than Satan the adversary of all good sought to gain an entrance whereby he might overthrow the human race, and thus gain possession, not only of the individuals, but also the powers with which God had blessed them. Satan having been successful in his first effort has been since then, with almost equal success, carrying on his work, and

spares no effort to gain full control of all the powers placed within humanity. Let us briefly consider four of these powers found within every human being.

First, notice the power of **Thought.** None other is of greater consequence. The exercising of this power, not only determines our real character, but also the degree of our future usefulness and our condition throughout all eternity. May the future find us many young men and women who are truly making the best use of this God-given power, and thus prove a real blessing to the world and a glory to God.

Second, we are given the power of **reason.** Sad to know that through the influence of evil this power has become so depraved that but few are found who can be said to be exercising it as God desired. Man has lost the real and true standard of reasoning, hence so few can be recognized as real intelligent reasoners. There is but one true standard of reasoning and that is God's revealed will.

Third, notice the power of **choice.** This is of great importance. Many a man and woman may have to a great extent properly exercised the powers of thought and reason, and yet made an entire failure of life, for want of properly exercising the power of choice. To a very great extent we today are what we have chosen to be. In this world we have set before us in various ways two extremes—Christ and the devil, good and evil; liberty and bondage; virtue and vice; the pleasures of the world and the joys of salvation; life and death; heaven and hell. To us is given the power to choose which we will have. May God give grace to properly exercise this blessed power.

Last, but not least, we notice the power to **act.** The exercising of this power not only determines our own acceptance with God but also the influence exerted, for good or evil, upon those with whom we associate. Aside from the natural power to act with which God has endowed nearly every human being, He has also blessed the world with a promise for additional power, peculiar to those alone who have been made new creatures in Christ Jesus, and this is none other than the power of the Holy Ghost. One void of this power is not in a position to make the most of life, and answer the real purpose of creation.

In conclusion let us have in mind that these powers are given us but momentarily (as far as working out our salvation is concerned) and may God help us all to so exercise them so as to enable us, not only to make the most of life, but better still to land us in the haven of rest.

Larned, Kansas.

SEED THOUGHTS

Without the soul, divinely quickened and inspired, the observances of the grandest ritualism are as worthless as the motion of a galvanized (electrified) corpse.—Anon.

It was the custom of the Roman Emperors, at their triumphal entrance to cast new coins among the multitudes; so doth Christ in His triumphal ascension into heaven, throw the greatest gifts for the good of men that were ever given.—T. Goodwin.

A man may as well hew marble without tools, or paint without colors or instruments, or build without materials, as perform any acceptable service without the graces of the Spirit, which are both the materials and the instruments in His work. —Alleine.

"Ye are not your own." "Your bodies are the temples of the Holy Ghost." Is that an unmeaning metaphor, or an over worded expression? When the Holy Spirit enters the soul, the heaven enters with Him. The heart is compared to a temple. God never enters without His attendants; **repentance** cleanses the house; **faith** provides for the house; **watchfulness** like the porter takes care of it; **Prayer** is a lively messenger, learns what is wanted and then goes for it; **faith** tells him where to go and he never goes in vain; **joy** is the musician of the temple, tuning to the promises of God and the Lamb; and this terrestial temple shall be removed to the celestial world, for the trumpet shall sound, and the dead shall be raised.—Rowland Hill.

TOPIC FOR AUGUST 8

Temptations. Text—I Cor. 10:13; I John 2:16

MOTTO

"In that he himself hath suffered being tempted, he is able to succour them that are tempted."

THE VOICE OF SCRIPTURE

Temptations

I. Kinds—
1. Testing under trial—Gen. 22:1; Luke 22:28.
2. Solicitation to evil—Gen. 3:1-6; Matt. 4:1. (Now Considered).

II. Come from Satan—
1. As the subtle serpent.—Gen. 3:1.
2. As a roaring lion.—I Pet. 5:8.
3. Through lusts of the flesh.—Jas: 1:14.
4. Through the enticement of sinners.—Prov. 1:10; 16:29.

III. Are—
1. Snares.—Psa. 106:36.
2. Wiles of the devil.—Eph. 6!11.
3. Alluring.—II Pet. 2:18.
4. Beguiling.—II Pet. 2:14.
5. Bewitching.—Gal. 3:1.
6. Seducing.—Prov. 12:26.
7. Enticing.—Jas. 1:14.
8. Entangling.—II Pet. 2;20.
9. Surprising.—Gal. 6:1; I Tim. 6:9.

IV. Are to be Resisted—
1. By the Word of God.—Psa. 17:4; 119: 11; Matt. 4:3.
2. By faith.—Eph. 4:16; I Pet. 5:9; II Pet. 2:9.
3. By watching and prayer.—Matt. 26:41.

PRAYER

"Deliver us from evil."

WORD STUDIES IN THE TEXT—I COR. 10:13; I JOHN 2:16.

13. **Common to man**—Human. After the manner of men. Adapted to human strength.
Way of Escape—A way out. A landing place.
With the temptations—a way of escape—Implying an adjustment of the deliverance to each particular case.
To bear—Not the same as escape. Some temptations cannot be fled, but must be endured. Often the single way out is through endurance. See Jas. 1:12.

16. **All**—All that is in the world collectively, regarded as a unit.
The lust—Longing.
Of the Flesh—Sensual appetite, the desire which dwells in the flesh.
The lust of the eye—Mental pleasure including even the highest artistic gratification, without fellowship with God.
The pride of life—Originally, empty, braggart talk or display, swagger. It means an insolent and vain assurance in one's own resources, or in the stability of earthly things, which issue in a contempt of Divine laws.
Of the Father—Not springing from the Father.

SUBJECTS FOR TALKS AND ESSAYS

1. The Results of Yielding to Temptations.
2. How Overcome Temptation.
3. Reward of Overcoming Temptation.
4. Our High Priest.
5. "Like a Flint."—Isa. 50:7.
6. "Watch and Pray."—Matt. 25:26-41.

TEMPTATIONS

By J. H. Mosemann.

1. **The common temptations.**—It is a fact that we are all surrounded with the same kind of temptations. Those which cross our path are the same as those that other men and women are subject to. They are such as are common to man, even though we sometimes think ours are so much greater than those of others. It is true, however that things which may be a severe temptation to one person may not be so much so for another and vice versa.

Temptations in themselves are not by any means reckoned as sin. It is the **yielding** to temptation where the sin lies. Trifling with temptations has proven most disastrous. Temptations all have one source, viz., Satan. It is to him that our first parents yielded in the Garden of Eden. The temptation appealed to them in three ways. First, as the lust of the flesh. Second, as the lust of the eye. Third, as the lust of the pride of life. It is no question that all our temptations come under one of these heads. By diligently comparing the temptations of Christ in the wilderness, in Matthew the fourth chapter, you will notice that they are similar in nature and character to that of our first parents in Genesis third chapter, and harmonize very well with First John, the second chapter and fifteenth verse.

A. T. Pierson, the eminent Bible student, says, "In three passages of Scripture the world, the flesh, and the devil are presented together as the foes of the believer, Eph. 2:2, 3; Jas. 4:3-7 and I John 2:14-17.

Behind the flesh and the world is our implacable, subtle adversary, the god of this world. He appeals to our carnal natures, presenting what inflames our fleshly lusts. He knows that carnality responds to allurement, and is evermore busy with seducing forms of pleasure. He is behind the world as a stage manager is back of the scenery of a theatre—"the fashion (stage scenery)

of this world passeth away". (I Cor. 7:31). The world is a stage, and its seductions are mere paint and pasteboard which Satan sets up before us; we have only to get behind them to see their hollow and shallow character. And when they cease to charm, he withdraws them and shoves another lot of paint and pasteboard forward. To see Satan behind fleshly lusts and worldly fascinations is to be doubly on our guard.

2. **The faithfulness of God in temptation.** Satan, who is the source of temptations, is the god of this world. The children of God rejoice in the truth revealed in I Jno. 4:4. "Greater is he that is in us than he that is in the world." Not only is He **greater** who is in us than he that is in the world, but He that is in us is **faithful.** So faithful is He that "He will not suffer us to be tempted above that we are able." How faithful and gracious God has been to the human family! How often we have been protected, shielded and kept by the Lord our God so that our temptations were not above our ability to bear them!

The Word of God further reveals to us the fact that God will with the temptation also make a way of escape. Blessed words these. They admit not of expressions often heard, "I was too weak," "I couldn't help it," etc. These will not do. He makes a way of escape with "every" temptation. Have you sought this way when tempted? Or have you closed your eyes to the way of deliverance?

Lancaster, Pa.

SEED THOUGHTS

"Thou shalt not have in thine house divers weights, a great and a small." Putting away the occasion of temptation is the first step not to be snared by it.

The Lord Jesus is our great Refuge in the hour of temptation. He has fulness of sympathy with the tempted, and fulness of power to succour them when tempted. See Heb. 2:18; 4:14, 15.

TOPIC FOR AUGUST 15

Burdens—What to do With Them. Text—Gal. 6:2-5; Psa. 55:22.

MOTTO

"He careth."

THE VOICE OF SCRIPTURE

I. **Burdens—A figure used to set forth the heavy weight—**
1. Of Sin.—Psa. 38:4.
2. Of Care and Sorrow.—Psa. 55:22.
3. Of Trial and Labor.—Matt. 20:12.
4. Of the Yoke of Legal Observances.—Acts 15:28; Matt. 23:4.
5. Of Infirmity and Weakness of the Flesh.—II Cor. 5:4.
6. Of Heavy Judgment of God Threatened or Inflicted.—Jer. 23:33.
7. Of the Government of a Froward People.—Ex. 18:22; Deut. 1:12.
8. Of being a Cause of Care to Others.—II Sam. 15:33; 19:35; II Cor. 12:16.

II. **Burdens—What to do With Them—**
1. Our Neighbor's.—Gal. 6:2; Rom. 15:1.
2. Our Own.—Gal. 6:5; Heb. 12:1; Psa. 55:22; Rom. 8:26.

PRAYER

"Because Thou hast been my help, therefore in the shadow of Thy wings will I rejoice."

WORD STUDIES IN THE TEXT—GAL. 6:2, 5.

One another's burdens.—The emphasis is on one another's, in contrast with selfishness which leaves others to take care of themselves.

His own burden.—Responsibility.

SUBJECTS FOR TALKS AND ESSAYS

(The leader may find material from the "Voice of Scripture").

LIFT YOUR NEIGHBOR'S BURDEN

Do not be discouraged tho' the way is drear,
Some one close beside you needs a ray of cheer;
Speak a word of comfort and the day seems bright;
Lift your neighbor's burden, and your own grows bright.

Sit not idly weeping, tho' your heart is sad;
Other hearts are aching—strive to make them glad;
Scatter rays of sunshine, better far than gold;
You will reap a harvest many hundred-fold.

Do not mourn in secret over pain and loss;
See your neighbor bending' neath a heavier cross!
Hasten to relieve him; O, do not delay!
Help to lift his burden, yours will roll away.

—Harriet H. Pierson.

CAST THY CARE ON HIM

Whatsoever it is that presses thee, go, tell thy Father, put over the matter into His hand, and so thou shalt be freed from that dividing, perplexing care that the world is full of. When thou art either to do or suffer anything, go, tell God of it, and acquaint Him with it; yea, burden Him with it, and thou hast done for matter of caring; no more care, but quiet, sweet diligence in thy duty, and dependence on Him for the carriage of thy matters. Roll thy cares and thyself with them, as one burden, all on thy God.—R. Leighton.

PSALM 55:4-22

There is so much of painful human experience expressed here. Our enemies reproach us; our intimate friends turn against us. We could bear the reproaches of enemies, but when those with whom we had sweet counsel lift up the heel against us, our cup seems to run over, and we would gladly fly away and be at rest. Like Elijah, we are ready to say, "It is enough; let me die." There are trying experiences in store for every child of God. What shall we do? Long for death? No! We must look to Jesus, and remember that His earthly experience has fitted Him to sympathize with, and succour us. It is not improbable that the Spirit referred to Judas in the familiar friend. Where such treachery as our Lord endured from him? We must cast our burdens on the Lord. We need not expect Him always to take them away, but give us strength to bear them. The child of God has no right to harbor anxious care. It is sinful, distrusting God; it is seeking to do for ourselves what He has promised to do for us. He will not forget anything; He knows all our needs. Anxiety will make us doubt His loving kindness, and lead to many grievous sins. Let us trust God's promises; stop groaning and believe. We may need burdens; we would be weaklings without them. God will see that they are not too heavy. HE WILL SUSTAIN.

SEED THOUGHTS

God's biddings are God's enablings. Why then worry over burdens?

They say trouble never comes alone. Does happiness? Joy?

When a certain aged Christian was on his dying bed, a friend relates that, "After a short pause, he looked round with one of his cheery smiles, and asked, 'What do you think especially gives me comfort at this time? The creation! Did God create the world, or did I? He did. Now if He made the world, He can sufficiently take care of me, His child by the new birth.'"

TOPIC FOR AUGUST 22

"Lying Wonders." Text—II Thess. 2:1-12

MOTTO

"We are not ignorant of his (Satan's) devices."

THE VOICE OF SCRIPTURE

On apostacy, or the falling away from the faith, and revealed truth as to Christ's diety and redemption through His atoning sacrifice.

I. **Description.**—I Jno. 2:19; 4:1-3; Phil. 3:18; II Pet. 2:1-19; II Tim. 3:1-5; 4:3, 4.

II. **Irremediable and Awaits Judgment.**—Heb. 6:4; II Thess. 2:10, 12; II Pet. 2:17, 21; Jude 11-15; Rev. 3:14-16,

III. **Believer's Resource in The Apostacy.—II Timothy.**
1. Faith.—1:5.
2. The Holy Spirit.—1:6, 7.
3. The Living Word of God.—1:13; 3:1-18; 4:3,4.
4. The grace of Christ.—2:1.
5. Separation from Vessels unto Dishonor.—2:4, 20, 21.
6. Christ's Faithfulness and Power.—2: 13, 19.
7. Reward.—4:7, 8.

PRAYER

"Blessed art Thou, O Lord; teach me Thy statutes."

WORD STUDIES IN THE TEXT—II THESS. 2:1-12.

1. **By**—As touching the coming and as touching our gathering.
2. **Shaken**—Tossed as waves of the sea.
   In Mind—From your mind—they are to "keep their heads," to use an idiom.
   Be troubled—Be unsettled, thrown into turmoil.
3. **Deceive**—Led astray.
   Falling away—From the truth.
4. **That is called God**—Above the true God and the false gods. Divine honors for himself.
6. **What withholdeth**—Restraineth, holds back.
7. **Mystery of iniquity**—The bulk of iniquity, lawlessness yet hidden, but which is to reveal itself in the person and power of Anti-Christ. The character of the evil power is concealed.
   He—We believe that the restraining power here mentioned in the pro-

noun is none other than the Holy Spirit.

Letteth—The same word that in verse six is translated witholdeth, hence restraineth, holds back.

8. **Consume**—Slay.
9. **After the working of Satan**—According to the working of Satan by means of **signs and lying wonders.** Literally, signs and wonders of a lie. "Of a lie," characterizes the three words, power, signs, wonders. All bear the stamp of fraud.
10. **Deceivableness**—Deceit.
11. **Strong delusion**—Fraud which shows itself in action.
12. **Damned**—Judged.

SUBJECTS FOR TALKS AND ESSAYS

(Any subject under "The Voice of Scripture" will be found profitable for discussion).

LYING WONDERS—II THESS. 2:9

By D. N. Gish.

We could as well have a man without a spine as to have character without an approved Christian creed. But it must be **Christian.** For our fortification we look at a number of creeds that are **not** Christian.

Romanism

It is "him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever (Rev. 1:5,6). First, Timothy 4:1-3 points out the usurpation and corruption of the church of Rome, which is the vilest form of apostacy of these last times. The Holy Spirit points out to us the state of the Church at the close of the apostolic period in Rev. 2:1-7, maintaining a clean membership, rejecting the false clergy or priesthood. This priestly assumption defined in verse six shows the Church hating the deeds of the Nicolaitanes, which God also hates. With remarkable emphasis Christ condemns this corruption of Christianity, saying, "But be not ye called Rabbi for one is your Master even Christ and ye are all brethren" (Matt. 23:8). Strenuously religious, but forgetting, rejecting, disgracing Christ, the Thyatira message in Rev. 2:18-29 is Romanism fully developed, in unchaste union of church and state. Romanism is Christianity wedded to heathen rites and ceremonies.

Secrecy

In all its forms is the hand maid of Satan. Because of the hidden, mysterious, features of sin, it becomes inviting, enticing, deceitful and deadly. Truth has nothing to lose by being investigated in the brightness of the noonday. "They will not come to the light for their deeds are evil." The whole system of secrecy is based on selfishness, the arch enemy of mankind. What saith the Scripture? "Let us therefore as we have opportunity do good to **all** men." If all men are to receive benefits where is the need of having such institutions? Secrecy is the sexton that is digging graves for the burial of all that is pure and virtuous.

Spiritualism

Spiritualism also is one of the most insiduous and seductive doctrines, calculated to undermine the very foundations of morality and virtue, and lead to the most unbridled licentiousness. We are told that we must have charity; we must not expose iniquity as it will harden the guilty; none should be punished; that man is a machine and not to blame for his conduct; that sin is a lesser degree of righteousness; that lying is right, murder is right, adultery is right; that "whatever is, is right." Such is the creed of the demon spirits who purport to the spirits of departed friends. How can Christian people be seduced? They are invited to attend their meeting. The spirit requests them to read in the Scriptures, to pray, and thus removes any doubt but that a Christian spirit is visiting them, and giving good instructions. Then portions of the Bible are found unreliable. The Bible is laid aside. The spirits never lead their followers to Jesus as their Savior. Luke 16:19-31 and II Sam. 12: 23 decides the whole matter. "I shall go to him but he shall not return to me."

Speaking with tongues

This is treated in I Cor. 14. Here the contrast is intentionally emphatic between "prophesying" and "speaking with tongues." Speaking with tongues is unintelligible to the hearer, while prophesying is profitable for edification, exhortation and comfort, Speaking thus is unfruitful unless it be accompanied by interpretation, so that what is uttered is "good to the use of edifying that it may minister grace unto the hearers" (Eph. 4:28). It is therefore undesirable and unserviceable. The whole as it is pacticed today is a mimicry of the gifts of the Spirit. It is Satan as an angel of light imitating as far as permitted the Holy Spirit of God.

Christian Science

This is the proposition that "God is every thing and that matter has no existence, but is an illusion of mortal mind. Sin, sickness and death have no existence, but are illusions of the mind." The way to be rid of sin is to believe that there is no sin. The way to be rid of sickness is to believe there is no sickness. The way to get rid of death is to believe there is no death. If the "sanitary system" revealed to Mrs. Eddy will destroy pain, sin, sickness, old age and death, how has it worked in her own case? Why has she patronized the dentist? Why has she permitted two of her husbands to die? Is she growing older? Will she eventually die? If it is mental healing that is concerned, books in plenty are available on the subject. Our concern is with "the faith once delivered to the saints." Mrs. Eddy denies that Jesus is Christ. What saith the Scripture? "Jesus is the Christ." (I Jno. 5:1). "Who is a liar, but he that denieth that Jesus is the Christ? He is anti-Christ that denieth the Father and the Son" (I Jno. 2:22). **"Jesus is the Christ"** overthrows completely the corner stone of a misnamed system presentin g a false Christ and denying the Christ of God.

Universalism

Christ being the supreme test, examination will disclose that Universalism is common with Eddyism. With its inconsistencies and unbelief, it rejects the fundamental doctrine of Christianity.

Russelism

When our time shall come, when "there shall be time no longer," then we shall awake to an appreciation of knowing whom we have trusted, and that He is able to keep that which we have entrusted to Him. All Christians own Him as God. He is very little Christian who accepts Russelism which denies God, and absolutely rejects the diety of our Lord Jesus and His **resurrection.** How earthly, sensual and devilish is he who would betray mortal souls. "Be not afraid of them that kill the body (the only part that can be killed)' and after that have no more that they can do, but I will forwarn you whom ye shall fear. Fear him which after he hath killed, hath power to cast into hell. Yea I say unto you fear him" (Luke 12:4, 5).

Wide Spread Apostacy

Since Christ knows that in the last days there is a falling away, "and that man of sin revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshiped," He says, "Remember that when I was yet with you, I told you these things. Known unto God, who is the Father, God who is the Son, God who is the Holy Ghost, are all things from the foundation of the world." This is the Word and the Word is God Himself. The Scripture and Christ are indissolubly united. Break Scripture and Christ is destroyed. The whole question in any system of religion turns upon the person of Christ. Whose Son is He? "He is above all things, and for Him do all things exist: no man knoweth the Father, save the Son, and he to whomsoever the Son will reveal Him."

The fact that the mental attitude of these days offers so small a barrier to the reception of such travesties upon Christianity as these systems, proves how little can be expected in the way of intelligent discernment and decision when the truth of the Scripture are in question.

These systems are the most insiduous, since they deny not the Lord, nor Christianity, but the Lord as **Redeemer.** It is the denial of the apostolic doctrine of redemption, with the precious blood of Christ as of a lamb, that is, of atonement. First John 4:1-3 tells us to "try the spirits" and any one whose senses are exercised will be able to discern the true from the false, "Even him whose coming is after the working of Satan with all power and signs and lying wonders."

Millersville, Pa.

SEED THOUGHTS

Every spirit that confesseth not that Jesus Christ is come in the flesh is **not** of **God.**—The Word of God.

For **false Christs** and **false prophets** shall

rise, and shall **show signs and wonders** to seduce, if it were possible, **even the elect.** —Jesus.

If any man **teach otherwise and consent** not to wholesome words, even the words of our **Lord Jesus Christ,**—he is proud, **knowing nothing**—and **destitute of the truth:** from such **withdraw thyself.**—Holy Spirit.

TOPIC FOR AUGUST 29
Character Study—Isaac

MOTTO

"As Isaac was."

THE VOICE OF SCRIPTURE

I. Isaac—Characteristics and Life—

1. Birth was miraculous—Gen. 17:15-19.
2. Early strength of Character in Submission—Gen. 22:1-12.
3. Reverence for Parents—Gen. 24:4, 64, 67; 26:17-19.
4. A Gentle Disposition—Gen. 26:19-22.
5. Meditative and Prayerful—Gen. 24:63; 25:21 f. c.
6. The Lapse of Isaac—Gen. 26:6-16.
7. A Man of Faith—Heb. 11:20.
8. Contemplated Death Calmly—Gen. 27: 2; 35:27-29.

II. Isaac—As a type

1. Of the Church as the Spiritual Children of Abraham—Gal. 4:28.
2. Of Christ as the Son "Obedient Unto Death"—See again 2 under I. Also Phil. 2:5-8.
3. Of Christ the Bridegroom—Gen. 24, with I Pet. 1:8. Luke 5:34, 35.
4. Of the New Nature of the Believer as "born after the Spirit"—Gal. 4:29.

PRAYER

"Thou hast given me the shield of thy salvation; and thy right hand hath holden me up and thy **gentleness** hath made me **great.**—Therefore will I give thanks unto thee, O Lord."—David.

WORD STUDY—ISAAC

The word Isaac means laughter or joy. This is highly significant. His birth was miraculous. He stands in sole fellowship with Christ Jesus as one born by miracle. It was by direct interposition of God that Isaac came to be. Isaac is distinctly a sign and product of this supernatural. No wonder the name Isaac means laughter. Everyone joyed at the prospect of Isaac's birth. The child of promise is a child of joy. "Now we, brethren, as Isaac was, are the children of promise."

SUBJECTS FOR TALKS AND ESSAYS

1. The Value of Christian Parents.
2. The First Commandment With Promise—Eph. 6:2.
3. The Children of Promise—Gal. 4:28.
4. "Blessed are the Meek."
5. Power of Meditation—Gen. 24:63.
6. Isaac as a Type.

COMMENTS

Isaac's Prosperity—Gen. 26:13, 14

This is a very modern recollection. Human nature was the same then as now. And save when regulated by grace it must always be the same. Prosperity is always apt to create envy. Philistines in spirit will always envy an Isaac. Their envy may assume subtle form. It may in some cases veil itself, in pious phrases. It will never call itself by its proper name. Envy never owns itself. It is so mean a sin that it withholds its name. All prosperity is the target for envy. Every Isaac has his Philistines. Blessed are they who can see Isaac without envying him. Have you attained this? Can you rejoice in your brother's success and over your own pitiable failures? And again let Isaac see to it that he does not excite envy by his aggressiveness and self display. Woe to the man by whom this offence comes! Be humble, loving, magnanimous, "as Isaac was," and thou shalt not be guilty of the envy that surely will arise because of your prosperity.

Reverence and Love—Gen. 24:1-12

The story of Isaac and Rebekah is one of the sweetest idyls of the Bible, illustrating faith and love. Sarah was dead; Abraham was old, and wanted Isaac established in a home of his own, with a God-fearing wife, before he left him. Too old for such a journey himself, he sends his faithful servant after a bride for Isaac. Matrimonial arrangements were made by parents. With costly presents the servant started, and God's angels went before him. Dear, precious ones! They are our "ministering spirits." Rebekah's beautiful face and affable manners surprised even the aged servant. She more than answered the picture he had in mind. She was comely, friendly, hospitable, kind. What more could he desire? She was just the young lady he wanted for Isaac. The bridal ornaments were at once presented to her. What an admirable pattern, in many respects, of the way in which matrimonial connections should be formed among Christians! Worldly considerations were put entirely in the background, while it was required that the bride should be a member of the household of faith. The guidance of God was most earnestly and prayerfully sought to aid the judgment of man. Let the many unhappy homes teach us the great importance of Divine guidance.

Faith—Heb. 11:20, 21

Every child of God is a pilgrim on earth. It is not his home. He looks forward with fond anticipation and earnest longing to his fatherland, he is a stranger here. There is a better land where his Father has a city and a mansion prepared for him. Firm in faith, he endures the hardest trials, gives up idolized sons, sure that the faithful promise will make all good. Faith **sees** not as sense sees; but, contrary to precedent, blesses the elder, instead of the younger, It grasps a promise, though distant, and speaks of it as certain. Faith chooses to suffer affliction with God's chosen ones, rather than the fleeting pleasures of the earth, having regard to the reward. This cloud of witnesses died in faith. They were confident of their acceptance with God, and rested in His faithfulness. To them the pains of death were but the birth pangs of a better state. Their course was one of faith; sight they had not. The brightest and best of earth have walked faith's pathway. This was the orbit in which these stars of the first magnitude moved, all the time of their shining here. This life of faith has its trials and affliction; but it leads to joys on high; also we rest in our trials and toil now. Its dark night ends in eternal day. Have you this like precious faith? Is it "as Isaac was" in your life? **"By faith Isaac."**

SEED THOUGHTS

Isaac's blessings over his sons, were really prayers. His dying bed, like his field, was a place of prayer. Meditative men are necessarily men of prayer. Meditation is indispensable as a preparation for prayer, and prayer is the natural issue of meditation.

Isaac made mistakes. The bad things of good men are strange indeed. Let us not be comforted in Isaac's mistakes, but ever remember that the Lord desires truth in our inward parts. Transparency of character is that unto which we are called. Let us be chastened and corrected instead of comforted, by the flaws in Isaac's gentle life.

Did Jesus our Lord make mention of Isaac? Yes. He told us that Isaac is living now. He declared God to be now the God of Isaac; "For all live unto Him." Moreover the Savior said Isaac is in celestial bliss. He spoke of him as being "in the kingdom of heaven." May we have Isaac's faith and at length, through sovereign grace, sit down with Isaac in the kingdom of heaven.—Dinsdale T. Young.

Our Own Country

From 1790-1880 the population of our country was multiplied by twelve, during the same time the population in the cities was multiplied by eighty-six. In 1790 only one out of thirty people living in the United States, lived in a city of 8,000 or more inhabitants; in 1800, one out of twenty-five; in 1810 one out of twenty; in 1830 one out of sixteen; in 1840 one out of twelve; in 1860 one out of six; in 1870 one out of five; in 1880 one out of four.

The total population in 1780 was 3,000,000; in 1889, 50,000,000; in 1900, 76,000,000; and in 1909 it reached nearly 90,000,000. In 1900, one hundred cities exceeded 38,000 inhabitants and over eight hundred over 5,000.

If you have carefully studied the above figures you will inquire, How this rapid growth? We answer, foreigners.

From 1820-1830, 150,000 foreigners came to our country; 1830-1840, over 600,000; 1840-1850, over 1,800,000, already twelve times as many as during the first decade; 1850-1860, 2,600,000; 1890-1900 about 3,835,000; from 1900-1907 over 10,000,000. In eighty-seven years there were more than 21,000,000. Equal to nearly one-fourth of the entire present population. Compare the above figures with the following conditions of one ward in one of our large cities. Population 10,000, one church for every 290 voters, one bakery to 127, and one grocery to every 62 voters, but one saloon to every seven and one-half voters. You may say this is an extreme case, but many other places are not far behind.

"Neither you nor the heathen know how great their need is. Only God knows, and He said, 'Go ye.'"

OUR SUNDAY SCHOOL

MISSION WORK IN THE SUNDAY SCHOOL

By Ruth Buckwalter.

Because of the many poor children who were wandering on the streets, the first Sunday school was opened. Though some would trace Sunday school work back to Biblical times, but when we speak of the Sunday school as it is conducted at present we recognize that, comparatively speaking, it is of recent years that the work has been carried on extensively. We are glad to see that practically all the Churches of our Conference districts are doing Sunday school work, and a number of them are conducting Mission Sunday schools in the "highways and hedges" and are bringing the Gospel feast to many.

When we think of the many souls in the cities and in foreign lands who have not accepted salvation, and then remember that God said, "The wicked shall be turned into hell and all the nations that forget God," we feel like working more than ever for the salvation of souls. God says in His Word, "Train up a child in the way he should go, and when he is old he will not depart from it."

It is said that thirteen million of children and youths in our country never enter a Sunday school, either Protestant or Catholic. The prevailing neglect of public worship is appalling. Thousands of children are growing up in ignorance, the parents having forsaken the right way. "They have gone after Baal, their house is left unto them desolate." What is their hope? How hard it is to reach the parents who have gone so deep in sin, but the coming generation, the children, we can reach them. The splendid work that is being accomplished today through the Sunday schools is evidence of how God has empowered His Word.

In the Sunday school we find more children than in any other service of the Church. The day and age is past when the conducting of a series of meetings is all that is necessary to win souls. We are commanded, in Luke 14:21, to "go out quickly into the streets and lanes of the city, and bring in hither the poor and the maimed and the halt and the blind." The Sunday school is doing much in bringing the Gospel to these neglected ones.

To win souls, to impart Bible knowledge, to cultivate Christian character, and to draw the young to the Lord, is the purpose of the Sunday school. It is clear presumption to neglect children, and then expect miracles for their reclamation when grown. "Formation of character is greater then reformation of character, because the former spares us the necessity of the latter." He who would build the Church of Christ, must save the children. If we save the children we save the world. Where are we to secure our future church-members, if not out of the ranks of the children? In childhood are all the hopes of humanity. If this be true in secular things, how much more in spiritual. What stronger testimony of the value of mission work that is being done in the Sunday school, than the fact that 83 per cent of all who come into communicant church-membership of all churches, come from the Sunday school?

Scholars in city missions freqently drop out of their classes. These if followed into their homes can again be won back to the Sunday school. In entering the homes of the children one often finds misery, a drunken father, or a broken-hearted mother. If the parents are not Christians they are pleased at your interest in their children. A little child has already been the means of leading some parents to Jesus. We remember one little girl, who was so fond of attending Sunday school, whose father and mother were very ungodly. One day her father heard her sing one of those beautiful songs she had learned in the Sunday school, he became very angry with her, and threatened her very rudely not to sing it again. But day after day the little girl would sing as before, until finally her father was led to appreciate her singing, and was delighted that his little girl could sing so sweetly. We cannot overestimate the value of the mission work that is done in the Sunday school. One hundred or two hundred children in the Sunday school means that some light of the Gospel is being carried into one hundred or two hundred homes.

A Young girl was once asked what first fixed her attention on divine things. "It was my Sunday school teacher's behavior in church. I sat just behind her, and when I saw her earnest, fervent attention to the whole service, week after week, it was impressed upon my heart, that the thing she so much loved must be worth loving." How far the example of the teacher goes, he never knows, when he is being watched by the keen, critical eyes of his scholars. Our example goes much farther oftentimes than what we say. In childhood permanent impressions are made. The truth of this statement is brought out very clearly in the following peom.

"I wonder if he remembers—
Our sainted teacher in heaven—
The class in the old gray school house,
Known as the "Noisy Seven?"

I wonder if he remembers,
How restless we used to be,
Or think we forgot the lessons
Of Christ and Gethsemane?

I wish I could tell the story
As he used to tell it then,
I am sure that with heaven's blessing
It would reach the hearts of men.

I often wish I could tell him,
What his lessons did for me,
And how I'm trying to follow
The Christ of Gethsemane.

How many besides I know not,
Will gather at last in heaven,
The fruit of that faithful sowing,
But the sheaves are already seven."

Chicago, Ill.

THE CROSS SUPERINTENDENT

"Cross!"—what a parable in the word! The cross superintendent cuts straight across the line of his duty and privilege. He runs athwart the good possibilities of pupils and teachers. He crosses his own happiness and success in his work. His crossness makes a cross of his labor, instead of a satisfaction and a joy.

And so far as the result is concerned, it makes no difference what is the cause of the crossness. Often it is an excess of zeal, wrongly directed. Often it is a wrong theory, the martinet theory of discipline and effectiveness. Often it is a physical disability, the overwrought nerves of a man who is trying to do too much or is not wise enough to do his work in the right way. Whatever is the cause of his crossness, the school suffers and the superintendent suffers, and it is all hurtful and depressing.

For scolding is the very last resort of a wise manager. It is the poorest tool he can work with, and he knows it. Scolding usually makes matters worse rather than better. It irritates. It arouses antagonisms. It confirms evil-mindedness. It exhibits a bad temper in the scolder, and no contagion spreads so rapidly as the contagion of crossness.

Always there is a better way than scolding. Scolding emphasizes negatives, the thing that has not been done—disorder, disrespect, disobedience. True pedagogy emphasizes positives. It does not growl at a small collection, but interests the scholars in some noble cause to which they are contributing. It does not complain of poor singing, but finds a better chorister. It is not cross when the attendance is small, but starts up teachers' meetings and puts ginger into the entire conduct of the school.

Crossness is essentially unphilosophical. It considers symptoms merely, and forgets that back of every symptom is some cause. If that is remedied, the symptom disappears.

What the scolding superintendent should do the next time he is tempted to scold is, in the first place, to shut his mouth like a vise, and put a double padlock on his tongue. Then he should take his crossness home, sit down cooly and look at it.

Is the fault in himself? Has he misjudged someone? Has he carried his personal worries into the school? Has he been eating too much or sleeping two little? Then how glad he will be that he has checked his spleen!

If the fault is not his, then it is his to ferret it out. If it cannot be remedied, surely scolding is empty folly. If it can be remedied, scolding is equally empty and foolish. Let him go to work like a man, dealing lovingly with teachers and scholars, hoping all things, believing all things and in the end achieving all things for Jesus Christ.—Amos R. Wells.

Current Events

An Effective Burglar Alarm

A Dresden engineer has invented a simple appliance for giving warning of attempted burglary or forcible entry into premises, which is thus described by a consular officer: This appliance has been thoroughly tested by the police authorities of Dresden and Berlin, and the most experienced criminal experts were unable to find flaws in the apparatus, or to enter into the protected premises without starting the alarm. The appliance itself is very simple, consisting of a curtain or portiere, wired with fine conductors. At certain places on the curtain are affixed small metal knobs, which are connected with the wire conductors. The curtain is then drawn across the window or door, or around the safe, and the slightest disturbance of this position immediately breaks the circuit, as the metal knobs are thrown out of contact with each other.

Should the burglar notice the wires and cut one or several thereof, the breaking of the circuit would also start the alarm. Any other attempt to destroy the protecting curtain, unless made of fire-proof material, would also act as a fire alarm. The alarm itself may consist of a series of bells, lights, or other electrical appliances. This invention can be used to protect doors, windows, safes, etc., and naturally the curtains, forming the most conspicuous part of the device, can be designed and arranged to suit individual taste. The inventor recently gave the writer an exhibition of the working of the apparatus and the impression was that this invention is unique in simplicty and reliance.

Mountains Gone—New Lake Appears

Juggling two imposing mountain peaks off the map, transforming a bay into a lake and springing into existence two brand new islands are the astonishing feats of nature discovered in Behring sea by a government party and reported to the Treasury Department today.

In that stretch of water, with its swiftly moving current, is the island of Bogoslof, whose constantly changing conformation has more than once attracted attention. The report says that Perry Peak and McCulloch Peak, which had heretofore loomed high in the air, have disappeared and the opening of the bay or lagoon, a pretty spot shown in pictures on file in the Treasury Department, has closed up, forming a lake of warm salt water.

Another Earthquake in Messina

Six months after the devastating earthquake, which laid waste twenty cities and towns in Calabria and Sicily and killed nearly 200,000 people, Messina and Reggio were again visited by an earthquake on the morning of July 1, which had they been rebuilt would have laid them a second time in ruins. Minor shocks have been of frequent occurrence since the disatser of last December. The recent disturbance was accompanied by the same roaring noises. The shocks came at 7:20 in the morning, the population fleeing in fear and shrieking with terror. As far as known there were only a few fatalities. The villages that had been built of frame houses were uninjured. Messina had again acquired a population of about 25,000.

Conscience, the Victor

Pursued by remorse, James Wright, an art dealer confessed that he "closed his shop" with the torch. Wright failed to make any money during the holiday season of 1905, and having received large credit with a firm that was pressing him for their money, he concluded that the shortest way out of the difficulty was to apply the torch, which he did. Coming from a religious family it was not easy for him to forget the blaze in the night. His guilt weighed heavily upon him and disturbed his peace of mind. Within the last year his jet black hair turned gray. From a robust man he was reduced to a spare, shrinking creature. Recently he admitted his troubles to his cousin, which finally resulted in his confession. This incident very forcibly illustrated the force of early Christian training, and the statement that sin is the greatest burden of man. Sin will surely come to light.

Mechanical Firemen

The Chicago and Alton Railroad is experimenting with a mechanical fireman on some of its big locomotives. The device is installed to meet the necessity of a more satisfactory way of feeding the furnaces on the big locomotives now employed, the human fireman being hardly equal to the task of feeding the fuel. The apparatus seems to be giving satisfaction and will probably be adopted by other roads. The fuel is thrown into a bin, from which it is delivered to different parts of the grate, by varying the speed of a plunger, which is controlled by a starting lever. Air admission is controlled, and small amounts of coal are fed at frequent intervals.

The Persian Revolution

Teheran, capital of Persia was captured by the Nationalist army on July 13. One thousand of these revolutionists, who demand the restoration of the constitution withdrawn last year by the Shah, entered the capital. Many of the Royalist troops deserted to the invading army. The Shah is expected momentarily to take refuge in one of the foreign legations. It seems that most of the inhabitants of the capital city are in favor of the invading army.

Uncle Sam's Deficit

The fiscal year closed June 39 with the treasury in much better condition than was anticipated. The deficit is about $92,000,000, or about fifty per cent greater than last year. The custom receipts will be over $300,000,000, the second highest in the history of the government.

Cure for Sleeping Sickness

The John D. Rockefeller Institute of Medical Research claims to have discovered an absolute cure for African Sleeping sickness. Some of the staff have succeeded in compounding a powder from which a serum is made that cures the dreaded scourge of the African jungle. It has been applied to a number of cases and there is no doubt of its efficacy.

To Discourage Cigarette Smoking

Dr. D. K. Pearsons, the multi-millionaire Chicago philanthropist, who has given many millions to educational institutions during the last ten years, has promised the leader of the Anti-Cigarette League that in the future he will not render any financial assistance nor make a bequest of any kind to an educational institution which permits cigarrette smoking on the part of the students. There is a growing sentiment against the use of cigarettes and tobacco in any form. We hope the time will not be far distant when the sentiment will be as strong against their use as it is against spirituous liquors.

New Field for Wireless Telegraphy

Wireless telegraphy found a new field of usefulness off the Pacific coast, when an oil steamship signaled that one of its sailors sustained severe injuries, which had brought on hemorrhages. Medical advice as to treatment was wanted. The wireless station on shore consulted a physician, who prescribed treatment for the sufferer. The vessel remained motionless until it received the physician's advice, and then proceeded on its course. One step remains yet, wireless treatment with wireless medicine.

For a number of years some of the prominent Jews have been planning to gather their people into a colony. Thus far their plans have been frustrated. Recently Jacob H. Schiff, the banker, and Israel Zangwill, the author, have come together in an effort to colonize Mesopotamia. The soil is good, all that is necessary is irrigation. It is estimated that at least $40,000,000 will be necessary to properly irrigate the country. A colony at this place would relieve millions of Jews in Russia and Roumania who are in a desperate condition. This colonization movement was started by the late Baron de Hirsh, who bequeathed to it $50,000,000 most of his great fortune.

A Pittsburg millionaire has offered $25,000 to three churches in Ebensburg, his summer home, if they unite and form one church. Thus far indications are that the merger will be consummated. The only hitch in the plans is on the question of naming the church. None of the churches desire to give up their name. But they will evidently come to an agreement on this point. We believe that in unifying religious work there is power, but we question whether there will be much power if the unity is based on a money consideration only and not on a Biblical basis.

With the aid of 200 workmen, employed by an expedition of investigation despatched from Germany, 450 yards of the famous **Walls of Jericho** have been laid bare. The report of the massiveness of the structure confirms the historic picture of the fortified town which was destroyed by the Israelites under Joshua and rebuilt by Hiel, the Bethelite (Josh. 6; I Kings 16:34). The walls are described as consisting of three parts:—"The natural rock foundation was overlaid with a filling of loam and fine gravel, a metre or so deep, upon which a sloping rubble-wall, heavily bulging externally, was superimposed to a height of twenty feet, the breadth being from six and one half to eight feet. The wall now found is built of well-laid rubble, which becomes finer towards the top. Enormous blocks are partially employed for the lower part of the wall. Every interstice is most carefully filled in, so as to offer no advantages to the implements of destruction of a hostile force. Finally, upon this imposing foundation is the fortification wall proper, built of clay-bricks."

A War Threatened in South America

South America which has been the scene of many revolutions and wars is again threatened by a conflict between Argentine and Bolivia. The dispute is regarding a decision made by the President of Argentine in the Bolivia-Peru boundary dispute. The minister of Argentine stationed at La Paz, capital of Bolivia, has left the city after hostile demonstrations were made against his country.

The Pennsylvania Department of Agriculture has discovered that there is a destructive pest known as shot-hole borers working among the apple trees in various sections of the state. Some trees are killed in from three to four days. There is no remedy for them. The department has advised that trees affected should be cut down and burned or affected limbs be cut off. No spraying is effective as the borers work under the bark.

John D. Rockefeller donated another $10,000,000 to the General Education Board, and also released the board from the obligation to hold in perpetuity the funds contributed by him. This gift brings his total contribution to the General Education Board to $52,000,000.

During the fiscal year ending June 30, the Philadelphia Mint turned out the following number of coins: Gold coins, 2,907,919 pieces, valued at $19,723,092.50; silver coins, 27, 145,800 pieces, valued at $4,748,470; nickels, 11,588,588 pieces, valued at $579,427.40; and 64,826,853 cents.

A pool of oil a mile in diameter is reported to be in the Gulf of Mexico, about 120 miles south by east of Galveston. The oil on the surface is so thick as to delay vessels. Submarine disturbances are supposed to have caused the flow of oil.

A recent order of the postal department is to the effect that the mail boxes along the rural routes are the property of the department at Washington, and not of the farmer, although the latter pays for them. A decision handed down from the federal government prohibits the use of these boxes by merchants to deposit bills in unless they pass through the mails. Any merchant who violates this law is liable to a heavy fine for each offense. The government postal department looks upon the newspapers as only legitimate advertising mediums.

Dr. Andrea, a German excavator in Babylonia and Assyria, has made several important discoveries lately. The temples of some of the gods of these early nations were unearthed. A New Year's feast-house said to have been built by Sennacherib was found, and beneath it were the remains of a still older edifice. These discoveries were all made under the great mounds of Kileh Shergat, which mark the ruins of Assyria's oldest royal capital city.

The Pennsylvania Railroad carried 141, 659,543 passengers during 1908, without any fatality due to the wreck of a train. They claim that out of this number only 102 were injured in wrecks. The number of miles traveled by the passengers amounted to the enormous total of 3,457,671,462 miles. Passenger trains traveled 58,440,449 miles and freight trains traveled 60,293,996 miles.

The construction of a canal to connect Buzzards Bay with Cape Cod Bay was begun a few weeks ago. This canal when completed will shorten the course between Boston and New York by about 150 miles. The many perils attending the sea route around Cape Cod will be eliminated. The saving of time and inconveniences should make this canal a profitable undertaking.

India claims to have one of the finest passenger trains in the world, running between Calcutta and Bomaby. Each first class coach is fitted up with three bath rooms, furnished with the finest of sanitary appliances. The seats and berths are upholstered with green morocco and supplied with electric fans.

Dr. Osler who a few years ago declared that a man's usefulness ended at the age of forty, and that he should be chloroformed at sixty, reached his own age limit July 12. But Dr. Osler is still working, a very lively contradiction of his own theory. Often a theory takes on a different aspect when it is to be practiced on ourselves.

The prairie dog has become such a pest in some of the western states that a systematic crusade for exterminating them has been begun. They are very destructive to crops and also to the forests. Poison is being used such as strychnine, cyanide of potassium, and anise oil, the poison being put on wheat.

The Reading Coal and Iron Company has discovered seven valuable coal veins near Branchdale, Pa. The strike was made after two years of prospecting at a depth of over twelve hundred feet. The estimated value of the coal is $10,000,000.

ANTI SALOON NOTES

Prohibition in Tennessee

July 1 the state-wide prohibition law of Tennessee went into effect amid great rejoicing. The law makes it illegal to sell alcoholic beverages within four miles of any school house in the state. Only two cases are left within the state, both are within twelve miles of these points, but steps are being taken to have the county board of Education erect a school house within the prescribed distance. The state officials have declared their intention to enforce the law.

One of the largest no-license cities in the world is Worcester, Mass. It has been dry now for more than a year, and here is what that year has brought forth:

A decrease of more than one-half in arrests for drunkeness.

Noticeable dimunition of arrests for assault and battery, larceny, neglect and non-support disturbing the peace.

Half as many alcoholic patients treated at the city hospital.

Deaths from alcoholism diminished from thirty to six (and two of those came immediately after no-license went into effect).

Decrease of seventeen per cent in the general death rate of the city.

The city's manufacturers almost a unit in asserting that no-license has meant better workmanship and fewer workers discharged.

The city's grocers declare that, in spite of the business depression, their bill are paid more promptly than before.

Fewer inmates in the jail than for twenty previous years.

Out of 3,600 checks paid out in wages by one manufacturer in Joliet, Ill., on a recent pay day, all but one were returned with the endorsement of some saloon. The single one had been endorsed by a man conducting both a saloon and grocery. One of the leading bankers of Joliet declares that nine-tenth of the mill pay check of the city come back to the banks indorsed by saloon keepers.

Dr. Orr of Edinburg, England gives out the statement that the British people spend more in one year for intoxicating liquors, than all the churches of the world spent on missionary enterprises during the entire 19th century.

A vote taken in Iceland on the absolute prohibition of the sale of intoxicating liquors resulted in about three votes for prohibition to one against it. They discredit the oft repeated statement that liquor is necessary to keep warm.

Miscellaneous

Singing and Speaking Stones

Man's love of the marvelous and mysterious has been gratified by the discovery, at various places and epochs, of stones and sand from which issued sounds, apparently of supernatural origin. The phenomena exhibit so great a variety that the vocal stones may be separated into a number of distinct classes.

One of the most remarkable of these groups is exemplified by a sand bank about 60 feet high, on the southwest coast of the island of Hawaii. According to W. R. Trink a tone like that of a melodeon is produced by moving the hand in a circle through the loose sand. If the observer kneels, with both hands in the sand, and slides down the bank the sound becomes louder and louder until it resembles distant thunder and alarms horses tethered nearby. The loudest sound was produced when a native lay prone on the sand and another native dragged him by the heels down the bank, carrying a large quantity of sand down with him.

Dr. James Blake discovered by examining with a microscope thin sections of the grains of sand, which are of volcanic origin, that each grain was perforated by a narrow canal which, as a rule, was closed at one end. These peculiarly formed grains of sand appear to act as resonators, the air inclosed in them being set into vibration by the mutual friction of the grains. When the sand is damp the sound is not produced, because the friction is diminished and many of the tubular cavities are filled with water.

The singing sands of Mt. Sinai probably admit of a similar explanation. Wellsted describes the sand as yielding beneath the feet of a Bedouin climbing up the slope, not flowing down in a continuous stream, but breaking away in large masses. At first the sound resembles the faint tones of an Æolian harp stirred by a gentle breeze, but as the motion became more rapid the sound was like that produced by a wet finger rubbed on the brim of a wine glass, and when the sand arrived at the foot of the mountain it made a noise like thunder, which shook the rock on which the traveler sat and so terrified the camels that it was difficult to hold them. This description is so similar to that of the singing sands of Hawaii that the presence of hollow grains of sand would account for the phenomenon of Sinai as well as for the other. But Schubert writes: "The Djebel Nakus or Bell Mountain, 400 feet high, is composed of sandstone bowlders loosely thrown together and covered with loose sand. When disturbed by the foot this sand falls into the interstices between the rocks, producing a sound that resembles a distant chime of bells and terminates in a roar." From this it appears that the falling of the sand between the boulders is at least a contributory cause of the sound, and it may account for the whole phenomenon.

Sounds of a very different character and origin are emitted by certain cliffs in the Harz Mountains and in the Pyrenees. Two precipitious cliffs in the Harz, near Schierke, are called "The Snorers," from the peculiar sounds which the southwest wind draws from them. The faces of these cliffs are marked by deep gullies, which roughly resemble organ pipes open in front, and occassionally the front is practically closed by a statum of air held motionless between the cliff and the trees which graze it, while the wind blows freely through the gullies, or organ pipes, behind. Similar phenomena, due probably to a similar cause, are observed on Mt. Maladetta, in the Pyrenees, where at sunrise certain cliffs emit plaintive sounds, which resemble those of a harp, and are known locally as "the matins of the damned."

Singing stones of a third category are found in various parts of the world. Fraas, journeying from the Red Sea to the Nile, saw a round, thin fragment an inch in diameter, resembling a shell, split off, with a peculiar sound, from a flint which lay baking in the hot sun at his feet. The observation is very remarkable and perhaps unique, for flints split gradually as a rule, but the violent and noisy rupture of the last bond under the influence of the sun's rays in the presence of an observer does not seem impossible. Broken flint are common in the desert. Many persons have heard the noise caused by similar fractures of hard rock and have seen the fragments roll down mountain slopes. Behm writes of the basalt columns of the Bamangwato hills in South Africa: "In the evening, after a hot day, it was not unusual to hear the basalt crack and fall with a peculiar ringing sound, from which the natives inferred that the rock contained much iron." Here we undoubtedly find the most frequent cause of the singing of stones and the explanation of many of the observed cases. The phenomena are most conspicuous in hard rocks, which ring under the hammer, and especially in basalt and granite. They have been observed mostly in Egypt. Jollois, Devilliers, and the younger Champollion often heard ringing, cracking sounds issuing from the huge granite blocks of the great temple at Karnak. Similar sounds have been heard in the temple at Philae and in the granite quarries at Assuan.—Scientific American Supplement.

What a City

The Commoner clips from a Chicago paper the following interesting catalogue of events transpiring in that city:

A death every fifteen minutes.

A birth every twenty minutes and twenty seconds.

A murder every seventy hours.

A suicide every eighteen hours.

A serious accident necessitating nurse's or physician's care, every four minutes.

A fatal accident every five hours.

A case of assault and battery every twenty-six minutes.

A burglary every three hours.

A hold-up every six hours.

A disturbance of the peace, to attract attention every six seconds.

A larceny every twenty minutes.

An arrest every seven minutes and thirty seconds.

A fire every hour.

An arrest for drunkenness every fifteen minutes.

A marriage every twenty minutes.

A case for the coroner every three hours.

A new building completed every one hour and fifteen minutes.

A railroad passenger train arrives every fifty-six seconds.

Sixty passengers, suburban and through, arrive every second at railway stations.

Seventeen thousand gallons of water a minute pass through the 1,900 miles of city water mains.—Selected.

(Continued from page 245.)

jection and the colossus of absorption, with everything that can be used in play. Do these natural instincts sometimes cause trouble? Yes, occasionally, when carried to far. Some teachers and parents think they are wrong and repress them. They are perfectly harmless and with direction prove a blessing.

The child's world is one of activity from morn till night. Not only should he be helped and taught to play, but also to do useful things. He has a large capacity for education and tends to adapt himself to his environment. He is like clay in the hands of the potter to be moulded daily by the habits, tastes, passions, the ideals of those among whom he lives. As Whitman says, "Wax to receive and marble to retain, he is influenced for life by the early impressions which touch his body and mind. There was a child went forth every day; and the first object he looked upon, that object he became, and that object became part of him for the day, or a certain part of the year or for stretching cycles of years." Hence we are duty bound to study sympathetically and carefully, the child and his nature if we hope for the proper destiny of the race. We are often misunderstood and the child often misunderstands us, consequently we must lay aside some of our grown-up habits and ways of looking at things. Only by becoming again as a little child can we hope to sit down with the child in his kingdom, once more see and hear and understand as a child and fully appreciate as did Victor Hugo when he said, "Look down into the little child's heart; it is like the vault of a wild, wild flower, apparently tenantless, but full of little secrets, secrets unknown to itself—secrets worth knowing, life's capital. Sweet little vault where God has locked up creation's destiny." Or again as the Savior said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

Ashley, Indiana.

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CHRISTIAN MONITOR

SEPTEMBER, 1909

IF I knew you and you knew me—
If both of us could clearly see,
And with an inner sight divine
The meaning of your heart and mine,
I'm sure that we would differ less
And clasp our hands in friendliness:
Our thoughts would pleasantly agree
If I knew you and you knew me.

—*Nixon Waterman*

SELECT READING

PERSEVERE

By C. Edward Bender.

When your system lacks vital tone,
And your energy seems to lag,
Just put some nerve in your back-bone,
And to life's breeze unfurl your flag.

When you feel tough and somewhat blue,
Morose and cross, inclined to whine,
Just laugh and it will surprise you,
How this tonic will make you shine.

When you have failed a goal to win,
And think its all no use to try,
Just straighten up and lift your chin,
And victory you can descry.

When you feel lazy all the time,
Go rather down than up the hill,
Just catch the spirit of this rhyme,
For it may bouyancy instill.

When you are vexed and ill at ease,
About to do an evil deed,
Call time, and bid impatience cease,
Then you from evil may recede.

Don't you believe this maxim true—
If you smile at the world each day,
The world can't help but smile at you,
And take your meanness all away?

So persevere without delay,
Try, try again, do not default,
Trust in Jehovah day by day,
Then you may humblest life exhalt.

Chicago, Ill.

TOM'S AWAKENING

Tom Stone was sixteen, quick, intelligent and an only son. From his earliest childhood he remembered that whatever happened, nothing was allowed to interfere with the daily family prayers.

His father was a well-known merchant, of definite and well-fixed religious ideas. Every morning after breakfast the whole family, guests, servants and all, assemble in the drawing room. There the head of the family reads a passage from the Bible, and then offers a simple petition, which invariably concludes with the Lord's Prayer; in that the whole family joins.

To the lively, impatient boy this sacred family custom was at times a bore. It interfered with so many things that might be done. But his father never allowed him to absent himself except for an imperative reason. So it frequently happened that he fretted at it and showed more or less impatience when the few minutes devoted to family prayers arrived.

His father tried all sorts of plans, punishments, rebukes, but could do nothing to check this spirit of revolt.

Finally, one morning after prayers, while the family were still all present, he said, "My boy, you are now sixteen, old enough to take a prominent part in the management of the house, and I propose that once a week you shall lead our family prayers."

The boy was taken by surprise and flushed deeply. But he had courage, and so he said, with apparent composure, "All right, father." But his heart beat tumultuously.

The next morning his father handed him the Bible and told him he was to lead the family worship.

"But I can't make a prayer as you do," whispered the son.

"You can repeat the Lord's Prayer," said the father gently.

Tom read the Bible very well. Then they all knelt down and followed him, as he led them in the Lord's Prayer. It was noticed that his voice became more unsteady as he came to "and forgive our trespasses as we" —he burst into tears, and jumping up, rushed upstairs to his room and flung himself on the bed, weeping bitterly.

The father knew that something serious was the matter, but he did not know what. He gave the lad time to compose himself a little and then followed him upstairs. He leaned over and patted his boy upon the head.

"What is the matter, my son? Tell me all about it. I will help you."

"Father," sobbed the boy, "I couldn't lead in prayers! I saw my teacher before me all the time. I told him a lie yesterday. I—I had forgotten all about it, but it came up when I was praying. I don't think I ever realized what that prayer meant before."

"You had better tell your teacher today, Tom."

"I will, I promise you!" was the emphatic answer. Then raising himself, he looked his father in the eye and said:

"I don't see how anyone can pray unless he can wash everything off the slate and know that it is clean."

Much moved, his father laid his hand upon his shoulder. "My dear boy," he said, "you have stumbled upon the vital truth in prayer. It is not that one can not go to his heavenly Father until 'the slate is clean,' as you say, but it is because prayer shows him when it is not clean, and helps to make it clean, that it draws us nearer to God and makes us better."—Young Reaper.

A MODERN TOWER OF BABEL

On a table land, surmounting Chatham Hill, near London, stands a sort of modern tower of Babel.

Huge, desolate, an unfinished ruin, it rises high enough to dwarf into insignificance the few other structures near by, and stands in a lonely place and position, amid a picturesque landscape, a colossal monument and memorial of human credulity and gullibility. The story of this modern relic of the confusion of tongues is thus told by Mr. E. J. Dark, and is a warning against other similar adventures with which our credulous era abounds. It is known as the Temple of Jezreel, and is inscribed with various mystical characters which make it seem a relic of ancient days and wild superstitions:

"This enormous pile of bricks and steel was once the scene of remarkable activity, work-people swarming over it like ants when it was in course of erection; but now it is desolate and empty and stands an idle framework, given over to the birds of the air, and useful only as a guide to religious enthusiasts, pointing the way not to go.

"Its history in certain particulars strangely resembles that of the Biblical Tower of Babel. It was built as a refuge for a certain number of chosen spirits, who within its walls, safeguarded by certain signs and symbols, were to await the last trump without fear, believing that they would be safe while all the nations of the world would perish. For a time its erection proceeded with remarkable activity. Thousands of workmen, urged on by religious zeal, made the huge fabric grow like a summer plant, but long ere it reached anything like completion the hand of death seized the moving spirit and paralyzed the work, and, in the words of Milton, referring to its prototpye, 'Thus was the building left ridiculous.' For over twenty years it has remained unroofed and unfinished, a mighty building, but a disfigurement and a blot even on Chatham's unattractive scenery.

"It is known locally as Jezreel's Tower, or the Jezreel Temple, and has given its name to the district to which it is an eyesore. It is about 140 feet square and is over 100 feet high, with a square tower at each corner. It is bigger than it looks, but stands so lonely that it is difficult to judge of its vast bulk by objects near at hand. It was originally intended to carry it to an enormous height, making the gigantic skyscrapers of America look puny by comparison; but the War Office which controls things around Chatham, stept in and put a limit to its height, as it would, if carried much higher, have come into the line of fire of one of the forts. As it was, it never reached anything like this limit, but it is a huge structure.

"Something like £40,000 has been spent in its erection, partly the contributions of thousands of believers, and partly the out-of-pocket payments of the builder. The founder of the Jezereelites, whose headquarters it was to be, was one John White. This man, said to have been an ignorant soldier, was one of the numerous claimants to divinity—false Messiahs who, throughout all ages, and particularly in the present age of enlightenment, have reaped rich harvests from credulous multitudes by setting up some theory of the Second Advent. White seems to have been as successful as the rest in extracting money from his followers; for altho the building was seized for the debt to the builder, vast sums had been subscribed toward it."—Missionary Review.

"Every word you speak now to excuse yourself for your lack of interest in missions will be a load on your heart when Jesus comes."

CHRISTIAN MONITOR

A Monthly Magazine for the Home

VOL. I | SCOTTDALE, PA., SEPTEMBER, 1909 | No. 9

THE MISSION HOME

By I. R. Detweiler.

Whether the Gospel should be preached in all the world is no longer a question to very many of the members of the Mennonite Church. Wherever you go it is taken for granted that every one believes the Gospel is not only for a few of us, but that the whole world has need of the Word of Life. We can go even farther than that and take it for granted, that with few exceptions, all except to help spread the message. As to how much some of our people are conscious of this conviction may be another question. It has not been a small task to bring about this beautiful condition, but this is one half the beginning, and the other half may be as difficult. The church has just begun to work out the system by which we can spend our efforts most profitably. How many mistakes will be made is yet to be seen, but as conditions arise we must make some effort to relieve the situation. Any plan or system in its detail will not meet the approval of every one, yet we will all agree that some plan should be chosen. With the purpose of relieving a

Mission Home

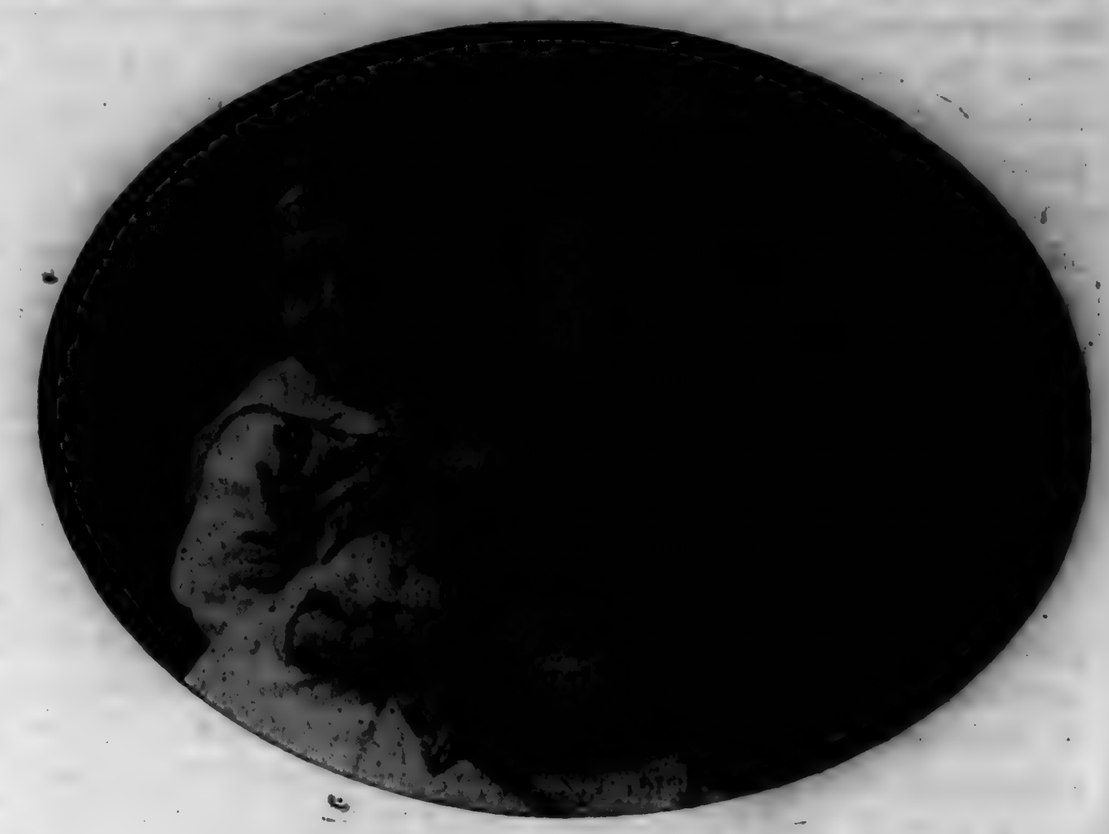
situation the plan of the Mission Home at Goshen was begun.

It was suggested a number of times, by both home and foreign missionaries, that some plan be initiated by which some assistance could be expected for the support and education of missionaries' children. A number of times it was also suggested that a home be built near the school at Goshen, so that in case they should want to go to school the expense would be nominal. A little over a year ago Sister Burkhard was living with her mother and grandmother in the country. Her mother was thinking of moving to Goshen. This with several other advantages that she would have here encouraged the idea of the Home.

The plan was submitted to the executive committee of the Mission Board. A short time after the work of soliciting funds was begun the Mission Board decided to send Sister Burkhard to India again, but since the fund for the Home was started it was decided that the work should continue and the rent be used for the support of her children. The amount of money that was thought sufficient to put up the building was raised, the home built and occupied in less than one year.

At the present renting when the house is all occupied the income will be about 200 dollars per year. After the building was begun the committee thought it wise to make a few changes in the plans that made the building cost 600 dollars more, so that we are now short this amount. This investment stands as a permanent fund for the future. Even though Sister Burkhard did not stay in America we believe her children are worthy of our support. All the money so far has been raised by personal soliciting. No public announcement has been made for money. The gifts varied. One brother said: "If the sister is willing to leave her children here and go to India I ought to be willing to give 1000 dollars." He said it surely ought not to be as much of a sacrifice on my part. A few others gave a little less. A number gave smaller gifts. We do not say that all can go, but it is always encouraging to those that do go if others can help. This particular work might be included in James 1:27, "Pure religion and undefiled before God and the Father."

Goshen, Ind.



Sister Burkhard and Children

NO TIME TO REVERSE

It is not safe to reverse an earlier decision as to our duty when we are under the stress of special inducement to reverse that decision. Difficult questions of right and wrong are best decided when we are not in the midst of an actual case in point, but when we can fairly study the principles involved, in an unprejudiced, uninfluenced way. An army chaplain, not obliged to be under fire with his regiment, nevertheless decided for himself that he would go with his men into every engagement. Early one morning, before daybreak, as the camp lay heavy in sleep, the call to arms sounded. Roused up, but only half-awake, the chaplain debated for an instant whether there was any real obligation resting upon him now to lose sleep and go out with the men. Then the conviction came to him that he was in no fit state of mind just then to weigh that question intelligently; if his former resolution was a mistake, this was certainly not a safe time for him to attempt to decide it so, and he sprang up and started for the front. Having once decided upon any duty, let us not suppose that we are competent to decide against that standard of duty when a particular instance makes the duty-doing hard.—Sunday School Times.

EDITORIAL PAGE

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GRADED LESSONS:—With the marvelous growth of the Sunday school movement, the enlargement of its scope, the improvement of its methods, necessarily came the dissatisfaction with the uniform lessons now in use. That the uniform lessons are not pedagogically and psychologically suited to all the grades in the school is admitted by those who have some knowledge of the science of teaching and of the child mind. Many are the objections offered against them. However greatly they may violate some of the fundamental principles in education, as applied to the whole school, they have been productive of much good. So much so, that the Lesson Committee did not deem it wise to replace them with graded lessons, stating that since their inception experience has proved them to be the best under existing conditions.

But to meet the demand for graded work they are preparing courses, the first of which will soon be ready, a description of which is given on another page. The success of these courses rests, we believe, on the solution of two eminently vital problems, viz., a proper system of grading, and a corp of trained teachers. Under these conditions we believe the graded lessons will be productive of more good than the present system. It must be admitted that under these conditions the uniform lesson will also be more efficient, but the graded can be used more effectively with better results. That we are reaping the results from our Sunday schools that we are, can probably be attributed to the promise, "My word shall not return unto me void." The same methods employed in secular education would not bear much fruit. We must await the results of the test that is to be given these lessons, before accurate conclusions can be drawn as to their relative value. We believe that under the present conditions in the majority of the Sunday schools, the uniform lessons will yet yield the best returns. Until we have a better system of grading and better trained teachers we cannot give the graded lessons the proper test. It should be a matter of interest to the Sunday school worker to carefully note their success in the schools that adopt them. They should be given a thorough test, and if found more helpful should be generally adopted.

A "NEW RELIGION:"—Charles W. Eliot, president emeritus of Harvard University, recently prophesied the advent of a new religion. This seems to be an age for the creation of new religions, all of which are claimed to be a great improvement over the "old kind religion." The following extract embodies some of the fundamental teachings of this new religion:

"It will not be bound by dogma or creed. There will be no supernatural element. It will place no reliance on anything but the laws of nature. Prevention will be the watchword. It will not be based on authority. It will not teach that character can be changed quickly. God will be so immanent that no intermediary will be needed. It will likely be based on the two great commandments, the love of God, and the service of fellowmen."

Some of these statements strike at the very root of Christianity. They eliminate regeneration, and the divinity of Christ. In fact there is absolutely no need of Christ in this religion. Since Christ is entirely ruled out we must conclude that it is Anti-Christ. The present tendency seems to be to establish a religion in which the works of man are considered sufficiently meritorious to deserve salvation. Despite the moralizing and philosophizing of man, past and present experience proves conclusively that Christ alone can fully satisfy all the needs of the human race.

Christianity has nothing to fear by having the search-light of research and rigid investigation brought to bear upon it. Every Christian should welcome any additional light that can be thrown upon the interpretation of Scripture. The man that is afraid of the light doubts his own creed. But we cannot accept any teaching that attempts to sweep away the very basis of Christianity. Without Christ there is no salvation.

THE REWARD OF RESPONSIBILITY:—The world is full of human derelicts. It is full of men who have no market value. If they have any value it is below par. The man without market value is invariably the one who shirks responsibility, and refuses to tie himself to anything. He does not allow anything to interfere with his so-called personal liberties. He abhors restraint, and will not assume any obligations that might require self-denial or sacrifice on his part. He wants to be free, to come and go as he pleases. He considers it slavery to be bound to any purpose or principle that requires constant and persistent effort. "He recognizes no duty, adjusts his shoulder to no burden, acknowledges no obligation, confesses no debt." Such a life has its reward in the consciousness of being misspent and in the lack of confidence among men. The man who binds himself to some duty, assumes responsibility, bears it manfully with an implicit trust in God, will be rewarded with the fruits of a noble character, and the consciousness that his life has been spent in the pursuit and accomplishment of a worthy end. Such men are always at a premium.

CHRISTIAN LIFE

NEED OF CONVICTIONS

"A double-minded man is unstable in all his ways." This is the man without any conviction. Tossed to and fro without a rudder to steer his craft. He is the man who may have a purpose. Not all men of purpose are men of conviction, but all men of conviction are men of purpose. It is the purpose that is bred of a firm conviction that will move the world. "He who would move and convince others must first be moved and convinced himself." The need of the day is men and women who have mighty convictions, with the courage to carry them out. Some one has said that a person has not learned to live until he is possessed of some convictions for which he is willing to die. It is far better to have wrong convictions than to have none at all. The man who is true to his wrong conviction will some day discover his error and substitute a right conviction. While the man without a conviction does not know enough to even know that he is wrong. Saul passionately lived up to a wrong conviction. But when he discovered his mistake he substituted a right conviction and followed it even more resolutely.

Conviction is the propelling force that moves men forward regardless of all apparent opposition. It is to the individual what the undercurrent in the Arctic ocean is to the iceberg, compelling it to go against all surface currents. Conviction followed gives power, builds character and develops capacity for service. What are your convictions? Are they right? Are they Christ-given? Are you living up to them?

OUR INFLUENCE

By Rufus Buzzard.

There are in this life some things as inevitable and changeless as the water we drink, the air we breathe, or the earth upon which we tread. Truly there are many voices in the world, but none without signification; each voice has its meaning; each act we perform in the world's great arena (of which we are a part) leaves a spontaneous outgrowth or result of the silent power of influence, about which we wish to give a few thoughts.

The power of influence is a silent, potent power, which like the wind is sure to be felt; you can see the effects of it, you can see its cradle—the source or origination, but alas! too often we can not realize where it ends. It is like the fragrance of the meanest flower blowing across the desert, having no limit to its efficacy, or a wanton pride that will give its fragrance to only a chosen few. It blooms regardless of the sweetness or the bitterness of its fragrance. Thus like the flower, the silent rays of influence are silently shining their way into the hearts of humanity, making vessels of honor or dishonor.

These silent rays of influence are playing a greater part in the formation of character than we often think or are willing to admit. Someone has said, "We become a part of all we have ever met." The little child regardless of its hereditary traits, is becoming a part of its everyday surroundings. That silent power of influence is first manifested in the child's attempt to imitate; imitation produces habits, and the elements of habit build the most important part of our structure—character. Hence how important the task of instilling early into our lives habits that are free from what is objectionable! Someone has said, "It is by imitation far more than by precept, that we learn everything; and what we learn thus, we acquire not only more effectually, but more pleasantly. This forms our manners, our opinions, our lives."

But not only is the power or result of imitation verified in the child, but also in the higher circles of society. Who can fathom the height, the depth and the breadth of that factor, that stands at the right of your number—your life, showing to what power it has been raised.

All will admit that character is being formed, but who is sufficient for the thought that not only your own character is formed by the influences around you, but you are making others around you what they are. Every part of this great body of humanity like your own body—that is affected through the involuntary impulses of the nervous system, is effected by your bearing—you personally may not come in contact with others, but those whom you have influenced may be the factors for disseminating your own life influence. It is said that "We can not live only for ourselves. A thousand fibers connect us with our fellowmen, and along these fibers, as sympathetic threads, our actions run as causes, and come back to us as effects."

Could we but draw back the curtain
That surrounds each other's lives,
See the naked heart and spirit,
See what spur each action gives,
We could often fill men's bitter cup
Of life with sweeter things,
And a soul would through our influence
Rise above the venom stings—
(That brings death and sure destruction)
And soar up on eagles' wings.

This in fact should be the great vital end of each one's mission—to put into some poor mortal's cup some sweetness that would revive in him that better self, awaken his dormant powers, and lift him on higher plains of living.

Since our life is made up of thoughts, words and actions, deeds of kindness and charity, since we have brought nothing into this world and can take nothing out of it, having all to leave and nothing to take, we can sum up these vital parts in these words: Think right and you will act right; act right and you will live right; and if your living is right you will leave one of the best legacies that anyone might wish to covet—a good influence that shall live when you are gone.

Strive to excell in thy way of living
Amid life's borne, throngs for eternity.
Your life of care to someone may be giving,
Some fadeless joy that you cannot see here.
When thou hast crossed to those realms of fair glory
Wondering—lost at the joys wrought for thee.
Would not the greatest joy be the grand story,
Of some wandering soul who had (out on life's sea)
Been won by your life for eternity!

La Junta, Colo.

"WENT AND TOLD JESUS"

"And his disciples came and took up the body (of John the Baptist) and buried it, and went and told Jesus." Then the disciples of John went and told Jesus. What the Master said to them, we do not know. There are many sacred conferences between Christ and His own over which the Bible narrative gently, but inexorably draws the veil; and surely this was one of them, when John's bereaved disciples turned to the Master for comfort. Perhaps it was in this hour that their former jealousy died, and they passed through the gate of sorrow into deep communion with the compassionate Christ.

It was the wisest thing they ever did, when they went to tell Jesus. He is always waiting to hear. The sacred trysting-place with Christ is always open to the heart that seeks Him, and each one of us may go beyond the veil, into the peace of His presence. The old, old promise of the Psalms still holds true: "Thou shalt hide them in the secret of thy presence.'

How many heavy hearts in the Bible went to tell Jesus all their woe? And not a one did He ever turn away empty. This is the secret of all strength, of all consolation—the meeting-place with Christ. Go to Him alone, for "the one thing needful" is "Jesus only." Go to Him often, for the one thing you need constantly is Jesus always. Oh, weary and heavy-laden, turn to Him for rest. Whatever it may be that is breaking your heart, go and tell Jesus, and in the communion with the Savior you will receive strength beyond the telling.

If I could, I would not utter
What he says when thus we meet.

—Unknown.

A GREAT WOMAN

By Ada E. Book.

There are at least two standards by which the greatness of people are judged. The one standard is set up by man, and the other by God. There are those who are great in the sight of their fellowmen, and those who are great in the sight of God.

If you read history you will see that all through the ages there have been women as well as men who were considered great. Some attained to this greatness through their wealth or social standing, others because they were learned in the school of art; others because of their literary accomplishments; and still others became distinguished in their respective profession.

But what is all this greatness? It is simply man's conception of greatness. But is it wrong to have wealth and become distinguished in a profession? Surely not, they are only gifts given to us by God, which bring with them weighty responsibilities, and are supposed to be used to His honor and glory. The wrong lies not in the possession of gifts, but in the use made of them. The man or woman is truly great who uses them to the honor and glory of God.

We will mention a few characters who were truly great. Ruth was one of them. She gave up home, friends and all she possessed that she might live among God's people and worship God in a true spirit. We can learn much also from the life of Esther, that noble woman who did so much for her people, the Jews. Hers was a life of self-sacrifice.

Then in the time of Christ was Mary and Martha at whose home Jesus often stayed. The sinful woman who washed His feet with her tears and dried them with the hairs of her head. The widow who put her mite in the treasury of the Lord. The Samaritan woman who, when she met Jesus at the well of Jacob and heard for the first time the story of salvation went at once and told others. All of these women were of no importance in the sight of men, but great and worthy in the sight of God.

But greatest of all women, I believe, was Mary the mother of Jesus. If not, why did God entrust in her care such a precious charge, His only Son? He knew that she had implanted in her soul and life all those beautiful characteristics of true greatness, which He so much desires to see in all His children. She was as free from sin as it was possible for a human being to be. She was of an humble nature, no pride, no seeking of selfish honor. When the angel told her how God was going to honor her she did not attribute it to her own goodness, but praised and thanked God that He had considered her worthy of any notice. She was also submissive and willing to do God's will at all times. It was immaterial to her whether she understood His ways or not. She loved God and walked in all His ways.

Let us as Christian women examine ourselves to see if we are as worthy to be called great as was Mary of old. Are we as willing to minister to the wants of others as Mary and Martha were to wait on Jesus? "As much as ye have done it unto the least of these ye have done it unto me." Are we as willing to humble ourselves at the feet of Jesus as did the sinful woman, or is there yet a little pride hid in our hearts? Do we willingly give all we have, even to the last mite, that God's work may prosper? Are we anxious to have others know of the blessing of salvation we are enjoying? Are we so submissive to His will no matter what comes we can see God's hand in it and praise Him for it? If we can truthfully say we are doing these things, what does it matter if the world never knows of us, for we are great in the Master's sight, blessed of Him, and great will be our reward in heaven. True greatness does not consist of doing, but in being.

"True worth is in being, not seeming,
In doing each day that goes by,
Some little good, not in dreaming,
Of great things to do by and by."

Sterling, Ill.

TEN WAYS OF PRAYING

1. The formal way—when prayer is a mere form of words, with little or no heart; or when it is simply due to the force of habit which has lost its real motive power.

2. The hurried way—hastening through it as a disagreeable and irksome duty—a duty indeed, but not a delight, and to be dismissed as quickly as may be.

3. The selfish way—when the real motive is to consume the coveted blessing upon ourselves—in some way to promote our own selfish advantage or pleasure.

4. The impulsive way—praying as the feeling prompts, and when we feel so inclined—without any definite plan of prayer in our lives, or devout habit.

5. The faithless way—with no real dependence on the promises of God, or confident expectation of receiving what we ask or seek.

6. On the contrary, there is the thoughtful way, seeking to meditate upon God and intelligently understand both the nature of prayer and the good we seek.

7. The earnest way—with the attention of the mind and the desire of the heart absorbed in asking, with a determination to persevere.

8. The trustful way—coming in the spirit of a child, first believing that God's promises justify prayer, and then that we are coming to the Father, both able and willing.

9. The consistent way—that is, living as we pray, and so walking with God as to be in the way of blessing, and by fellowship with God inviting it.

10. The spiritual way—so cultivating acquaintance with the Holy Spirit that He can and does breathe in us first the desires we breathe in prayer.

It is easy to see why we so often fail, and how we may succeed.—Missionary Review.

Self-surrender to an ideal is equivalent to self mastery."

A DROPPED STITCH

"One stich dropped as the weaver drove
His nimble shuttle to and fro,"

a sweet voice sang, and Frances, red-eyed from weeping, cowered away from the open window and covered her ears to shut out the accusing words of the unseen singer.

A dropped stitch! Ellis Gregg a thief! One of her Sabbath-school boys a criminal, and he had put the blame on her! Her mind traveled around in a circle as she strove to justify herself in her own eyes.

"Miss Frances plays cards for prizes, and I do not think it any worse to play for money," Ellis had said sullenly, when he admitted his guilt. "I didn't have the money to play with, but the other fellow did, so I took it."

Frances has spent long hours in the seclusion of her own room, to which she had immediately retired upon her return from a call upon the heartbroken mother, trying to quiet her aroused conscience by assuring herself over and over again that she had been in no way responsible for the crime; that she had endeavored to teach him aright.

Her thought would persist in going back to the time when she had first taken the class, at which time her dear old pastor had so earnestly remonstrated with her, and not for the first time either, in regard to attending card parties.

"You should strive more than ever now to live up to the profession you have made as follower of Christ," he had said, "for every one of these bright-eyed boys will be measuring what you say by what you do, and will more likely follow the latter than the former."

"Oh, but Dr. McLean," she had laughed, "everbody plays cards these days, and the prizes are merely insignificant items."

"No, everybody does not play," he had replied sternly, "and I can only pray that you may see the inconsistency of your life before it is too late," and then he had sadly left her.

She had promptly voted him an old fogy, for what harm could there be in a social game, and gayly followed her own pleasure? And was this to what her thoughtlessness and indifference had led, she questioned in dismay?

The afternoon passed slowly as she wrestled with her problem. Mother and Esther came to the door repeatedly, but were denied admission; she was in no mood to talk, and dreaded the questioning looks of even her own home folks.

The darkness fell, but the awakened conscience would give her no peace. Hour after hour she lay with wide open eyes, her thoughts still traveling in a dreary circle. Suddenly, as if written in letters of fire, the text for next Sabbath's lesson flashed through her mind: "For God so loved the world that He gave His only begotten Son." Why, what had she ever given to or given up for Him? demanded conscience. Nothing she knew. Connecting herself with the church had been a mere matter of form —all the girls were joining, so she went,

too; and the little bit of work she had done in the name of religion was never allowed to interfere with her social duties or her pleasures. Oh, she had been such a miserable failure!

Then she prayed as she never had before, or even thought she could pray, earnestly, sadly, brokenly, and before the dawn of another day brightened the eastern sky, she had received her answer, and a peace she had never known quieted her troubled heart.

The next morning Ellis was released on bond. Frances went to his home and talked with him earnestly, acknowledging her wrong, and pleading with him to start anew with her, but the lad met all of her broken sentences either with a stony silence or cold indifference.

"I tell you, Miss Frances," he said as she arose to leave, "it's no use for you or any of the rest of them to talk; I can not see any more harm in the kind of a game I play than in the one you play, only I got caught, and you don't." Frances winced at the thrust.

"But I see now they are both wrong, Ellis," she replied gently, while the tears rolled down her cheeks, but he turned away from her.

The judge sharply reprimanded him at the time he was discharged; because of his youth and this was his first offense, and the stolen money had been replaced, the court was lenient.

Frances endeavored to get him back in her class, but he openly scoffed at her invitations. She wrote him notes, which he returned unopened. He would go out of his way to avoid meeting her on the street. He grew morose and bitter, joined a crowd of rough young men, and, after the death of his mother, left the town and was lost sight of by all of his old associates. Frances had learned that

"The one stich dropped pulled the next stitch out,
And a weak spot grew in the fabric stout;
And the perfect pattern was marred for aye
By the one small stitch that was dropped that day."

Years passed, and Ellis Gregg had wandered away so far that only the prayers of Frances followed him. One day he and his wild companions came into a little town on a wild carouse. A little tot, a tiny mite of a boy, stopped him on the street to gravely ask if he was going to Sabbath-school. Ellis had forgotten that it was the Sabbath day, or, if he remembered, had not cared.

"Say, fellows, what do you think?" he guffawed. "Wouldn't that be a lark?" But the tiny lip quivered indignantly.

"It isn't a lark," he said gravely; "my mamma says it is the nicest place one can go, an' she cwied one day about some one she wants to go."

"Come on, boys," said Ellis recklessly, "let's see this picnic through. Lead on, youngster." And the little one reached up for the big hand and led off in the direction of the church, whose spire could be seen through the trees. The others refused to go, and, as his guide would not release his hand, Ellis perforce must go on without them.

Entering the cool, quiet church, the shabby young man awkwardly fumbled his hat, while the child pulled him forward until he reached the side of a sweet-faced woman.

"I finded a man, I did, mamma," he announced, gleefully, as the lady arose in suprise, when, with an inarticulate cry, she suddenly stretched out her hand and grasped that of the embarrassed young man.

"It is Ellis Gregg, isn't it?" she exclaimed in glad surprise. This is your small namesake, and my son;" smiling upon the little face raised to hers. "Sit down and we can have a little talk before the exercises commence." And she motioned him to a seat beside her.

After the service she added her invitation to the entreaties of the child, that he go to their home, and he was again surprised accepting and walking along with them.

After dinner was over, and while little Ellis was taking his nap, she heard his pitiful story, bit by bit, her imagination supplying any details he omitted. When it was finished, she laid her hand gently on his while tears stood in her eyes.

"You will never know what I have suffered all these years, never knowing where you were or what you most needed, and feeling myself responsible in a great measure for what happened. But, my boy, I have never given up praying for you, hoping that I would live to have the joy of knowing you were safe in the fold."

And her faith was at last rewarded; but she never could forget that one life, at least, had been marred because of a stich she had dropped.—The Herald and Presbyter.

LOVING SERVICE

Service and sacrifice are the natural language of love. Other men may have ambition for themselves, but a Christian must do as his Master did—serve humanity. The life that ended on the cross, how little it is understood! How many know that there is but one material of which a cross can be made? There was never yet one cross of gold or silver or precious stones; the only material that can get into that shape is love; love that manifests itself in service which will not shrink from sacrifice. The first recorded word of Christ was: "Wist ye not that I must be about my Father's business?" and his last, "It is finished." What lies within these words? Constant ministry. When he said, "Let him that is chiefest among you be servant of all," he outlined the form that the Christlike must take.—Armory H. Bradford.

The evangelization of the world depends first of all upon a revival of prayer. Deeper than the need for men—aye, deep down at the root of our spiritless life—is the need for the forgotten secret of prevailing world-wide prayer. Do not think that you have no influence, or that your prayer will not be missed. Your prayer and faith will make a difference.—Rev. Andrew Murray.

WHERE ARE YOUR THOUGHTS?

Where are your thoughts? That fifteen or twenty minutes you were sitting alone in the twilight, dear girl, before the lights were on—that half hour before you went to sleep last night; young man, that little while before the clock struck the hour of rising this morning?

What thoughts come to dwell in your mind in those moments between duties? "As a man thinketh in his heart, so is he." Are your thoughts of loved ones whose lot you would make easier? Are they of noble services you would render men? Are they of the good things you have seen in others, of victories you would achieve, of successes you would win, are they of the beautiful and the good in the world of literature and song? Are they thoughts of prayer and praise?

Or are your thoughts of selfish pleasure or questionable sins you would indulge in? of books you hide from those who love you best? Do you think uncharitable things of others?

As you think today, you will be tomorrow. Thoughts are but seeds. If you foster them, the fruit is inevitable. Think mean thoughts today, you will be a mean soul tomorrow. Think great thoughts and loving, you cannot but grow great. Dream not your thoughts are secrets of your own. They mould your face, they make your character, they come forth and startle you when you least expect it in word and deed. They are your real self.—Onward.

BORROWING TROUBLE

The old saying about not crossing the bridge until we come to it, contains a pertinent truth for our nervous age. We borrow much trouble. We live too much in the future. We do not trust enough God's care. We are all in this respect too much like the great Carlyle, who had a reputation for "nerves." It seems that when he lived in London he had a neighbor possessed of an interesting coop of chickens, whose male member disturbed Carlyle's slumber by his loud crowing. The owner of the fowls was expostulated with. He replied that there ought not to be any complaint, as "the cock crew but three or four times during the night." "That may be," replied Carlyle, "but if you only knew what I suffer waiting for him to crow." That is our trouble, we think too much of what is going to trouble us, and so worry ourselves into early graves waiting for it to happen. We need to cultivate living in the present moment and leave future responsibilities to be met when they arrive, convinced that the best preparation for tomorrow is the doing of today's duty as well as we can, and trusting God for strength to meet life's responsibilities and trials when they come.—Northwestern Christian Advocate.

There is little pleasure in the world that is true and sincere beside the pleasure of doing our duty and doing good, I am sure no other is comparable to it.—Tillitson.

MISSIONS

Conducted by I. R. Detweiler.

BEGINNINGS

V.

By J. A. Ressler.

'Bombay."

It reminds one of the famous saying of a friend of Dryden. He said that the tomb of the great poet should be marked by the single word "Dryden," for to those who knew him this would be sufficient, while to those who did not know him nothing could mean more. Bombay, the "Eye of India," how hard to describe, how easy to remember, how easy to love, how vivid the impression she makes on one who has seen her, how utterly impossible to convey even a little of that impression by words to one who has not seen her.

Daybreak of the 24th of March, 1899, found the Caledonia at anchor in the beautiful harbor of Bombay. A little later a letter from E. S. Hume of the American Marathi Mission was handed to us—a letter in which the first party of American Mennonite Missionaries were welcomed to India, and instructions were given by which we found our way to the hotel. The "hotel" was the well-known Temperance Hall kept by Mrs. Briggs. It required an effort of the will to make us realize that we were really awake and in the land to which we had been sent on an errand for the King.

"Caw, caw, caw," from a crow in the open window. "Screech, screech," from the parrot in the cage. In darts the crow and snatches a piece of toast from the table. The servant in his long white coat and with turbaned head comes in just too late and issues a protest in a volume of language not a word of which we understand. Will we ever understand it? The unceasing rumble of the carts laden with cotton and drawn by oxen is somewhat unnerving. The yells of the cartmen, peculiar to Bombay, make a slight diversion in the rumble.

Is this India?

No, just a little portion of it. Bombay is a mixture of all the world for one finds representatives of almost every nation under the sun here. But the great majority are the simple "Natives" everywhere abundant. And so we have landed. But as to what to do next, or as to which way our next step will lead we have no more idea than the crow with the piece of toast, or the parrot in the cage. We have come so far under the guidance of the Father and calmly trust for that guidance on beyond.

Dr. Durand, a medical missionary whom we had met on the ship, went with us to the bazaar and helped us buy our first sun hats, **sola topis,** we learned to call them later, (Not **solar topis** as the editor **will probably** want to make it) so called because they are made of **sola** a kind of reed like the pith of Indian corn.

E. S. Hume, born in Bombay of missionary parents, educated in America, returned to India as a missionary, having reared a family of children and trained them as missionaries, this E. S. Hume, head of a great and growing work for Christ in his native city, came to see us in the afternoon and welcomed us in person to India. He gave us the impression of being a very busy, but wholesouled, kind man. He has since gone to his eternal reward.

Have you ever tried to learn the language of a strange people in a strange land? Then you know the chilliness I felt as I said "Roti lac," (bring bread) for the first time to the servant at the table. And you know the thrill of triumph Sister Page felt, when she had everything ready for the baby's bath except the warm water and she followed the instructions of one who had been longer in India and went to the servants and said, "Garm Dani mangta," with most happy results, although the grammar was faulty and the pronunciation such as to provoke a hearty laugh from the usually grave and unmovable menial.

Smithville, O.

FROM MY WINDOW

By Mary Burkhard.

The cool morning wind is softly blowing. The sun is hidden behind the clouds. The grass is green from the recent rain. Sparrows are chirping outside. Some have made nests in the veranda roof. Crows are flying about. Two wells are in sight. At the one farthest away two coolies are drawing water for the use of the orphan girls. Through the gate at the road come four women with bundles of straw on their heads which they want to sell, now they and a number more have passed my window and have gathered in front of Brother and Sister Lehman's bungalow. Premdas, one of the helpers, is buying some. Now they are taking it back to the stable. Tani, a chaprassi, is going out the gate with her market basket to buy meat for our meals today.

The Pandit has gone to give Sister Harder her language lesson. Dr. Mahomed Yakab has been either to the bungalow or the girls' compound and is coming this way on his way to the dispensary. He has a few hours work every day. Anna Lois has left her pencil and paper on the veranda, for which she had asked to write a letter to "Etha, Samla." She is calling her ayah (nurse) to come and play with her. Her nurse is busy this morning, cleaning our little bungalow, as we just yesterday returned from a two and a half months' stay at Rudri in the cooler bungalow while the weather was the hottest and while Brother and Sister Lapp were at Darjeering. They returned yesterday looking well.

Now two of Sister Lehman's Bible women are starting on their daily mission of visiting heathen women and teaching them. Oh! these poor deluded, benighted Hindu women! When will the shackles of their superstition, gross ignorance and sin be broken and the liberty of the Gospel become theirs? It was my privilege to go with Sister Lapp's Bible women at Rudri a few times while I was there. I enjoyed it very much and shall be glad when the time comes when I can be free to go out in this kind of work regularly. Sometimes it seems almost impossible to enable them to get any conception whatever of anything of the Gospel. It is so new and strange. Yet, the story of the cross accompanied by the power of the Spirit is able to do wonders. The women are glad for the visits paid to them and for the sympathy and love they receive.

From the road to my left, which is hidden from my window by the wall of the compound, comes the sound of carts. People are at work. Across this road is one of the Christian paras (settlements). To the south I can see far out to the jungle.

Through the gate I have caught sight of a little girl walking and carrying baskets on her head. Her hair is matted and she is minus her frock. Perhaps she is going out to follow the herds of cattle to gather after them that which these people use to clean their mud floors. There goes a man driving two small oxen and carrying a plow on his shoulder. This is plowing and seeding time. A man is waiting at the gate. Who is he? Now one of the servants is going up to him and bringing him this way. The servant says it is his father and that he has come for medicine, so he goes to the dispensary. On the porch of the kitchen near the bungalow sits a woman with a "fan" in her hand (Matt. 3:12) cleaning some kind of grain. Back of the whole compound I see the beautiful mango grove. The trees are about the size of apple trees and good varieties bear delicious fruit. These are jungly and not so good. Sister Lapp brought a basket of fresh fruit along from Calcutta. In this were some peaches and mangoes. The mangoes were a good kind and were even better than the peaches.

Now the groom has brought the horse up in front of the bungalow and is feeding him. The grain is in a pail from which he eats. Why not feed him in the stable? It may be because the groom might wish to sell some of the grain and enrich his own pocket book, or he may be a prodigal son, or at least like him in some respects, and he might be glad to eat of the grain himself, but he has not yet come to a knowledge of what better things there are in his Father's house than he has to enjoy; at any rate it is because he cannot be trusted that this is necessary. To be sure a missionary does not nearly always see the horse fed, but this method ensures a little less danger of the horse being cheated out of his food. It is said that of all Indian servants the groom is

the worst thief. If we could do as in America, feed and tend our own horses and cows, and do our own work we would have less trouble in this line, but we cannot. Why? To make a long story short, because this is India and that is America. We might as well try to do everything in America just as we do it in India, as to try and do everything in India just as we do it in America. Another reason is that it would be very much more expensive to support missionaries and have them put in their time doing work that can be done for much less money by natives.

Quite a number of other persons have been coming and going; Brother Lehman has been in sight a few times giving directions and talking with others. What a busy world this is! Now and ever in the past God has been looking down. He sees all that is going on. He works out His great purposes. What does man know? Only a little of what is going on around him and a little that he can gather through other sources.

Am I filling my place in God's great plan? Do I glorify Him in all that I do? Am I keeping the two great commandments, "Thou shalt love the Lord with all thy heart, with all thy soul, with all thy strength and might and thy neighbor as thyself? or, Am I asking, "Who is my neighbor?"

Dhamtari, India, June 17, 1909.

PEN-PICTURES FROM REAL LIFE

By J. W. Shank.

It is a typical midsummer morning at an hour when the air is still fresh with the cool lake breeze. The sun is already lifting his glowing countenance above the long line of high buildings, but the oppressive warmth of noon has not yet come. Every living creature is now astir because nine A. M. is the finest hour of the day for necessary business. Even the two lonely sparrows that hop about in yonder vacant lot are aware that this is a most delightful hour for breakfast. Occasionally they glance at the half-open window, in the upper story of the tall building across the way. Very likely their little hearts feel a touch of sympathy for the mission workers who are wasting the glorious morning within stuffy rooms and over laborious tasks.

Aha! little thoughtless sparrows, how stupid you really are! You have forgotten that they too have eyes that can see other things than dry indoor tasks. They too have felt every invigorating breath of the morning breeze and have even heard your silly chatter, when that wretched street urchin purposely came too near your private play-yard. They too have seen the large variety of faces and conveyances that throng the streets at this early hour. Perhaps, since your breakfast began, they have seen even more than you have.

At any rate, can you tell what ails that funny little man with the dainty mustache on his lip, and the ponderous basket on his arm? Does he see a gold mine in that shop window, or a score of customers for his special wares? Ah! Now we understand. He has just placed his heavy load on the sidewalk and, while he rests, is deciding which direction he should go next. Success to you little man! May you ever find a thrifty business.

But now what have we here? Run children or you will really be hurt. There! You barely escaped the heavy foot of that large dray horse. Now don't enter the street again until this great procession has passed. There is the dray wagon, the high towel wagon, the ice wagon, the bread wagon, the puffing automobile and even the pretty surrey, all trying to pass at the same time. No wonder the street-car motorman makes an angry jingle with his warning bell! But you impatient youngsters, can you not wait a moment longer? See! you were almost caught between those two grocery wagons.

Well! well! They are all gone now but the vegetable wagon, and strange to say, no one is hurt. But what can this brown-faced Italian be trying to say? "Beo-o-o, Beo-o-o, E-te-o-o-o, E-peees, fifteen cents peck." Well it is at least a comfort to have good eyes. Otherwise one might guess he was advertising some foreign goods. However the woman from the flat above the saloon, seems to understand what is going on for she brings down a basket and has it filled with potatoes and fresh peas.

But just now another strange sound reaches our ears—"jing, jang, jong, jung—jing, jang, jong, jung—jing, jang, jong, jung, etc., etc," on and on, never stopping until we just must look out of the window. Aha! It is nothing but a scissors grinder with his slow moving cart. Evidently he does not expect dull scissors waiting at every door to be sharpened. Will no one have pity on the forlorn little fellow and bring out just one real dull pair of scissors? We suppose nobody has anything for him to do today. He does not seem disappointed in the least; at any rate he continues to loiter along with his characteristic short steps and the "jing, jang, jong, jung."

Really we have not time to notice anything else, but just now we hear a grand orchestra somewhere. We will just peep outside and see the people flocking toward the music. What a surprise! Everybody goes along at their own business and no orchestra is to be seen anywhere. We look up and down the street and even try to look around the corner, but nothing is to be seen. How foolish we feel! It must be an organ grinder somewhere in the neighborhood, but where and why we have never yet learned.

So the morning goes with its changing scenes before our window. We do not pretend to notice everything that goes, for if we did our duties would be sadly neglected. The cool breeze has changed into a dry dusty wind; the hot sun has come around to peep straight into our window; the whistles are blowing from a hundred or more different factories; the welcome scent of prepared dinner comes from the dining room and we awake to the fact that it is no longer nine A. M.

Next the hot stuffy afternoon is here and we too will don our walking apparel to begin the very different task of house-to-house visiting. Hour after hour we are busy knocking at doors, climbing close dark stairways, getting the noxious scent of ill kept living rooms, forming acquaintances with both friendly and unfriendly people, and asking for special information which we later place in our note book, etc., etc.

Three, four, five o'clock and now the bell of All Saints Church is ringing the hour of six. We come in from our visits to fifty or more homes, thirsty and tired. It is with a good appetite and a thankful heart that we find our way again to the dining room where we enjoy a bill of fare well suited to counteract the warmth of the afternoon.

It is only a short time until 7:45, the hour for street meeting. With Bibles and song books in hand we start out for a conspicuous corner, five blocks away. What a swarm of little humanity we meet on the way! Out on the side walks are crawling, toddling, skipping and running children, with hair, eyes and faces of a dozen different shades, with garments in many degrees of cleanliness, and with voices ranging from a playful goo-goo to the shrill whoop of the most practiced street urchin. There are fathers, mothers, sons and daughters, uncles, aunts and little cousins, big and little, old and young, all sitting out to drink in the evening air and to enjoy their usual associations.

But now we are stationed beneath a large street lamp where a very promiscuous crowd is already gathering. When we sing a few well-known gospel songs, our listeners give excellent attention and even a few childish voices dare to join the chorus. While each worker gives, in earnest voice, his own version of the Gospel Story and of the new life in Christ, the crowd listens with varied attention. A few children jostle each other about and give audible sounds of restlessness, a few naughty boys gather to one side making plans to disturb, but in the faces of a great majority we see a look of earnestness for the pure story of love. Here and there we behold a tear in the eye of one, whose heart has caught the full meaning of the message. Indeed the confusion is never sufficient to drown the burning words of the speakers, and the after results reveal the fact that some seed has fallen on fruitful soil. Finally the services are over and the workers depart with the assurance that they have, in part, fulfilled the Master's great commission to "Teach all nations."

Again we have passed through the scenes of one day, but we will wait for the Judgment morning to reveal the full significance of our doings.

Chicago, Ill.

"How can you reconcile these two confessions: 'I am a Christian,' and 'I am not interested in missions?'"

'Have you ever helped to make the life of one missionary happy?"

We are the children of the converts of foreign missionaries, and fairness means that I must do to others as men once did for me.—Maltbie Babcock.

THE AMERICAN-MENNONITE MISSION AND ITS FUTURE PROSPECTS

By M. C. Lehman.

It is altogether fitting and proper that the Mennonites of America should know as nearly as possible the status of their Indian work at stated periods. To this end reports are prepared and distributed to the home church annually. Much of the information in this article is contained in the Ninth Annual Report of this mission. To have this same information in condensed form may be of some value to the busy reader. A few statistics may help to this end.

Orphan Boys Being Trained as Carpenters Rudri

The Mennonite Board of Missions and Charities owns 933 acres of land in India. It owns buildings worth approximately $39,-666. The Mission controls two orphanage middle training schools, five village schools and the anglo-vernacular middle school to be raised to the high school standard before the end of this month. In all these schools 529 pupils were enrolled last year. There are about 630 pupils in ten village Sunday schools and 375 in the Sunday schools for Christians. There are now 275 inmates in the two orphanages. There are at present 531 communicants. There have been fifty accessions to the church in 1908. At three dispensaries treatment is given to about twenty-five patients daily. Eight boys have been sent to a government experimental station to learn more effective and economical methods of farming so as to teach other people. A number of boys are receiving training in the mission carpenter shop where furniture is made for the missionaries and for the local market.

One of the pressing problems in the present stage of the Mission's development is the "Indigenous Indian Church." To the average visitor from the home-land many faults would be manifest. These are real, and ethically are no less sinful than if they existed in our American congregations. **They do not determine the Indian church valueless as a dynamic force in Indian Society, however.** The apostles had similar problems to face among the churches established among the early Gentiles. Thus when a dissension arose regarding the circumcision of Gentile converts, James urges in the Jerusalem council, "that we trouble not them which from among the Gentiles have turned to God, but that we write to them, that they abstain from pollutions of idols and from fornication,and from things strangled, and from blood." Acts 15:19, 20. Had the more radical element prevailed in that Apostolic council a large part of the Gentile Christian community would have been lost both as a potent force in the later spreading of God's kingdom, and as a part of God's invisible Church. James' argument seems to have been, save the church for future utility by education and indoctrination, by the help of God. The same argument holds good as regards the Indian church in its present state. Indian converts are as far from an accurate conception of God's revealed truth as were the Gentile converts of New Testament times, and oft beset by the very sins against which the Apostle gives the above exhortation.

Of the church members constituting the Christian community about Dhamtari by far the majority are literate. This is due largely to the fact that a great many of them have received training in the orphanages. This may not continue to be the case as the number of Christians grows, because of more evangelistic effort among the village people. The problem of "shepherding the flock" will be quite different then and will necessarily mean a lot of teaching by missionaries, or some one trained for the purpose by them. The present church is a unique force so far as future possibilities count. It shows a marked contrast to the heathen community from which it came. It is the one hope as an agency to spread the Gospel to the "regions beyond."

The educational work of this mission has been described in these columns before and only a brief account need be given here of the relation this work bears to the whole work. If the history of missions in India would prove that a simple espousal of the Christian religion with subsequent pastoral care would develop a self propagating church, this question would need no consideration. Just the contrary is the case however. India is awakening to a new consciousness of inherent abilities with the remainder of the Orient. This is especially true of the growing Indian church since the espousal of the Christian religion itself puts them into close relation with Western ideas and ideals. This is also true of one place as much as of entire India. Hence our concern about it at Dhamtari. It follows as a matter of course that unless the missionaries are alert to train workers to care for the church that the church will be unable to fulfill her proper function among the population of India. "The East is coming up by leaps and bounds." The demand for English training has increased several fold in Dhamtari during the last two years. We dare not be blind to this fact or we will be sorry losers in the end. Not only is this true of English training but along many other lines as well. These changes in ideals are God's opportunities if taken advantage of by the missionary.

The two middle training schools, the primary village schools, and the anglo-vernacular middle school are trying to meet this demand.

Where Non-Christians Worship at Balodgahon

It has become well nigh axiomatic that the training which lends the most poise and produces the most lasting good to people

emerging from a lower state of civilization must be along industrial lines. With this end in view the industrial work has been pushed as far as a limited number of missionaries and funds would allow. Effort along this line has been confined more largely to agriculture. Masonry, weaving and tailoring are engaged in by a few Christians. There are great possibilities along the line of industrial education. This work must not be thought of as belonging only to the laity or the more mediocre class of the Indian church. It is necessary for each member thereof. "It is difficult to get a man to grow spiritually who has no means of earning a livelihood." It falls to the missionaries' lot to take care of the collateral incentives to spiritual development as well as the more fundamental.

The village farm at Balodgahon is a place of special interest. Western methods of farming can never be applied in India. The soil, climate and dense population necessitate different methods. The India Government has a very efficient agricultural department which spares no pains in doing all that can be done to teach the people to produce more grain per acre by more efficient methods, as well as teaching the people to raise new crops. The transportation of rice has been introduced in the village by the help of the government and this has proven a success.

The charitable work of the mission comes into evidence in the medical work and the work for the lepers. Both may also be classed as evangelistic, especially so medical work. It is always encouraging to go to the Leper Asylum. These people always seem appreciative of what has been done for them. It is a pleasure to note that of the one hundred and forty or more lepers nearly all are Christians. This work, although under the management of the mission is financed by The Mission to Lepers in India and the East, whose place of business is Edinburg, Scotland. The medical work is carried on by one hospital assistant who holds a government license to practice medicine and by the missionaries whose knowledge of medicine is necessarily very limited.

The above may convey the idea that a great deal of money, time and effort is spent along organic lines. Such is the case. The situation is inevitable however, and future evangelistic effort would suffer a great loss if any part of the present work should be dropped. The obvious way to do more evangelistic work is to have more missionaries come to the field. All the present organic work is preparatory to native evangelistic effort in the future, which is in nearly all cases most effective.

When Judson was asked what were the prospects for the rapid spreading of Christianity in Burmah he replied, "The prospects are as bright as the promises of God." We rejoice that we can say the same. Should we look for encouragement from any other source, we would be discouraged, which we have no right to be. Although writing about the future is necessarily speculative we hope to give a brief account of what is possible for our own denomination in and around Dhamtari, in a second article.

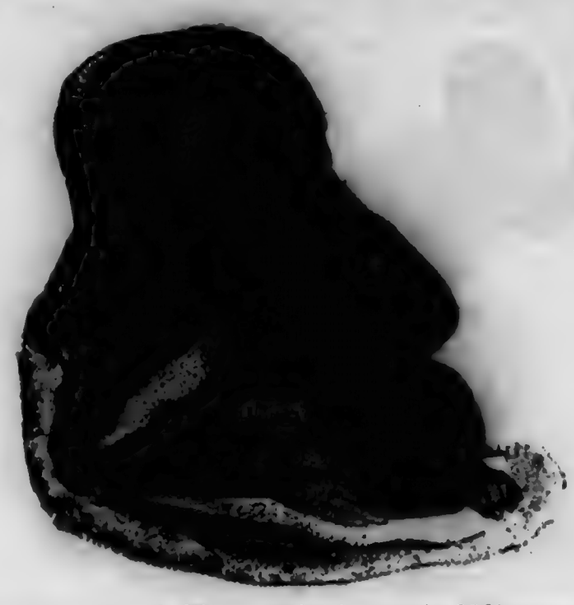
Dhamtari, India.

THE SUPERSTITIONS OF AFRICA

By Alma E. Doering.

(Conclusion)

Besides the evil influences of sorcery, there are other dark powers to blind the people. They fear malignant spirits, which are thought to be able to bewitch and witches are often spoken of as ordinary people in league with a demon. When a dead man is declared to be bewitching people, his body is dug up and the doctor seeks to kill the demon. Demons prowl about at night and haunt the woods. A man imagines he sees one in his hut. He jumps up, seizes his gun and fires to scare it away. This alarm given, everybody is up in arms, and a great commotion follows, before they are satisfied that the demon has left. Some doctors claim the power of casting out demons. We are told that some fear a demon who pounces down upon a man alone in the forest on a moon light



Courtesy of The Missionary Witness.

Moslem Praying

night. The people at our station would not venture into the forest at night and superstition was the cause of this fear. The demon will give a sound beating, nearly killing his victim, unless he has presence of mind enough to grasp a certain well known forest plant, which will deprive the fiend of his power. The dreams and night mares of these people, supply them with instances of demon attacks and keep alive their fears. Sometimes traps are set to catch the demons, and fetishes may be used to destroy the eyes of demons. They speak of a demon which seems to be the counterpart of satan, and is of course white. Hence their feeling that when we approached them satan was coming. A woman who was supposed to be demon possessed, was cut open (this is often done while the possessed one is still alive) and a soft lump taken out of her stomach. That was ample proof of the presence of a demon.

There is a guild which exists for the suppression of witchcraft. An initiatory fee is paid, the novice is drugged, taken to the jungle, only to awaken in his new "home." There he finds his fellow nkimba painted with pipe-clay and speaking a made-up language. The novice who ventures to speak anything else is soundly beaten. Only men are admitted and they live apart from six months to two years. They are supposed to dig for roots and learn the botany of charms and spells. At night they rush about in the villages, screaming and pretending to hunt witches and woe unto the ordinary native caught outside. The simple people welcome such a police force and fear the Nkimba man very much. In another guild, both sexes are allowed and are instructed to feign death when they are carried away not to appear for months. Thus they live in a nude condition, regardless of sex, making the forest their home. When the term appointed is up preparations are made for their resurrection. Relatives make certain payments to the doctor and on a certain set day, the grand resurrection of the departed takes place at the market, attracting great crowds. Finally the resurrected ones march in upon the scene, dazed and unable to talk and taking whatever they see; no one dares to resist them. Even food has to be masticated for them. After a few days they resume intelligence. If anyone asks curious questions about the land of the dead they pretend to be unconscious of having been addressed. This custom is dying out with the advent of Christianity, thanks to the power of the Gospel. Twisted roots and distortions of plant life, or hunchback, clubfoot and other malformations are spoken of as being under the spell of those belonging to the guild.

Even flowers are associated with their superstitions. One day we saw a peculiar flower in a jungle, and innocently picked it. The natives never pick flowers as they do not see the good of troubling with anything they cannot eat. Rats, worms and bugs of course are an exception, and are delicacies. The picking of that flower, however, so excited the people that we were obliged to throw it away in order to escape violence. They often were heard to say that we put flowers on our table because of some power in them to bless us, and in the instance just referred to they feared we were taking away their good luck with us in wanting that flower.

When a man is bereaved of his wife, or vica versa, there is a period of mourning, during which time, they neither wash themselves nor cut their hair until the doctor comes and breaks the spell. Without that ceremony there would be a similar loss if the bereaved one married again. Again, man shivers with cold in the dry season and remains almost nude all his life time, while at his funeral there appear yards and yards of cloth, blankets, etc., which he saved not so much from a love of hoarding as prompted by a desire for display at his funeral and a bit of wealth with which to start in, in the next world. At the death it is the proper thing for the friends to take him some cloth for a shroud which his family in turn must repay when the giver dies. In this way a man's rich relatives may ruin his family at his death by their donations, which must be returned as a return shroud, for which purpose half the family may be

sold or pawned to provide for the return gift.

Traveling through Central Africa toward the East, we pass over the Uganda or Baganda customs. For information concerning them, "The Baganda at Home" to be had of the Religious Tract Society, London, or "Uganda's White Man at Work," Student Volunteer Movement, New York, may be read with great profit.

At Nasa, Lake Tanganyika, German East Africa, another glimpse of the superstition with which the Bantu people are impregnated may be had. A missionary at work there writes: "We cannot call our people religious. Like all African tribes, they are very superstitious. There is a creature of a rather weird appearance, seldom seen, the scaly anteater. It is about a yard long, with sharp claws, with which it digs out ants. It has a long tail and the whole of its back is covered with hard scales. On the first approach of danger, it rolls itself up like a ball and only by the exercise of great strength can any man unroll it. The superstition is that it comes down from heaven and brings good luck with it. When one of these pangolin is found there is great rejoicing and the people flock to see it at the king's compound where it is taken and impaled on a stake and hoisted aloft to die a lingering death. When the scales fall off they are eagerly seized upon and worn as charms. Once I asked the king to give the pangolin to me, to which he readily consented. The following day he sent word that the old men were very angry because he had given away this harbinger of success. But how could I hand back the thing to be tortured for superstitious purposes? The pangolin solved the problem by escaping during the night. I hope we will have a good harvest or the old men will say I robbed them of their blessing. The heathen will believe any nonsense like this, but when we speak of a resurrection, they shake their heads in incredulous wonder. An old man will show you the horn of an animal, which he believes will make him invisible to a lion, but he will give you a look of supercilious pity, if you tell him there are good and bad angels, invisible to mortal eye."

Among the Agikuyu, their greatest superstition is associated with "ngoma." A man spirit after death turns into ngoma, and has its abode in the earth or ground. Hence the thought of committing the body of the dead to the earth is one of horror to them. They are deathly afraid of contact with the dead. In order to avoid it they will carry their dying ones out into the bush to be left there to die. It often happens that such did not die as soon as was expected and fell a prey to the hyenas. It is not an unusual thing therefore, to find a skull or other human bones here. If a person should happen to die suddenly in a hut that hut is never entered again. The door is left open during the night to enable the hyenas to find their way in. Sometimes the hut is burned down or it is left standing and generally it is soon overgrown with some trailing wild plant and stands there a weird monument of the darkness of these lives. We have now a boy visiting with us whose body bears the scars which shows where the hyenas began to chew him when sick and dying he was carried out. His prolonged and pitiful crying brought someone to his rescue and after all he recovered. Ngoma, which may be the counterpart of satan, must be propitiated by means of sacrifices in order to escape being cursed by him. A missionary at a neighboring station tells us that he witnessed a case where the child had revived, which was explained as his having come back to life again from the dead. When the child regained consciousness, he was asked who was tormenting him, to which he replied. "Ngoma" and that the ngoma was his uncle and demanded another sheep. Another sheep was sacrificed and the boy returned to life again, appeared quite well. They also sacrifice to God, not as an act of worship, but in order to appease His wrath. And since their conception of God is such that nothing more than sheep will satisfy Him their conception of sin is very meager. Sacrifices are brought in cases of sickness, famine, drought, war, etc. Sacrifices are also offered to insure an increase in cattle as well as children and are accompanied by feasting and drinking. They also offer sacrifices to insure ceremonial cleanliness.

Courtesy of The Missionary Witness.

African Pleading

The one who has been ill is made to lick the blood trickling out of the nose and mouth of the sheep which has been cut, the people being made to sit on little bits of sharp stones, while the sacrificial sheep runs around the group before being strangled. Then follows the droning off of the ritual of the doctor and many other unintelligible ceremonies before the sheep sheds its blood, which is gathered up in a calabash and poured on the ground in different directions. In many cases the sick person is made to vomit up all the uncleannesses and wickednesses thus insuring the removal of the curse.

The counting of huts in a village or a man's sheep or children will bring a curse. They will never tell you how many children they have. You will need to satisfy your curiosity by asking a string of questions before you get the sum total of them. The uninitiated missionary need not be surprised when spit upon by some good old mother. It is only her way of blessing you. Should you praise her children or her garden you will frighten her as that means a curse to her. They also believe if girls are not circumcised they will remain childless. To insure good luck they wear little bags, much smaller than the fetishes of the Bafioti. To protect a field of corn a bit of iron is hung on a stalk which will bring a curse to any trespasser. Among the Kavirondo we saw similar charms used for the protection of their fields. One man laughed at their superstition and dug a potato out of the field thus supplied with a charm. Not long after he cut his hand severely and of course all the natives laid it to the violation of this respect for the charm. There is also some superstition about the python. If anyone kills it or tells where it is hid he will suffer for it. A missionary was told by a native that a python was hiding near the station. He killed it at no little risk to his own life. The man who told him of it died six months after, and again they felt strengthened in their superstitions.

I add a few minor superstitions of the Agikuyu. The restrictions following herewith if violated will be followed by a curse, or even death, unless a sheep is sacrificed to remove the curse. Some of them are:

It is bad luck for the child to shave the father. If a child dies the one next to it, or rather the one born after its death, must not have its hair cut for a long time. A woman may not even in case of the mother's death, nurse any other child but her own. A goat or sheep which has jumped over the legs of a man must be killed. Children of the wives of one man may not nurse if the mothers have been quarreling, until the latter sacrifice a sheep. Bad luck to the woman who spills a bit of the native beer while carrying it. Only an old woman may cut the hair of the mother whose baby has died. Bad luck to the bride who eats meat before the birth of her first child. Woe unto the one who walks around a grave. It is bad luck for a man to carry his child on his back, as the women do. No more children will be born unto him until he sacrifices a sheep. If a child dies no one may cook for or give the other food for six days, except the father of the child. A partridge must never be killed in the village. If a child runs about or around the woman whose baby has died it will bring bad luck. A young bride before entering the house of her husband must step over an herb called "mukengeria," and put around her ankle a strip of hide, or she will not have any children.

There are other superstitions of the Akamba and a few other tribes which I have not the time to dwell on. The above will suffice to show that "the dark place of the earth are indeed the habitations of cruelty," and that the words of Christ "if the light which is in thee be darkness how great is that darkness" apply to these people. Only the true Light from heaven can dispel the darkness, and may we as light bearers not deny them the Gospel, for they are certainly "in bondage all their lives for fear of death" and ours is the ministry of "proclaiming liberty unto the captive." May your prayers in behalf of the Dark Continent, be the means of liberating many whose shackles keep them bound in the

prison of continued fear, lest we should hear the plaintive cry from their lips "The harvest is past, the summer is ended, and we are NOT saved."

Kiambu-Nairobi, via Mombasa, B. E. Africa, March 15, 1909.

SPECIAL SUMMER WORK AT TORONTO

By S. Honderich.

During the past few weeks the Mennonite Mission in Toronto has been in the minds of many people, and, we trust, in their hearts as well.

One hundred and eighty-six children were sent from this mission into the country for two weeks. Nearly seven hundred were sent from the different parts of the city through the efforts of the various missions and churches.

It would be no easy task to record the times the mission workers had to answer the question, "Have you heard from my children?" "Are they all right?" many of the parents are reluctant to let their children go, especially if it is the first time or if they are quite young. But as they hear other parents and other children tell of the benefits and the good times the country has given them, we are generally asked to put their children on our fresh air list. We have found that we must listen to wonderful stories when the children come home. Perhaps we may have some to pass on to you this year after the children have returned.

July 13 found us busy with a new feature of the fresh air work. The city has been collecting funds to distribute to the various organizations for the benefit of the mothers and babies. We received a small sum this year from this fund. Let us tell you briefly how we used it.

We made a list of all the mothers of our Sunday school children, since this number was not large enough to get the necessary cheap rates, we added to it a few other deserving people. We started from the Mission at 7:30 A. M. with about 90, and at 10:30 boarded the street car for a ten miles ride through fruit orchards to St. Catherine's park. Here we found a number of the brothers and sisters of the Vineland congregation waiting for us. As soon as possible we prepared hot tea, sandwiches and cookies for our guests, many of whom had been sea-sick and so felt very much in need of a good hot drink. After lunch we gathered them all into the park pavillion for a religious service. Bro. S. F. Coffman and Bro. J. E. Hartzler gave the women simple short talks on the "Unselfishness of Motherhood." They seemed to appreciate very much the singing of the gospel songs that were sung throughout the service.

If you could have seen the enjoyment of these women as they sat out in the open air under the trees, but especially that of the babies and little children as they rolled on the grass or romped around, I am sure you could not but be glad for this day's work. A dear old crippled lady and her white-haired husband were in the party. She had not been out of the city for twelve years. Do you think she enjoyed the day?

Another poor woman, the mother of twelve children, her husband a drunkard, spent the most of her time quietly sitting on a bench under a tree. The next day she expressed her appreciation and ended by saying, "It gives me something different to think about." This seemed so pathetic to us, especially when we knew she had not been feeling well during the entire day. It made us realize a little how hard her life must be, and indeed we do not regret the long hours of work and the shortened nights of rest spent in arranging and preparing for this new feature of our summer work.

The Vineland congregation brought straw-berries and bananas for the further enjoyment of the women and children. Needless to say they were appreciated.

We were not discouraged in the least when we heard one woman say: "Well, I have never been in the Mission, but I am going now." This woman works four and five days in the week to support her children and invalid husband. When Sunday comes she is tired, and perhaps if we were in her place we, too, would be numbered among the non-church goers. Needless to say if she makes her appearance at any of the services she will receive a warm welcome.

Toronto, Ont.

NOTES

A Harassed Mission Field

Reports from Madagascar at the recent annual meeting of the London Missionary Society indicated that the anti-religious policy of the French government was still being pressed, though in quiet ways. Elementary education has been reduced to a mere fraction of its former amount, and except in station schools supervised by resident missionaries, very few mission schools remain, while the state schools that take their place are miserably inadequate. As a result thousands of children are left without any school. Even the higher schools connected with the mission are put to great disadvantages by a new regulation which makes only the pupils from the state schools eligible for government appointment. Moreover, the number of scholars a missionary may have under his care is strictly limited.

It is almost impossible to erect any new churches, permission being either refused or withheld. Worse yet, in districts remote from the capital, and in the country districts generally, the government is found to aid paganism and to discourage Christianity. The old pagan superstitions, cruelties, and debaucheries are tolerated and even openly approved by the officials. Missionaries are cheered, however, by finding that in spite of this hostility and adverse official influence thousands of Madagascar Christians remain loyal to the truth they have received. They even hold it with a firmer grip for the testing to which they are subjected.—Missionary Herald.

Needs of Turkish-Armenian Sufferers

The relief work of the Adana district of Turkey is going on under the direction of Rev. W. W. Peet, the American Board treasurer at Constantinople, acting through an international committee on the ground, largely composed of American missionaries, headed by the British and American consuls. He reports to Ambassador Leishman that: "Relief work is being prosecuted in nine centers, where thirty thousand people are now being supported. Our present endeavor is being directed to rehabilitate the refugees, thus making it possible for them to earn a livelihood and reduce the number of dependents. A permanent provision for orphans is also required. If generous help is extended now, it will save thousands of dollars in future relief work and put thousands of people on their feet again."

For these thirty thousand refugees the contributions, mainly from England and America, are wholly inadequate. One result of the massacres has been a swelling of the tide of emigration from the Turkish provinces affected, most of which must flow toward America. The feeling of insecurity is natural on the part of the survivors and of their fellow Armenians. In this movement the widows and orphans of Adana province will be too poor and helpless to have a share. They must be relieved and established in or near their former homes. Nor is the sky wholly clear for the future, even if they are protected and helped to reestablishment. The authorities are drafting troops from Europe into the Asiatic cities, but there are omnious signs of disaffection among the garrisons. The Turkish Government of the moment is a military dictatorship under the forms of law. Its aims are beneficent and have the sympathy of the civilized world. Its chief danger is in this difficulty of holding the loyalty of the army.—The Congregationalist.

The Sure Sign of Spiritual Awakening

Mr. Goforth of China has been thrilling British audiences by his narrative of the Chinese awakenings and the amazing confessions of sin, and restitution as to wrong done. The Spirit of God His uniform process. He guides no sinning soul back to God except in paths of confession and reparation. We remember an interesting and quaint story of a Boston codfish dealer, a very earnest and sincere man, who lived prayerfully every day. One of the great joys of his life was the family worship-hour. One year two other merchants persuaded him to go into a deal with them, by which they could control all the codfish in the market, and greatly increase the price. The plan was succeeding well when this good old man learned that many poor persons in Boston were suffering because of the great advance in the price of codfish. It troubled him so that he broke down in trying to pray at the family altar, and went straight to the men who had led him into the plot, and told them he could not

(Continued on page 273.)

Bible Study

Conducted by S. F. Coffman.

ONCE A WEEK STUDY

Study in Genesis

THIRTY-FIFTH WEEK

Job Exiled.—Gen. 28

I. The Parting Blessing.—Vs. 1-5.

1. The charge.—Vs. 1, 2. That which Isaac gave to his son Jacob was the result of Rebekah's complaint against Esau's wives. (See Gen. 27:46). The precedent of his father Abraham, the influence of family ties, and it may be the more godly life of and truer form of worship of his kindred in Padan-aram, although a form of idolatry existed among them. See Gen. 31:19, 30.

a. Not a Canaanitish wife.
b. A wife from Padan-aram.
c. Of the house of Bethuel.
d. Of the daughters of Laban.

Some may suppose that the father's direction may have been the cause of the son's family troubles. Isaac followed the eastern custom in choosing, or having the oversight, of the selection of a wife for his son. The bride of Christ is chosen of the Father.

II. The Blessing.—Vs. 3, 4.

1. Fruitfulness of himself and family. This was one of the most common of Eastern benedictions. It is expressed in many ways and is implied in modern custom, derived from the East, of showering rice upon the newly wedded couples.

2. The blessing of Abraham.—V. 4. This part of Isaac's benediction gives us a glimpse of his faith in God's promises, and reveals the fact that he understood Jacob to be the heir of that promise, and the transferring of that blessing upon him; "I have blessed him and he shall be blessed."—Gen. 27:33.

The journey.—V. 5.

III. Esau's Attempt at Reconciliation.—Vs. 6-9.

1. The occasion—Jacob's absence.—V. 6.

2. The incentive—The charge of the parents to Jacob.—Vs. 6, 7.

3. The means.—Vs. 8, 9. It is evident that Esau looked upon Jacob as the cause of his own ill fortune. Because of Esau's wrath Jacob fled leaving Esau every opportunity to regain the favor of his parents. Even his marriage into the family of Abraham did not restore that which he had ruthlessly cast away. His repentance was **too late.**

IV. Jacob's Vision.—Vs. 10-22.

1. The time.—Vs. 10, 11. Persecutions, instead of depriving us of blessings, more frequently drive us to them.

2. The nature of it.—Vs. 12, 13.

3. The meaning of it.—Vs. 13-15.

a. God revealed.
b. The promise confirmed.
c. Jacob chosen.

4. The effect of it.—Vs. 16-22.

a. Jacob's reference for God.—Vs. 16, 17.
b. Jacob's memorial to God.—Vs. 18, 19.
c. Jacob's vow.—Vs. 20-22. There may be some elements of faithlessness in Jacob's vow. But his faith in God's revelation is also indicated in the anointed stone, the Bethel of his life.

Suggestions for Study. Affection and selection in marriage. The chosen of God. The blessing of the Lord on His church as a faithful body. The vain efforts of the ungodly toward reconciliation with God. The manner of God's revelations to men. Evidences of faith. The responsibility of men's vows. Our gifts to God.

THIRTY-SIXTH WEEK

Jacob's Marriage to Leah and Rachel.—Gen. 29.

I. Jacob Arrives in Padan-aram.—Vs. 1-8.

1. Leaving the country of the Canaanites.—V. 1. From the land of promise and the inheritance which God had promised him through his fathers.

2. In the land of the Children of the East.—R. V. Among the people of another nation, the nation to the North and East of Canaan.

3. At the well.—Vs. 2, 3. This was peculiarly a public well and secured against private ownership and use. The stone placed upon the well's mouth was so great that it required the combined efforts of all the shepherds using the well to remove it.

4. Men of Haran.—V. 4. Haran was the common tie between Jacob and the children of the East. They were of common ancestry and country.

5. Nahor and Laban.—V. 5. Jacob's acquaintance was limited. In a strange land we seek the things that are nearest our hearts. In heaven we shall seek first our Christ and then our kindred.

6. The flocks.—Vs. 6, 7. The common employment was a matter of interest to Jacob and yet another tie of friendship.

II. Jacob Meeting Rachel.—Vs. 9-14.

1. With her father's flocks.—V. 9.

2. Watering the flock for Rachel.—V. 10. It need not be concluded that Jacob himself rolled the stone from the well's mouth. There were others present to assist, although he may have become master of ceremonies.

3. The affectionate greeting.—V. 11. Not a token of a lover's affection, but of joy in meeting those of his kindred. V. 13.

4. The introduction.—Vs. 12, 14. "Brother," while it implies the definite relationship, is also in the Hebrew, a general term.

a. To Rachel.—V. 12.
b. To Laban.—Vs. 13, 14.

III. The Servant of Laban.—Vs. 14-30.

1. The guest.—V. 14. The service which Jacob began, V. 10, was continued for a month without wages.

2. The bargaining.—Vs. 15-17.

3. The wages.—Vs. 18-20.

4. The reward.—Vs. 21-30.

a. The time fulfilled.—V. 21.
b. The feast.—V. 22.
c. The deception of Laban.—Vs. 23-26.
d. The compromise.—Vs. 26-29. The festal week was the accompanying ceremony of the marriage. It was after such a week that Laban gave Leah and her maid to Jacob. After a second week of festivities Laban gave Jacob what he desired, the younger daughter, with the promise that another seven years of service should follow as a recompense.
e. The service for recompense received.—V. 30. The spiritual symbols of this event in the life of Jacob are especially interesting. Leah represents Israel and the law in this that she is the elder sister and first joined the Lord. Also representing the nature of the law, in this that reward follows service. Rachel represents the condition of grace—the church—the beloved of the Lord, and the nature of the disposition of grace in service following reward.

IV. Serving to Win Affection.—Vs. 31-35.

1. The plea for love—of the Lord.—V. 31.

2. The hope for love.—V. 32.

3. The joy of anticipated love.—V. 33.

4. The assurance of reconciliation and love.—V. 34. Levi not only was the reconcilor of Jacob and Leah, but became the father of the tribe which stood between Jehovah and Israel, representing Him who reconciled us to God by His own blood.

5. The triumph in, and praise of love.—V. 35. Judah, the tribe from which Christ was born. His name is Praise. This is a most characteristic picture of the condition of Israel under the law. It is the plea of the human family and the effort of the flesh for the love of God. The love of God can only be found in the priesthood of Levi, and the triumphant rulership of Judah, the Mediator Christ, the Prince of God, Jesus.

Suggestions for Study.—Aliens, spiritual. The power and joy of kinship and fellowship. The blessings of Christian fellowship. The joy of heavenly fellowship. The elder sister and the elder brother. The precedence of the law. The spirit and nature of the law as to love.

THIRTY-SEVENTH WEEK

The Heir of the Promise and His Possessions.—Gen. 30

I. His Family Multiplied.—Vs. 1-24.

This was a part of the great blessing which the Lord had promised to Abraham and to Isaac, and was again repeated to Jacob. The "great nation" began to be manifest only in Jacob's seed. It is pos-

sible for us to see in part the nature of the spiritual seed of Abraham, also by noting the nature of the increase in the family of Jacob. See Rom. 4:9-18.

1. Rachel's plea.—V. 1. The plight of Rachel was sad in that, while she was loved by Jacob and loved him to return, she could not requite that love adequately. That heart is most sad that feels a love which it cannot express or repay. Leah had no proper claim on Jacob's affections, and was rejoiced to be reconciled through her privilege of service, even exulting over her sister in her misfortune.

2. Rachel's expedient.—Vs. 3-8. One can not commend Jacob nor his wives in their conduct. Multiplicity of wives was not God's established order. The honor of the wife was fruitfulness and to this expedient Rachel resorted, as also did Sarah, the wife of Abraham. "Herein is my Father glorified that ye bear much fruit" may be a spiritual application of Rachel's conduct.

3. The family of Leah.—Vs. 9-21.

a. Provoked to jealousy.—Vs. 9-13. Because of Rachel's conduct. Leah also gave her maid to Jacob to wife. To each of the concubines were born two sons.

b. Bought for a price.—Vs. 19-21. The constant repetition of the idea of favors bestowed because of service given impresses one with the similarity of Leah's life to the nature of Israel's religion—the law. Her second period of motherhood was introduced by special permission of Rachel and ended with her husband's dwelling with her. It followed the motherhood of the concubines—representing the Gentile dispensation.

c. A daughter—Dinah.—V. 21.

4. Rachel's son.—Vs. 22-24. This was a time of a special dispensation for Rachel. No children were born to Jacob after this except by Rachel. The birth of Dinah prefigures a special dispensation for the church. The birth of Joseph indicating the glory of the beloved church and the birth of Benjamin the continued fruitfulness of the church even unto the end of all dispensations.

II. His Goods Multiplied.—Vs. 25-43.

1. Blessing others for Jacob's sake.—Vs. 25-27.

2. Blessed of the Lord and not of men.—Vs. 28-36.

3. Blessed by diligence.—Vs. 37-43. It may have been craftiness on the part of Jacob to deal as he did with Laban's cattle. We must bear in mind too that Jacob was especially blessed of the Lord in all his dealings, and that Jacob was but fittingly prepared to meet God again at Bethel and there to pay his vow.

Suggestions for Study.—Christian jealousy for souls and over souls. The church, the chosen of the Lord and her fruitfulness in Israel—the Gentile age—the kingdom—the glorious church. The blessing of God upon His people with natural gifts. The blessing of the church to the world. Spiritual riches, how we may attain them.

THIRTY-EIGHTH WEEK

Returning to the Land of Promise.—Gen. 31.

I. An Opportunity to Return.—Vs. 1-3.

1. The jealousy of Laban's family.—Vs. 1, 2. Compare the prosperity of Jacob with that of Abraham and Isaac in the country of Abimelech. Thrice did God prove His blessing to be with the men of His covenant. This was one of the tokens of His blessing and their acceptance with Him. The jealousy of those about them in each case resulted in their separation from them.

2. The commandment of the Lord.—V. 3. It is not infrequently that the Lord permits some natural trials to direct attention to His own commandments.

II. Planning for the Return.—Vs. 4-16.

1. Jacob's counsel with Leah and Rachel.—Vs. 4-16.

a. He relates to them the disposition of their father toward him.—Vs. 4, 5.

b. Their father's treatment of him.—Vs. 6, 7.

c. God's interference in his behalf.—Vs. 8-12.

d. God's commandment to return to Canaan.—V. 13.

2. The consent of Leah and Rachel.—Vs. 14-16.

a. Because they were purchased by Jacob.—V. 15.

b. Because there is nothing in their father's house for them. The church is purchased by the Lord with His own blood. There is no inheritance for us in this world. Both right and reason appeal to men to return unto the Lord, and with Him, to His Heavenly inheritance.

III. Jacob's Departure from Padan-aram. Vs. 17-21.

1. To Isaac, his father.—Vs. 17, 18.

2. With all his goods and his family.—Vs. 17, 18.

3. At a time when Laban was unaware.—Vs. 19, 20.

4. A direct journey.—V. 21.

It is not impossible to gather from this section a beautiful illustration of the return of the Lord of glory with His saints. From a strange land, the earth, where He has gathered together His family, when the ungodly are not aware, to the Father in the land of promise.

IV. Laban's Pursuit.—Vs. 22-42.

1. Informed of Jacob's departure.—V. 22.
2. Pursued to Gilead.—V. 23.
3. Warned by the Lord.—V. 24.
4. His accusations against Jacob.—Vs. 25-30.
5. Jacob's defense.—Vs. 31-32.
6. Jacob's innocence established.—Vs. 33-35.
7. Rachel's deceit.—V 35.
8. Jacob's righteousness proven.—Vs. 26-42.

V. The Covenant Between Laban and Jacob.—Vs. 43-55.

1. The reasons for it.—V. 43.
2. Proposed by Laban.—V. 44.
3. The monument built by Jacob.—Vs. 45, 46.
4. The name.—In Aramaic and Hebrew.—Vs. 47, 48.
5. Mizpah.—Vs. 49-53. The following verses explain the true meaning of the word and of the covenant. It was a covenant of cursing for any transgression which might be committed by either against the other.
6. The feast of the covenant.—V. 54.
7. The farewell of Laban.—V. 55.

Suggestions for Study.—The jealousy of the world toward the possession of God's people and its effects. God's provisions for His people's safety. The true inheritance of the believers. The rapture of the Saints, their redemption, deliverance and inheritance. The efforts of the adversary to hinder, and the Lord's deliverance. God's defense of righteousness.

THIRTY-NINTH WEEK

Jacob at Jabbok.—Gen. 32

I. Meeting the Lord's Host.—Mahanaim.—Vs. 1, 2.

Jacob turned away from his conflict with Laban and was met by the angels of God—a host of them. The Lord granted him the encouragement required for his next trial.

II. His Message to Esau.—Vs. 3-23.

1. The message.—Vs. 3-5.

a. Sent to Seir in Edom.—V. 3.

b. The message.—Vs. 4, 5. The message might be construed to imply to Esau that Jacob was wealthy enough to repay all that he might have taken, and that Jacob's good will was extended to him.

2. The reply.—V. 6. There was no return of friendly greeting. Esau declared his prosperity also, but in a presentation of his band of soldiers.

3. The effect.—Vs. 7-23.

a. Jacob feared.—V. 7.

b. He prepared for the safety and escape of at least a part of his household.—V. 7, 8.

c. He prayed to God, pleading the promises, the blessings and divine assistance of God in his behalf, and claiming also the Abrahamic covenant promise.—Vs. 9-12. This is a remarkable expression of Jacob's assurance of his possessing the promise of the Father's.

d. He prepared to meet Esau with kindness.—Vs. 13-23. Jacob's efforts to meet Esau and thwart his destructive purpose was all that human ingenuity could command. Friendship, strategy, prayer, generosity, and trust in his mercy. He had resort to no other means. God must prepare him for his victory over Esau.

III. Wrestling with God.—Vs. 24-32.

1. His constancy.—V. 24.
2. His strength.—V. 25.
3. His fallability.—V. 25.
4. His importunity.—V. 26.
5. His blessing.—Vs. 27-29.
6. His memorial.—Vs. 30-32.

a. The name of the place.—V. 30.

b. The lameness of his thigh.—V. 31.

c. The sinew which shrank.—V. 32.

Suggestions for Study.—Divine encour-

agement in times of trouble. Angelic ministry. Jacob, a prince of peace. Faith manifested in prayer. Jacob's frailties, God's opportunities. Seeing God. How God reveals Himself.

DEVOTIONAL STUDY

John

Chapter Fourteeen

Name.—The Heavenly Mansions Chapter.
Key Verse.—Three.
Best Verse.—Two.

I. COMFORT FOR THOSE IN TROUBLE. The disciples had just been brought under the shadow of a great sorrow; first, by the declaration of the Lord that one of them should betray Him, and second by His telling them that He would soon go away from them. Jesus has prepared us all for our sorrows by telling us that they will come, and by telling us how we may bear them.

1. By Faith in Christ.—V. 1. Faith in Christ equals faith in God. Christ and the Father are one. If Christ has not fully revealed the Father and revealed the fulness of the Father in Himself, His mission is in vain. To believe in God is to appropriate His graces, His power and blessings for one's self.

2. By the Hope of a Heavenly Dwelling Place.—V. 2. Earth and heaven are contrasted by the "tabernacle" and "building of God."—II Cor. 5. A tent is descriptive of a temporary and frail abode for an indefinite duration. A mansion signifies permanency of abode and durability. Earth is a place of pilgrimage. Heaven a place to abide. Our troubles last only as long as our short pilgrimage; our joys will be as enduring as the "mansions" in the Father's house.

3. By the Mercy of Christ.—V. 2. The sympathy and compassion of Jesus, so manifest on earth will be continued in heaven. Heaven will abundantly supply every need. The place will be fully prepared, so that no sorrow shall be known.

4. By the Certainty of Deliverance from Earth and All of Its Sorrows.—V. 3. Christ is not satisfied to have those whom He loves in the place where He endured such shame and affliction. Returning to His place of honor and happiness for a season, He will come again to deliver His loved ones and receive them to Himself into His glory.

5. By the Knowledge of the Way to Heaven.—Vs. 4-6. Heaven would only be a disappointment without the knowledge of the way to obtain it. But the way is as certain as the place, and the knowledge of the way is definite. To know Christ and to believe on Him means everlasting life, Jno. 3:16. See V. 6. Heaven, the Father's presence and the Son are the three objects of our desire and are all within our reach through Christ.

6. By the Knowledge of God.—Vs. 7-14.

a. Revealed by Christ.—God dwelt upon earth in Christ. He loved men, dwelt among them, ministered to them, instructed them by precept and example, redeemed them, all in the person of Christ. The work of Christ was all the work of God. In another sense, if God in His own person had been on earth He would have done nothing differently than what Christ did.

b. The proof of it is two fold. First, the work of God manifested in the lives of believers. "It is God that worketh in you." Second, by the answer of prayer offered in the name of Jesus.—V. 14. Our prayers are a comfort to us because they bring the things we need, but should be a greater comfort when we realize that they reveal to us the omnipotent One, who can supply our every need.

7. By the Holy Spirit.—Vs. 15-31.

a. Secured through obedience.—Vs. 15, 16. Obedience does not create love, but is an expression of it. Those who love the Lord will obey Him. The blessing of love and obedience is the gift of the Holy Spirit. The Holy Spirit is the gift of God. Obedience to Christ is recognized and rewarded by the Father.

b. The abiding presence.—Vs. 16, 17. The things of God are all permanent.

c. The presence of Christ in the Holy Spirit.—V. 18. As Christ revealed the Father, so does the Holy Spirit reveal Christ.

d. The indwelling of the believer.—Vs. 19, 20. What security! Need we doubt our salvation? Is there no consolation for the tried and troubled breast? Need we always look within or endeavor to satisfy ourselves with emotion in order to realize the full comfort of Salvation. The four-fold indwelling should drive our every doubt away. (1) The Son dwells in the Father. (2) The believer dwells in the Son, hence also in the Father. See Col. 3:2. (3) Christ dwells in the believer. (4) The Father makes His abode with the Son in the believer. See V. 23. The fulness of the God-head dwelling within us performing His perfect work and satisfying the large desires and longings of the infinite mind and soul. The power and mercy of God and Christ surrounding us within, a sure defense and guarantee for every earthly need. God in His fulness within and without.

e. The love of the Father.—V. 21. God will love those who keep His Word as fully when Christ is absent as when present. In this age of the Holy Spirit's presence we may have the assurance of the fullness of God's love. It is the promise of the Father. See V. 23. God loves the whole world (Jno. 3:16) to save it. But He has a special love for those who keep His Word.—V. 24.

f. The revelations of the Holy Spirit.—V. 26. The office of the Holy Spirit must not be under-estimated. To know that He will teach us the truth and bring to our remembrance the things of Christ, comforts every believer during the absence of the great Teacher.

g. The peace of God.—V. 27. Peace with God is secured by faith in Christ. He is our peace because of the reconciliation made for us with God. The peace of the believer continues as his fellowship with the Father continues in love, obedience, and confidence. It is not the peace of the world, which consists only in undisturbed enjoyment of the pleasures of the world and gratification of sinful lusts. It is a peace that endures when all earthly peace is taken away.

h. The joy of the Holy Spirit.—Vs. 28-31. The disciples' tears were turned to joy on the day of Pentecost. Their mourning and fasting was turned to rejoicing, their fear to boldness, their weakness to power, and greater things are hoped for at the coming again of the Lord. He "went away" in order that He might come again and for this reason we should rejoice because He said "I go unto the Father."

If God could do such great works by the presence and power of His Son on earth, and now accomplishes the same and even greater things in the absence of His Son, and by the presence of the Holy Spirit, is it not a greater wonder and the cause of great joy in the believers part? It is our privilege to participate in this great work and to enjoy this glorious presence which comforts us even in the presence of the great adversary and in the midst of our greatest trials. We rise with Christ and go hence to our labors and cares, but peace, joy, power, life, Heaven, is all ours through the Comforter whom God has sent us, instead of the personal presence of Christ, until He shall come again and receive us unto Himself.

Chapter Fifteen

Name.—The Vine Chapter.
Key Verse.—Five.
Best Verse.—Sixteen.

I. THE VINE.—VS. 1-3.

1. The Husbandman.—In every relationship with the Father which Christ expresses, He acknowledges the deepest humility and greatest subjection and dependence. "Let that mind be in you which was also in Christ Jesus." It is the Husbandman that controls the vine and every branch is the object of His special care. There is just one vine in the Master's garden.

2. The Branches.—V. 2.

a. Fruitless.
b. Fruitful.

3. The Care of the Branches.—V. 2.

a. Cutting off the unfruitful. God has no use for useless things. It is perhaps manifesting a spirit of humility to proclaim our lives as fruitless, but if they are fruitless, we can only expect to be cut off. This declaration of the Lord is not intended to provoke humility, but to urge us on to service.

b. Purging the fruitful branches. Are believers caused to pass through trials and sufferings? They are the fruitful branches, and by the afflictions are made more fruitful. The tears we shed, the pains we endure, the comforts we are deprived of and possessions lost or withheld will all be repaid an hundred fold in fruitful service in this life and more in the life to come. It is the Word that purges—cleanses the branches.—V. 3.

II. ABIDING IN THE VINE.—Vs. 4-16.

1. Unity With the Vine.—The life of the one is in the other. See Ch. 14:20. The symbol is so simple that all may understand it. Unless we are united with and partakers of the very life of Christ, our efforts and labors are unfruitful for Him.

2. Indwelling of the Word.—V. 7. The Word creates a receptacle for the blessing of the Lord and becomes the means of filling that receptacle from the riches of God's grace. Without the Word in us, our prayers are utterly useless. If our prayers are not answered, the remedy may be, to let the Word abide in us.

3. Abiding in Love.—Vs. 9-15. It is not the life within that gives joy; the Word itself creates no happiness; it is alone the fellowship of the one who gives the life and declares the Word. Supreme love is found only in purest fellowship. Filled with His life, directed by His Word, our fellowship with Him is made possible and our joy made complete. Such is the principle of love in Heaven.—V. 10. God loves the Son as the Son serves Him. Christ loves us as we serve Him. We shall love each other as we have or make opportunities to serve one another. See Vs. 12-15.

4. Chosen Unto Fellowship.—Vs. 16, 17. Our fellowship with the Father is beyond our conception. It is of so infinite a character that its origin can only be found in the mind of the infinite. We are chosen of God. See Eph. 1:14. The privileges that are ours as the result of this choosing, are inestimable.

a. Chosen for service.
b. Chosen for fruitfulness.
c. Chosen for eternal blessings.
d. Chosen for fellowship with God.
e. Chosen that God might manifest Himself to us. It is God's purpose that we should pray so that He may answer.

5. The Fellowship of Suffering.—V. 18-27. After looking at the bright side of our privileges in Christ and causing us to aspire to the joys of our fellowship with the Lord, the Heavenly experiences and life, the Lord gives us a glimpse of the earthly experiences that will be a result of our separation unto Him.

As it is with the vine, so will it be with the branches. As with the branches so with the vine, and even with the Husbandman. See V. 23.

a. Hated with Christ by the world.—V. 18.

b. Hated, because chosen out of the world.—V. 19.

c. Persecuted even as Christ, treated in every way as He was treated.—V. 20.

d. Persecuted because of Christ.—V. 21.

e. The haters of Christ are also haters of God.—V. 23.

f. Hated for works of righteouness, which reveal the nature of sin.—V. 24.

g. Hated without cause.—V. 25.

h. These things attested to by the Holy Spirit.—Vs. 26, 27.

If we suffer with Him, we shall also reign with Him. Our fellowship with the Lord is complete. On earth it is a fellowship of joy and sorrow, in Heaven it will be a fellowship of glory.

(Continued from page 269)

go on with it. Said the old man: "I can't afford to do anything which interferes with my family prayers. And this morning when I got down on my knees and tried to pray there was a mountain of codfish before me, high enough to shut out the throne of God, and I could not pray. I tried my best to get around it, but every time I started to pray that codfish loomed up between me and my God. I wouldn't have my family prayers spoiled for all the codfish in the Atlantic Ocean, and I shall have nothing more to do with it, or with any money made out of it."—Missionary Review.

The Aggressive Laymen

Fifty Men's Missionary Conventions in six months, culminating in a National Missionary Congress in April, 1910, is the program now being arranged by the Laymen's Missionary Movement. It is the most extensive educational effort undertaken by combined Christianity in modern times. Canada has already adopted a National Missionary program, looking toward the adequate extension of her aggressive efforts at home, and to the four-fold multiplication of her missionary force and offerings in behalf of the non-Christian world. A number of the largest denominations in the United States have adopted policies during the past two years, calling for doubling, trebling and quadrupling of the entire foreign missionary operations. Men are being powerfully moved in many parts of the Church to give themselves and their possessions as never before to the work of redeeming the whole race. For the first time since the Apostolic age there are multiplying indications that the Church as a whole is about to undertake seriously her task of preaching the Gospel to the whole world.—Sel.

Japanese Ways Peculiar

The Japanese talk in figures of speech; metaphors seem to come natural to them. At the Christian lecture meetings which are so commonly held in this land, it is quite usual for the first speaker to apologize for "presuming to appear before this assembly and venturing to defile their ears," by some such explanation as the statement that he is merely going before the great speakers who shall follow, in order to "brush away the dew from their pathway." Knowing this trait of the Japanese character, it was no surprise to me tonight when the entire remarks of the prayer meeting tonight circled round the various lessons to be learned from seeing a water-fowl on a lake.

The leader made some two points, as follows: Looking from the car window yesterday, I saw two water-birds, one frequently diving in search of food; the other calmly resting upon or gliding smoothly through the water. The diver goes under the water often and remains long, but his wings are never wet.

Because of the kind provision of the Creator, the natural unguent in his feathers enables him to rise to the surface as clean and dry as if he had never been under. We Christians are placed in this evil world for the present and obliged to mix with the people; if we are fully endued with the unguent of God's grace, we may plunge in wherever duty calls, yet come up again as clean as when we went in.—R. E. McAlpine in Christian Record.

The Korean Passion for Souls

One of the leading Christians in Seoul is Brother Sa. He is the custodian of the paraphernalia used by the imperial household in funeral services. He is a most devout and earnest Christian, and all his family and following, numbering 35 persons—with the exception of one son—are Christians. Like all Korean Christians, he has this vision of his responsibility for his fellow Koreans. No doubt in his mind whether he is his brother's keeper or not. He knows that he is. One day he called on me and said, in a very modest way: "About ten miles outside the wall there is a village of 60 families with whom I have some influence. I wonder if you will consent to excuse me from attendance upon the services in the big church here in the city one Sunday in each month, for I think I ought to visit this village and preach the Gospel there. I think there are many who will accept Christ and become believers." The result of his visitation was that in a few short months it was necessary to maintain regular visitation every Sunday at this village and another group of Christians was added to our Seoul circuit.

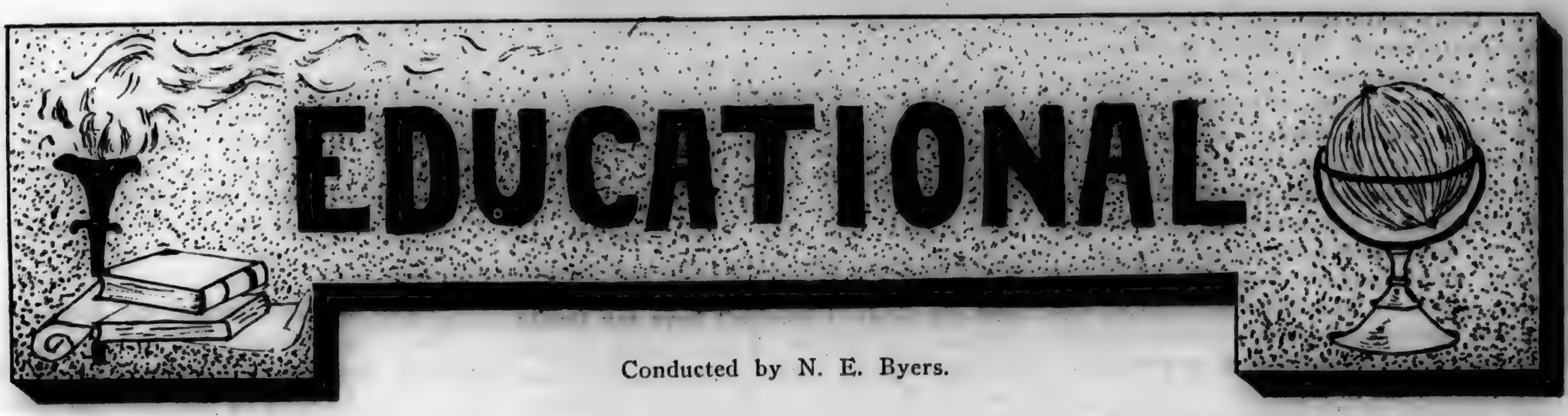
But Brother Sa is only one of a vast multitude who give of their time and service for the saving of their neighbors. It is the real passion for souls. And it is this holy passion as a consuming fire in each Christian heart the world round, which will in truth preach the Gospel to every creature and win each nation to Christ.—Geo. H. Jones in Christian Advocate.

Uganda the Missionary Marvel

In his recent book, "My African Journey," Winston Churchill says that Uganda is the only country he has ever visited in which every person of suitable age goes to church every Sunday. He estimates the native Christians at 100,000, while Bishop Tucker gives 62,867 as the number of churchmembers, and 52,471 as the average attendance. The churches have sittings for upward of 125,000. The native teachers and evangelists number nearly 3,000. Mr. Churchill affirms that in all his travels in Africa he never saw better order or happier homes than in this portion of the Dark Continent, where only a few years ago missionaries were brutally slaughtered by the natives.—Missionary Review.

I declare, now that I am dying, I would not have spent my life otherwise for the whole world.—David Brainerd.

If you want to serve your race, go where no one else will go, and do what no one else will do.—Mary Lyon.



Conducted by N. E. Byers.

CO-OPERATION IN EDUCATION

The time is again at hand for the opening of the schools, and every one interested would do well to consider carefully what we expect to accomplish in this year's work in all our institutions. And yet what can the school do to give our youth the highest ideals and noblest aspirations without the co-operation of the home, church, press and the public opinion of the community? If the home is a mere boarding house for working men or loafers, the church a fashionable club, the press an advertiser of crime and the public admires only the money maker or sport, there is little opportunity for even the best school teacher to do much for our children. We should have better qualified Christian teachers, but a greater need is the uniting of all educative agencies in the effort of promoting the highest and truest interests in life. Every child has the right to find his best life, and the first duty of every one is to aid in making this possible.

ACADEMY DEPARTMENT OF HESSTON ACADEMY AND BIBLE SCHOOL

By J. D. Charles.

In a former article on the Bible Department of Hesston Academy and Bible School, appearing in the Christian Monitor for July a brief history of the school under consideration is given. It is there stated that "while the institution offers thorough courses of study along other lines, the study of the Holy Scriptures is to be a prominent feature of the school." The fact that the Bible is the living written Word of God, speaking with highest authority, demanding from man unqualified submission, giving man the only perfect freedom, and solving the problems of all time, should make it clear, that, in an institution of the body of Christ, the Holy Scriptures should have the preeminence. It is a tremenduous fact that popular apostate Christianity is establishing institutions all over our land that are worldly, giving young men and women nothing more than worldly culture, knowledge and refinement under the name of spirituality. Sometimes they give a great knowledge of the Bible and yet miss its real power—the sense of the beautiful charmed by the Bible while the soul remains sealed to its message. These facts should mark the workings of an institution in Christ for the benefit of its young men and women.

It is the aim of the Hesston Academy and Bible School to hold out this true foundation for our young people. The Academy Department is to be the hand-maiden of the Bible Department, for human learning, knowledge gained by study, scholarship, culture, even in the things of God, are only so much trash whenever they are suffered to be anything more than a servant. Unless our young people, as the children of God, can keep **all** that they know entirely under their feet, they are utterly incapable of profiting fully by the Word of God. Otherwise whether our young people know much or little, they become slaves of knowledge, and it usurps the place of the Spirit of God.

The Academy Department of the Hesston Academy and Bible School offers an Academy course and a Normal course. The Academy course is the equivalent of High School and College Preparatory courses offered by the State of Kansas and compares very favorably with such courses in general. This is a three year course. The Normal course aims to give a fairly liberal education, preparing to teach, and requires four years for completion. This is about all that can be said with reference to courses as they, practically speaking, do not yet exist. All that can definitely be set forth now, in such an article is the general purpose and aim of the courses.

There is no part of our young people's work so vital, there is no period of their lives when influence is so laden with power, as the work and years of college preparation and training for teaching and the duties of life, when mental habits with reference to true life and Christian character are forming. Here our young people should learn by comparing "the things of the world" with the "things of God" and the "things of the flesh" with the "things of the Spirit," how to use the world as not abusing it; how to live "in the world" and yet not be "of the world;" how to live for God only; how to gain that peace of mind which comes only by being brought to realize in the right spirit that "here have we no continuing city, but we seek one to come;" how that what we do is transitory, as learned the heathen Persian king who employed a servant to remind him continually, "Remember, sire, this, too shall pass away," and how to look up and not watch their own feet too much—that "Christ might have the pre-eminence in all things" of their lives.

What is most imperative in educational work today is to stimulate a profound submission to the Word of God. This is our faith and it is our purpose, by the grace of God, to do the work and exercise the influence which these opportunities challenge.

Hesston, Kansas.

MENNO SIMONS

II

By C. Henry Smith.

Having now briefly recited the facts of Menno's life let us turn more particularly to his teaching and his place in history.

In his religious views Menno differed widely from those of the state churches. The most fundamental tenets of his system were,

1. Voluntary and independent church organization. The Catholic church had drifted far from the original foundation by the time of the Reformation. In the apostolic days the church was made up of such as were truly converted and had accepted Christ as the Savior of mankind. These were baptized upon their own request and voluntarily banded themselves together into an organization called the church. Every congregation was independent of all other religious organizations and also independent of the temporal government. Love was made the foundation stone of their whole religious system, and the guiding principle in all their human relationships. They were forbidden by their belief and their sympathies to do harm to their fellowmen. War therefore they could not engage in, nor could they hold an office which would obligate them to use force to the harm of their fellows. Soon however a great calamity befell the Christian church. State and church were united and from now on the church became a fighting institution. The doors were now flung wide open to the vice and superstition of a pagan world. The world to be sure gained something from the union. But what the world gained the church lost.

Many pious souls at the time of the Reformation hoped that the Lutheran and the Zwinglian movements would reinstate the voluntary and independent congregational

form of church government, but they hoped in vain. Both of the leaders of these two main reform parties were tempted by the love of power and by the desire to secure the permanency of their systems to form that unholy alliance with the temporal government which had been so destructive to the progress of both church and state. The failure to secure this separation gave rise to the Anabaptists of whom Menno Simons later became the leader. The Anabaptists and their successors, the Mennonites, were the pioneers in proclainming the doctrine of the separation of church and state, and of absolute religious toleration. A principle which has been made the corner stone of the political structure of the American republic.

2. The rejection of infant baptism. With the union of church and state soon came the fact of a universal church. It was not long until all the people of Europe belonged to this church, saint and sinner. young and old; high and low; the thief and murderer; the heathen and the Christian as well as the devoted, God-fearing souls who worshiped the true God and loved their fellow men. Membership into this universal church was secured by infant baptism. This Menno said was wrong. Only adults, such as have experienced a conversion of heart are to be baptised and make up the church of Christ on earth.

3. The doctrine of non-resistance. This was based upon a literal interpretation of the sermon on the mount where Christ taught, resist not evil, and swear not at all. The church had become a fighting church, and love no longer ruled in the hearts of men in their relations the one to the other. Menno demanded that love, and not physical force be again made the guiding principle in human affairs. He realized that love is the only conquering force in the world. Resistance begets resistance, but love and non-resistance disarm resistance and are the only powers that can win the world.

4. In a number of church doctrines and practices also Menno differed from all the state churches, Lutheran and Zwinglian as well as Catholic. In the apostolic days the Lord's supper was regarded merely as a token of the Savior's suffering, to be observed by his followers in order that they might not forget His great sacrifice for them. As a result of pagan influence and Greek speculation however, this beautiful and simple token had been transformed into a magic rite, imbued with supernatural and miraculous power to revive the soul. The words of Christ in instituting the supper were to be taken literally. The priest by some sort of magical power could now change the bread into the actual flesh of Christ, and the wine into actual blood. The communicant no longer partook of the bread and wine, but he actually ate the flesh and blood of Christ. The rite of baptism also had been changed from its original meaning and had been clothed with a mysterious power to work the miracle of regeneration. Neither of the two great state churches materially changed the Catholic conception of these two doctrines.

Menno demanded that these rites be shorn of these fungous growths of tradition and be given their earlier significance. The Lord's supper was still merely a token of the Savior's suffering, and baptism the sign of initiation into the church.

These are the principles for which Menno Simons lived, for which he renounecd popularity, ease, and comfort, and for which he time and again risked his own life.

He to be sure was not the first man of the modern era to advocate these principles. Grebel, Manz and hundreds of peaceful Anabaptists taught the same doctrines even earlier. But Menno Simons became the great organizer of the movement for a return in matters religious to the example of the apostolic times. He became the advocate, defender, and by means of speech and pen, the conserver of these principles. And without his help it is extremely doubtful whether these teachings could have been perpetuated.

Menno's influence among the Anabaptists of his own day was great. He at once became the leader among them, and soon those who saw the truth as he did were called Menists, and so finally those who were left of the Anabaptists became known as Mennonites.

In the history of the great reformation Menno Simons did not play so conspicuous a role as did his great contemporaries, Luther, Zwingli and Calvin. But his place in the history of the world can not be measured by the part he played upon the religious arena of his day. In many respects his task was far more difficult, and his work more enduring than that of Luther and Zwingli. Luther's efforts were supported by the strong arm of the temporal government. Princes and kings forced the people to accept the Lutheran system. Lutheranism furthermore was popular in Germany. Luther had nothing to lose by renouncing the Catholic church. He was crowned the hero of the reformation, and died the idol of the German people. Menno Simons on the other hand espoused an unpopular cause without any hope of the slightest earthly recompense. He was denounced by the state and a price was set upon his head. While Luther and Zwingli depended upon the union of church and state, and the support of the temporal authorities, Menno considered the power of love and the simple truth of the Gospel to be vital enough to secure the permanency of his system. The age of the rule of love, however, had not yet replaced the age of force. And the State churches everywhere prevailed.

But today as never before the principles for which Menno Simons stood are making headway in the world at the expense of the principles which triumphed for the time being, in the days of the reformation. The world, the enlightened world and especially America is coming to realize that the religious and political ideals which were so clearly upheld by the Mennonites nearly four hundred years ago are true. Today in America there is absolute separation of church and state, and it is only a question of time when all civilized nations will attain to the same happy condition. Today in spite of the increased demand for large navies the prospects for the total elimination of war are bright. Democracy today in state and church is gaining ground everywhere. In the religious world among theologians the Lord's supper, baptism and other doctrines are regarded no longer as in themselves possessing magical and supernatural power, but as mere tokens and symbols.

All of these tendencies, we say, are the signs of progress and betoken a new age of enlightenment. But let us remember that nearly four hundred years ago all of these truths were recognized and taught by Menno Simons and the Anabaptists, and they were the very first to advocate them within the modern era.

But why was it given this comparatively unknown man and humble followers to gain a clearer vision of the truth than the learned theologians of his day? The answer is simple. He espoused the cause of the common man. And the common man, unhampered by theological conceptions, cast aside the old Catholic system, and with the New Testament only as his guide built up an entirely new foundation. The theologians could not rid themselves of the traditions which had incorporated themselves into the doctrines of the church. They built upon an old foundation and thus compromised with the simple truth. Reform always starts at the bottom and moves upward. It never moves from top to the bottom. What then is the place that Menno Simons holds in the religious history of the world? It is true that thus far he has not been credited by the world with having occupied an important position. But if the principles which he advocated are becoming recognized by both church and state as true, then why is it too much to presume that as these principles become more clearly and firmly established in our institutions of the church and state, credit will finally be awarded to him who first so boldly and fearlessly expressed them.

The great religious thinkers today are everywhere beginning to realize that the whole Christian religion is summed up not in creeds, dogmas and traditions, but in simple truth as expressed in the Sermon on the Mount. The Garrisons of the past generation and the Tolstoys of the present, are teaching the same message which Menno Simons gave to the world nearly four centuries ago.

It is sometimes said that Menno Simons and his followers the Mennonites are out of date and behind the times. The truth is that Mennonites are not behind the rest of the world but in these respects at least they are ahead of the world and the world is trying to catch up.

It is my firm opinion, and I say it without any hesitancy, that as the world becomes more enlightened, and devests itself of the relics of medievalism and barbarism, as it rids itself of the monster war, as it forgets its traditions and superstitions, and learns to accept the simple truth, and live the simple life, and that it will ultimately

do this there is little doubt in my mind. As it does this, I say, Luther, Zwingli and Calvin who built upon an old foundation, and who compromised with the truth will decrease, while Menno Simons, who cast aside the old, and built upon an entirely new foundation, and who accepted, literally, the simple truth of the Sermon on the Mount, will increase.

Menno Simons stands almost alone in his own age, as a prophet with a message, too simple to be comprehended by an age which was just waking up from a long spiritual and intellectual sleep—a period, during which ignorance, wickedness, and superstition ran riot.

But this message is better understood today than ever before, and as soon as the world learns to grasp the full significance of its meaning, then Menno Simons, too, will be accorded the position which rightly belongs to him in the history of religious thought—the first great modern interpreter of the simple truth of the Sermon on the Mount.

Goshen, Ind.

THE SIGNIFICANCE OF A COLLEGE TRAINING

By W. W. Oesch.

Thomas Carlyle in one of his master productions has one of his characters to comment upon the motives that induced his father to attend public worship. He says that he attended church just as if he were on parade duty, for which service, in the next world, he confidently expected to receive pay with arrears. I am quite convinced that it is possible for one to complete a course of study in an institution of learning in just about as perfunctory way, and fail to a like extent in comprehending what the largest contribution might be that such an institution has to make to ones life. It is perhaps quite fitting for those of us to whom graduation does not mean a discontinuance of study in this or similar institutions, that at this time we should ask ourselves what permanent contribution can an institution such as this make to one, granted that the institution does its part well and that the individual persists in getting the best it has to give What permanent assets lending to the living of a serviceable life, what spiritual powers enabling the individual to play well his part in establishing an ideal social whole can a few years spent within college walls avail a man? A proper understanding of what legitimate contribution such an institution can make to one will probably save one from falling into the error of regarding the mere completion of a course of study as a sufficient end in itself. Notwithstanding the fact that our greatest educational reformers such as Locke, Pestalozzi and Froebel, did not regard the mere capacity to achieve as the supreme end of education, there are still many of those living today who measure its value by their added power to achieve in some practical way. Hence the student is regarded by some as a person who is naturally deficient in his capacity to do things and is compelled to avail himself of some artificial stimulus and power to enable him to achieve. This can be verified by the words of a modern critic of our institutions for higher learning, who says that "they that can, do, those that can't, go to college." If these were merely the words of an isolated critic out of joint with his times they would hardly merit our serious consideration, but the number of those are by no means few who regard it the chief business of a college training to enable a man to enter into the spirit of the time and make his full contribution to its material well-being. We would in no wise minimize or speak disparagingly of the power to accomplish in any legitimate service rendered, where it is done with an unselfish regard for the highest good of all. In fact we need men to proclaim the gospel of work, men who can inspire activity in commerce and manufacturing, as well as in literature and art, in the world of business as well as in the world of letters. But in our passion for activity let us not lose sight of the agent. Tell me that you can write poetry like Shelley, and I do not know but that the same untamed spirit, the same unsocial and unrestrained nature might lead you to the same tragic end. Tell me that you have the power to amass fortunes like a Rockefeller or a Harriman, and I have no assurance that you will not use it to corrupt a state or a nation. You may be the greatest enemy of a state instead of its greatest benefactor. In brief the great question is not, what can you **do**, but what **are you?** Society has a right to demand not merely a certain capacity for doing, but preeminently a certain type of being. Many men have graduated from institutions of learning where they have developed large capacities for achievement in various lines of activity, and who have regarded this as its largest contribution to them, without realizing that even a power to achieve, if it is to be long retained or wisely used, must be under the guiding influence of a harmonious and perfectly developed moral nature. Here again our greatest thinkers on educational theory are almost a unit in directing educational efforts to the developing of a man as a moral being, as one who has not only latent capacities to develop, but who has a life to live. The realization of a faithful, pure, inviolate, hence holy life, Froebel says, should be the object of education. According to his ideal he would develop first the broad, strong, noble type of manhood, and secondly the journalist, lawyer, preacher, physician and banker. These are the men who can go beyond their profession and can make the largest contributions to the social well-being. But what are the special marks of this type of manhood, and in what way can an institution of learning avail in developing it? In my mind it is no vague or nebulous ideal, but has three quite distinct characteristics; the power to discern or judge carefully, the power to think clearly and independently, the power to will nobly and strongly.

One of the earliest duties forced upon us by nature is that of discerning. The child as soon as he is able to distinguish between physical objects, forms, and colors is called upon to exercise this faculty. But there is not much at stake, so far as his development into the highest type of a being is concerned, whether he chooses this object or that object, this course of action or that course of action. He is influenced in his choice by no other motive than simply that which affords him the greatest pleasure at the moment. But as he approaches manhood the problem becomes very much more complex. He is now compelled to discriminate carefully between various forces and lines of activity, and it makes a decided difference in his life and character which of these he chooses to follow. The direction given to his life and energies, whether they are to be directed this way or that way, are determined by the desires and pleasures he forms, by the unseen influence of what he admires, loves and believes in. A catalogue of a man's desires, pleasures, admirations and beliefs is the best possible index to his character. It is therefore supremely important that his tastes, asthetically and emotionally, be directed in legitimate channels. Again, nature may endow a man with certain talents or powers, but it said absolutely nothing as to the direction to be given them. This is left for him to determine. To illustrate, nature may endow you with the abilities of a statesman, but you must determine whether you will use it, as a public servant, like Webster and Gladstone to direct the political life of a nation in paths of peace and prosperity, or, as a political demagogue like Robespierre, to direct the destiny of a nation to political dissolution and dispair. Nature may endow you with the gift of eloquence, but you must determine whether you will use it, like a Mirabeau, to stay the violent hands of a seething, angry, Paris mob, or like Savonoralo, to expose the corrupt social and political evils of his day and to inspire to activity his Italian compatriots, or like Napoleon, to hypnotize a nation to sacrifice its highest interests to satisfy an insatiable ambition for military glory. It is important then, I say, that one be able to discern and choose carefully the direction he would give to his energies. An institution of learning can perform a noble task in pointing out and consequently being instrumental in directing the energies and activities of the student along those lines tending to the highest personal attainment and consequently the largest social usefulness.

If it is important that one possess the faculty of discrimination it is no less imperative that he be able to think clearly and independently. Notwithstanding the fact that man has been rather poetically styled as a being who is almost unlimited in his possibilities in the realm of thought, the great mass of men never advance beyond the embryo stage, and are life-long slaves to the ideas of others. Mr. Arnold

says that culture consists in knowing the best that has been thought and said in the past. But is it not a much more excellent attainment, after knowing the best that great men have thought and said in the past, to be able to state your own thoughts clearly and thus become a producer rather than an imitator, even though the production be meager? The thoughtlessness of the masses is nowhere more strikingly shown than in the absurd extremes that society is wont to go, in politics, religion, and social customs, which is a constant source of instability. The sociologist explains this on the basis of the psychology of the mob, the susceptibility of the masses to psychic influence. But has not this extreme susceptibility to psychic influence, which so often leads to such irrational extremes, its rise in the stupid thoughtlessness of men? To my mind it is to the credit of the universities of Europe, that during the past centuries nearly all of the reactionary movements fostered against the stupid submission of the peasants to the political and social wrongs heaped upon them by the nobility, that they had their rise among the students and faculties. In Russia today, it is the students that are the most active in decrying the absolutism and autocracy of the Czar, a natural result of a quickened intellect, and increased capacity for thought. In every land and in every crisis it is the men who have the ability to take a situation in hand and think clearly and independently that become the leaders in advancing civilization. Not only are such men needed to stay the power of extreme tendencies in society, but it is vogue to make every substantial contribution to the sum total of the world's knowledge and attainments in the arts and sciences. It is they who play the most conspicuous part in advancing the thought and life of the world. It is they who are too dissatisfied with its present attainments, to passively reconcile themselves to it, but are so persistent in their search for truth that they are willing to break with the status quo if necessary. To illustrate, if Newton would have been satisfied with the explanation in vogue in his times, with reference to the physical relations of the bodies in the solar system, he would never have given to the world the splendid idea of universal gravitation, which has wrought such marvelous transformations in the astronomical world. Again, it is the men who can think clearly and independently who in any large sense ever become masters of their own lives and fortunes. No king ever abdicated his throne has thereby lost greater prerogatives, no monarch ever surrendered his crown and thereby lost greater privileges, than the unthinking man who thus fails to assume the regency of his own life. He is indeed "self-exiled in the desert of thoughtlessness." He has voluntarily rendered himself unfit to take charge of his own kingdom. He has forsaken a royal diadem to take the position of a slave. To show that man how that by self-knowledge, and by increased capacity for clear and independent thought he may become master of his own life, is one of the splendid privileges of an educational institution.

But our ideals will not be realized, regardless how great the attainments be in the faculties of discriminate judgment, or power of clear and independent thought, unless these be supplemented by the power to will nobly. For it is only then that they will be made to respond to the call of duty, and be exercised in active unselfish service for the highest good of all. Will is the dynamic which impels to action. It is that inward force or impluse that impels response to a call of duty. It is not the selfish scholar enclosed in his study, or the cynical critic of established order of things, that contributes most to the life of the world, but it is he who lives close to the heart of it, and who knows its pains and failures, and is moved by a lofty desire to ameliorate its ills, to enrich its life, and who is moved to action by the impelling power of a right will.

But the time has come for a number of my class mates when they can no longer feel in such a direct way the beneficent influence of this institution. If however, it has instilled into our lives these great qualities of heart and mind of which I have briefly spoken, it is in no sense a matter of serious regret that they choose to dwell elsewhere. For such persons do not belong primarily to any institution, to any social or religious aristocracy, to any political community, but are in a large sense men and women of the world. Assuredly then it is no strange thing that some of my class mates should see fit to spend their lives in distant lands, for to those who are impelled by a sense of brotherly good will toward needy men, oceans and international boundary lines constitute no perceptible barriers, and it is a credit to any institution to be able to foster and compel response to such ideals. But when a few years have passed and we have emerged more completely from the academic atmosphere and are perhaps able to judge more efficiently as to its largest contributions it has made to our lives, I am inclined to think that even though our attainments be imperfect, we will prize most highly, at least an added power to discern or judge carefully, to think clearly and independently, and to will nobly and strongly. Thus it will have laid the foundation strong and deep for whatever virtues or powers may be added thereon to constitute a serviceable life. Herein should lay the profoundest gratitude of the student. Herein the faculty, with their unselfish loyalty to the highest ideals of the institution, should find their greatest source of satisfaction. Herein should they see, realized their noblest professional aims and its divinest end.

Goshen, Ind.

Reverenec is one of the signs of strength; irreverence one of the surest signs of weakness.—No man will rise high who jeers at sacred things.—The fine loyalties of life must be reverence or they will be foresworn in the day of trial.—Anonymous.

A NEW SERIES OF SCHOOL READERS

By L. J. Heatwole.

People who have observed the trend of public opinion as expressed in late years through the general and local press, by students, teachers, editors and other promoters of the educational interests of the country, are finding the desire manifest for a return to the kind of school books that are made up from literature that bears the mark of positive moral teaching.

As we recall the books that were used in the schools of seventy-five or one hundred years ago; of which mention can be made of "The Old English Reader," "The American Preceptor," "The United States Reader," and "The New York Reader," with their copious selections classified under such heads as ; **A Hint to Parents, On the Duty of School Boys, Advice to Young Tradesmen,** or **Order in Amusements;**—a literature is found that never fails in its impressive and enduring moral effect upon the life of the child-student.

These, and many other descriptive subjects, on travel, essays on natural history, and the arts and sciences, dialogues and the realm of grading. Yet because of their antiquated style of print and the absence of pictorial illustrations, the art of reading with correctness and ease, was with their use, accomplished with more or less difficulty.

Most of these difficulties were overcome with the advent of the McCuffey's Readers, which first appeared in the year 1837. In the first and second books of this new series, the style of literature was so much simplified that they in great measure took the place of Webster's Elementary (blue-backed) Spelling Book, by which the beginner previously was expected to become perfectly familiar with the spelling and pronouncing of all English words in general use, before he was permitted to read.

The combined features of a new and greatly simplified style, the clearness of type, the improved methods of punctuation, and the aptness with which each subject was illustrated; led to the dawning of an era in the science of learning to read, that must have in those early days been regarded as nothing short of a God-sent blessing to the boys and girls of America.

With the hundreds of new lesson topics that were presented in the first three books of the McGuffey series, each bore the impress of positive moral teaching. These, along with marks of the strong personality of the author himself—of whom it can be said as fittingly as it was ever said of Noah Webster:—"He taught millions to read, but not one to sin,"—and of whose books, it was said, their sale has not been equalled by any other school books in the United States.

Since the electro-plates from which these books were printed are all destroyed, and the books themselves long since gone out of use, the way seems fully open for meeting the present growing demand for a new series of school readers that shall, if pos-

sible, measure up to the moral standard formerly found in McGuffey's.

Though far from claiming possession of the commanding personality, the moral caliber, or any other of the admirable qualities of the late Dr. W. H. McGuffey, the writer begs the liberty to state in his own humble way, that he has undertaken the work of compiling and grading literature with the view for getting out a series of readers that shall possibly consist of four books. As the present school laws are requiring a much larger list of studies for the fifth and sixth grades, the usual course of reading may be embraced within the scope of four books instead of six.

The readers proposed in this article are designed to cover the receptive period of school life, when the moral impress of good literature is calculated to exert a more lasting influence upon the mind than during the after years of educational progress.

In the undertaking of a work so arduous and responsible, the compiler hopes to be materially aided by such counsel and cooperation that publishers, fellow teachers and school officials everywhere, may feel prompted to give.

Dale Enterprise, Va.

ORATORY

By B. D. Smucker.

The power of speech is one of heaven's most wonderful gifts to man, and is worthy of most careful consideration. Bishop Simpson has said: "To man God has given the power of articulate speech. How wide is its range! He can express every desire that burns in the human bosom, every aspiration that arises in the human heart. He can ascend from earth to heaven, away to where the human eye never pierced, and can bring before waiting audiences thoughts of God and eternity."

It seems to me there is no misconstruction more utterly untrue than this: that oratory is an artificial thing, which deals with trifles and non-essentials, for the sake of pleasure, for transient effect on audiences. On the other hand it is the consecration of the whole man to the best ends to which one can address himself—the education and inspiration of his fellowmen by all that there is in learning, thought and feeling. And so regarded, oratory should take its place among the highest departments of education.

What is more grand than the power to place soul in communion with soul? of expressing thought so that it may become the burning message of truth?

It is the orator who has figured most prominently in history since the beginning. It is he who told to the world the story of suffering, wrong and injustice; and although the daily papers have become the medium of conveying to the masses current news, it is still the province of the public speaker to convince men and move them to action. For this reason oratory deserves a more thorough culture. A man who would succeed as an orator must have something to say. He must have something that in his very soul he feels to be worth saying. An intense conviction to make his audience feel as he feels, think as he thinks, and determine as he determines.

To be able to do this a great many details must be considered.

Among other things is the voice—perhaps the most important of all, and still the least cultured. Beecher says of the cultivated voice that it is like an orchestra, It ranges high, intermediate or low unconsciously to him who uses it, and men listen to it quite unaware that they have been bewitched out of their weariness by the charm of a voice not artificial, but made by assiduous training to be his second nature." In fact a public speaker should have his whole body so closely under control as to be able to serve his soul in every detail. A great deal of force comes from the speaker's posture and gesture. By it, discriminations are made and complex things are made comprehensible.

Facial expression, too, is important. Someone has said that the face is "the mirror of the soul." The eyes, mouth, nose and brow all have their work to perform. The eye is the window of the soul, and many times has it revealed truths which the lips would not disclose. The brow and nose are elements of strength, and aid greatly in imparting power to the face. In grief, pain and despair the brows are slightly contracted.

Then, too, we might go on and talk about the value of correct pronunciation, distinct articulation, right accent, verbal blunders, etc., but it is the aim of this article to give a technical treatise on the art of oratory. If, however, some one has been inspired to view this subject in its true light and dedicate his powers as an orator for man's sake and for God's sake, then the end sought has been gained.

Goshen, Ind.

THE STOMACH, ITS IMPORTANCE AND CARE

By C. D. Esch.

We often read articles of all sizes and varieties on the development and training of the mind, and its power over man in every phase of his being. But how seldom do we see anything in our literature about the stomach and its importance. Is it because the stomach is of so little importance? Or is it because of our ignorance of its value? Or may it be because we all want to talk and read about higher and more refined organs than our stomachs?

The stomach is of no less, and often of much greater importance for our physical welfare than the brain or any other organ of the body. If any one is inclined to disbelieve this let him look over the examination questions of our Government Civil Service Commission, and you will find that any one who has a weak stomach or is in the habit of misusing this organ will under no consideration receive employment.

The government knows that a man with a weak, disabled stomach is of little value in many other ways. And cannot be depended upon, as to his physical ability.

The stomach is a man's best friend and should ever be treated as such. But like many other good friends and servants, it must be governed by a higher power—the will. It has a mind of its own, and in normal conditions can pretty easily take care of itself, but under the present, abnormal conditions, when many things are carried to excess, the stomach comes along with its demands, and many poor people have not the power to say it nay, thus making out of themselves a physical wreck, and hindering their general usefulness. For who ever made much progress in any way with a permanently disabled stomach? To be sure we have great men who are physically weaklings, having bad stomachs, but these men would give all at their command if they could restore their bodies to health. J. D. Rockefeller is reported to have said that he would give a large part of his fortune if he could enjoy a hearty meal again, or would give his whole fortune, and gladly give it, if he could regain his youthful health—his main trouble is dyspepsia.

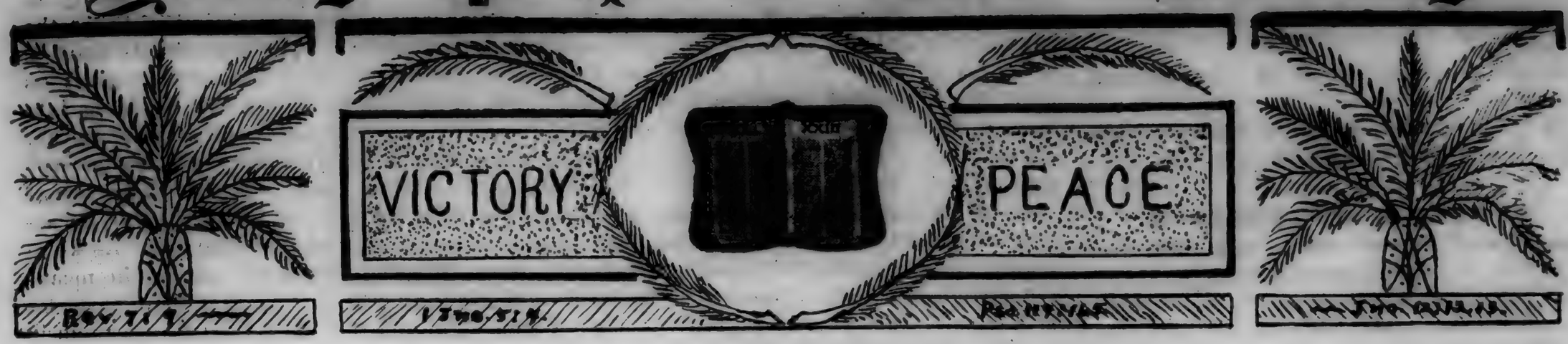
The American people are known the world over as "the gluttons of the globe." We have reasons to believe that it is the truth when we stop to think that over sixty per cent of all the diseases in the United States is caused by improper food or over eating. It has been said and by good authority, that the San Francisco earthquake was of more value through the healing of chronic diseases than the value of the buildings which it destroyed. This may be hard for some to understand. But when the thousands who were removed from their homes of refinement and confinement, to tents in the mountain air, from tables spread with spicy luxuries, to a plain scanty diet, it was a striking fact that the vast majority of those suffering with chronic diseases—as a great many were—returned to their homes healed of their malady.

There is almost no end to diseases which may be caused by over-eating or improper foods, and the seriousness of it all is that the greater number of them are practically incurable. It is remarkable to see the progress which is being made over the so-called germ diseases—as tuberculosis, dyphtheria, pneumonia, small-pox, typhoid fever, etc. But sad is it to think that such diseases as rheumatism, Bright's disease, dyspepsia, etc. which are in many cases incurable, are greatly increasing. Why? we ask. Simply because these diseases are caused by improper eating, either in quantity or quality. True we may not always be responsible for the quality, especially if we are obliged to buy most of our food put up in cans, or prepared in other ways in which one is liable to get adulterations. But most of us are able, by taking a little pains, to restrict ourselves to a plain simple diet, which will prove more nourishing and satisfying when once accustomed to it, than the finest dainties filled with harmful adulterations.

In the vast majority of our homes we are inclined to eat too much meat. Some say, "We must have something strengthening."

(Continued on page 286)

Young People's Bible Meeting



Conducted by J. D. Charles.

TOPIC FOR SEPTEMBER 5

Christian Fellowship. Text—I Jno.1; Eph. 2:6

MOTTO

"If we walk in the light . . . . we have fellowship one with another."

THE VOICE OF SCRIPTURE

Fellowship of the Saints

I. A Fellowship—

1. In a Common Faith—Titus 1:3.
2. In a Mutual Faith—Rom. 1:12.
3. In a Common Salvation—Jude 1.
4. In a Common Worship—Heb. 10:22-25.
5. In the Word and Song—Col. 3:16.
6. In Holy Conversation—Mal. 3:16.
7. In Mutual Comfort and Edification—I Thess. 4:18; 5:11.
8. In Agreement in Prayer—Matt. 18:19.
9. In Sympathy and Kindness—Eph. 4:32.
10. In the Lord's Supper—I Cor. 10:17.

II. Expressed by the Word "Fellow"—

1. Fellow Heirs—Eph. 3:6.
2. Fellow Citizens—Eph. 2:19.
3. Fellow Soldiers—Phil. 2:25.
4. Fellow Workers—Col. 4:11.
5. Fellow Laborers—Phil. 4:3.
6. Fellow Helpers—III Jno. 8.
7. Fellow Servants—Col. 1:7; 4:7; Rev. 6:11.

III. Set Forth as "Heirs"—

1. Heirs Together of the Grace of Life—I Pet. 3.7.
2. Joint Heirs—with Christ—Rom. 8:17.

IV. Expressed by the Word "Together"—

1. Framed Together, Knit Together—Col. 2:2.
2. Striving Together—Phil. 1:27.
3. Followers Together—Phil. 3:17.
4. Joined Together—Eph. 4:16.
5. Builded Together—Eph. 2:22.
6. Caught up Together—I Thess. 4:17.

PRAYER

"O Lord God, let the Saints rejoice in goodness."

WORD STUDIES IN THE TEXT—I JNO. 1; EPH. 2:6.

1. **Have Heard—have seen**—Both in the perfect tense, denoting the still abiding effects of the hearing and seeing.
   With our eyes, etc.—Emphasizing the direct, personal experience.
2. **Have seen—bear witness—show**—Three ideas in the gospel message; experience, testimony, announcement.
3. **Also**—Referring to those who had not seen and heard as contrasted with eye witnesses.
   Fellowship—This word introduces us to one of the main thoughts of the epistle. "The true life in man, which comes through the acceptance of Jesus as the Son of God, consists in fellowship with God and with man." The literal would be to come into fellowship—to be made a partner—to be partaker of. It is found elsewhere, I Pet. 4:13; II Jno. 11; Heb. 2:14. As used here it is in a strong sense, since it would seem to express the enjoyment or realization of fellowship, as over against the mere **fact** of fellowship.
   Our fellowship—The fellowship, that which is ours. A distinguishing mark of Christians.
4. **These Things**—The whole epistle.
   Full—Literally, filled or fulfilled.
5. **God is light**—In the absolute sense. His very nature.
6. **Walk in the darkness**—Walk about in.
7. **One with another**—Not as some would have it we with God and God with us, but with our brethren. Fellowship with the brethren proves fellowship with God.
   All sin—The principle of sin in all its forms and manifestations, not the separate manifestations. Similar to the expressions, "all joy" (Jas. 1:2), "all patience" (II Cor. 12:12), "all wisdom" (Eph. 1:8), and "all diligence" (II Pet. 1:5).
   Deceive Ourselves — Lead ourselves astray.
10. **Not sinned**—Committed sins. Sin regarded as an act.
6. **Together**—With Him.
   In Christ Jesus—Connect with raised up, made us sit, and in heavenly places. Resurrection, enthronement, heaven, are all in Christ.

SUBJECTS FOR TALKS OR ESSAYS

Let the leader frame suitable subjects for his particular class from material here given.

COMMENTS

Brotherly Love—Rom. 12:9, 10

"Let love be without dissimulation (hypocrisy)—Be kindly affectioned one to another with brotherly love; in honor preferring one another." Christian fellowship is not simply to be a mask in which we play a part. The heart is to be behind the face, in which the gleam of the eye, the smile of the lip, and the word of the tongue are true to the inner disposition of peace, happiness and goodwill wrought by the spiritual birth. Christian fellowship is the language of brotherly love in speech and action among those who, as the members of the same family cherish toward one another the gentle family affections which knows not the putting on of hypocrisy. When such love is in the heart there is that fellowship which is never greedy of honor.

Humility—Phil. 2:3, 4

"In lowliness of mind let each esteem other better than themselves. Look not every man on his own things but every man also on the things of others." This is the mental standing which love assumes in Christian fellowship. We have always reason to respect others, for we can always believe them to be better than we are, seeing we cannot know them to be worse. While Christian fellowship is based on humility it grows up through sympathy. When the Spirit of God leads us to give up our self-seeking and self- conceit, and throws us into the feelings of others, our manner toward them becomes tender as of those who are dealing with their own flesh and blood. Christian fellowship is the homage of the heart to the welfare of our neighbor, and our identification with his feelings and interests so as to make his ideals and welfare real for him and us alike.

Grace of Speech—Col. 4:6

"Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." All truth and righteousness we may have through Christ is greatly enhanced and commended by beauty of expression. In all Christian fellowship the tone of the voice, the gesture of the body, the expression of the eye as well as the little grace notes of our speech may so stimulate the appetite of the hearer that the truth we utter is more palatable and more easily assimilated. Dishes, decorations and pepper and salt on a table do not make a meal but without them a meal is not so well relished.

The Weak—I Cor. 12:22

"Much more those members of the body, which seem to be more feeble (not **are**; for no organ, however humble or obscure in itself, is feeble if it fulfills its function), are necessary." The body of Christ is a unity subsisting in diversity, one body with many organs; having one life and purpose with many parts and functions working together in beautiful fellowship. The weak and obscure have their place in the church and are necessary. The hidden roots are necessary to the tree, the unseen foundation to the skyscraper, the humble chorister to the swelling voices of a large congregation. The strong need the weak; the prominent, the obscure; the honored, the despised.

SEED THOUGHTS

Christian fellowship is not affectation but affection.— Wm. Dickie.

We **know** the worst of ourselves; we can only **suspect** the worst of others.—Wm. Dickie.

Kindness is the flavor of our spiritual personality.

There is a place in the economy of the Church for the feeblest members of it.

TOPIC FOR SEPTEMBER 12

Unanswered Prayer.—Texts—Jas. 4:3; Isa. 66:18; Jno. 9:31.

MOTTO

"The effectual fervent prayer of a righteous man availeth much."

THE VOICE OF SCRIPTURE

Prayers are unanswered for those who—

1. Ask amiss—Jas. 4:3.
2. Refuse to hear the law—Prov. 28:9.
3. Reject the call of God.—Prov. 1:24-28.
4. Regard iniquity in the heart—Psa. 66: 18; Prov. 15:8; Isa. 59:2.
5. Are self-righteous—Luke 18:11-14.
6. Are proud—Job. 35:12, 13.
7. Are hypocrites—Job 27:8, 9; Matt. 6:5.
8. Are oppressors of the poor—Prov. 21:13.
9. Are wavering and unbelieving—Jas. 1: 6, 7.

Prayers are sometimes denied in wisdom when the desire seems to have been right—Moses, David, the healed demoniac, St. Paul, etc.

PRAYER

"Lord, teach us to pray."

WORD STUDIES IN THE TEXT—JAS. 4:3.

Ye ask—Beseech.
Amiss—Literally, evilly.
Consume it upon—Spend in the exercise of—

SUBJECTS FOR TALKS OR ESSAYS

1. Lack of Faith.
2. Lack of Patience.
3. Selfish Motives.
4. Worldly Alliances.
5. Lack of Importunity.

UNANSWERED PRAYER

By J. B. Brunk.

The above title at once suggests to the reader the negative side of the subject of prayer; unavailing rather than availing prayer; the purposes and desires of the heart not realized rather than realized.

It is true that the Old Testament has much negative teaching but Christ and His apostles bring to us more positive teaching. There is more teaching what to do than what not to do. Negative teaching in the home and in the church without a preponderance of positive teaching cannot help but be harmful. Therefore in treating this negative subject I shall endeavor to give the positive side also because it will be more practical.

1. **Prayers are not answered when "iniquity is regarded in the heart."** (Psa. 66:18). A divided heart or purpose, God will not accept. There are those who want to gratify the carnal desires and yet be accepted as the children of God. God's Spirit only dwells where the desire of the heart is holy and undivided. The teaching in Matt. 6:24 sets forth in explicit terms the same universal spiritual truth. "No man can serve two masters, ye cannot serve God and mammon." These words reveal to us the law of God which is stamped indelibly upon all races of man. Men have learned long ago that a divided attention and interest leads to failure. Phychologists are generally agreed that the normal man achieves success because he has the power to concentrate all his physical and intellectual energy. The mind that flits about from one thing to another in a haphazard way is abnormal and not qualified to achieve success. The farmer having learned this by experience, has no use for a man who gives half his time and thought to pleasure seeking, in revellings and sensuous amusements. The business man will not employ one who is absorbed in other interests. Railroad companies will not employ a man who seeks to gratify his appetites with strong drink. Thus every sphere of human endeavor in the world reveals to us the fact that the ability to concentrate all the powers of mind and body, alone results in the highest success. This power of concentration put to practical use makes a man trustworthy. He can be relied upon when doing work and engaged in the interests of another.

It is plain that the Lord will not trust us with the means of salvation and free grace for which we ask in prayer when we try to serve two masters, by regarding iniquity in our hearts. God wants all our attention and interest. He wants a singleness of purpose, desire and aim. Then He can trust us with His blessings, His means of grace, and His salvation, His work, because the working out of this law will result in good work for God.

To make this simple, let us illustrate: For God to give the things for which we ask when we have our attention divided between good and evil, is like mixing a basket of decayed and wormy fruit with perfect fruit. The bad fruit ruins the good. Again no man would allow his sheep to be put in with a flock of hungry wolves. So God will not answer our prayers giving us the blessings of a Christian experience as long as we keep in our hearts the wolves of pet sins.

2. **God will not answer prayer when He knows that the things desired will not be used right.** "Ye ask and receive not because ye ask amiss that ye may consume it upon your lusts." Jas. 4:3. This again is not hard to understand if we but investigate a little. The great law of God can be traced everywhere and there is a perfect harmony if we but discover the reality and association of things. The child who asks the parent for money does not get it sometimes because the parent knows that the child will buy a book, an article of dress or food that will be harmful to his well being. No one should be trusted with a weapon or dynamite or anything if he does not practice the right use of them.

In these natural things that we desire, the question comes, What do we want with them? What use shall we make of them? If our purpose is right and men know that we have the power to do so, they will trust us with their money, tools, lands, or work. All that men want to know is that we not only purpose but also have the ability to produce something for their benefit or the uplift of society. The same holds good in the spiritual realm. Before God gives us the things for which we ask He takes into account our purposes and ability to use those things for His glory and the promotion of His kingdom. To use those things to gratify our lusts is harmful to us, to society and a dishonor to God and His kingdom. Praying people who desire the means of grace should be sure that their purposes are right and that they want to use them in a way that is pleasing to God.

3. **Prayers are ofttimes not answered because we do not expect the things for which we ask.** It is the prayer of faith that is answered. An essential element of the prayer of faith is fervency. Many prayers are mere utterances of words without the fervency which makes them effectual (Jas. 5: 16), without an expectancy to receive the things which God freely gives on the condition of faith and fervency on our part. Jesus says, "And all things whatsoever ye shall ask in my name in prayer believing **ye shall receive."** This is a positive promise to the one who asks according to the will of God. Faith is more than simply that attitude of mind which will accept a thing as an historical fact in a passive way, but the law of faith working in our lives is the trolley pole which one raises to meet the great forces of life and nature, and by means of which one receives the inflow of power which is behind things and directs his life."

The law of faith includes faith in God, faith in our fellowman and faith in ourselves. First, faith in God because we know that He is true to His natural and spiritual laws. Second, faith in our fellow men because we expect God to bring them into harmony with His laws and will. Third, faith in ourselves because we feel that God is using us to His honor.

Oh that men could see and understand this wonderful law of faith. When we pray let us ask ourselves the question is the thing promised. If it is let us believe it, act according to God's will concerning it, and it will come to pass. The prayer that is in harmony with God and has in it the element of initiative faith, must absolutely be recognized. It is as natural as it is for a good seed to germinate, grow upward and send roots downward when placed into a soil that has fertility, receives moisture, light, air and heat. Oh that men could live up with God, meet His conditions in all the spheres of activity so as to realize true success in life.

Goshen, Ind.

SEED THOUGHTS

Feebleness in prayer is the mark of disease.—Andrew Murray.

Prayer without watching is hypocrisy; and watching without prayer is presumptious.—Jay.

God will give you your heart's desire, but He must first create in your heart that very

desire. God answers prayer, but He must first inspire that prayer.—T. H. Nelson.

When you begin to grow lax about keeping in communion with God; when you begin to neglect your Bible, and when you get too busy about other things to pray; something else is going to happen, something which will bring sad surprise and humiliation to you.—Western Christian Advocate.

TOPIC FOR SEPTEMBER 19

The Christian Home. Text—Eph. 5:21-33.

MOTTO

"Piety at home."

THE VOICE OF SCRIPTURE

Record of Godly Homes Mentioned in the Acts—

1. The Disciples' at Jerusalem—1:13.
2. Dorcas' at Joppa—9:26-39.
3. Simon's at Joppa—9:43.
4. Cornelius' at Caesarea—10:2; 11:14.
5. Mary's at Jerusalem—12.12.
6. The Disciples' at Antioch—14:28.
7. Timothy's at Lystra—16:1.
8. Lydia's at Philippi—16:14.
9. Jailor's at Philippi—16:34.
10. Jason's at Thessalonica—17:1-7.
11. Justus' at Corinth—18:7.
12. Crispus' at Corinth—18:8.
13. Aquilla and Priscilla's at Corinth—18:2, 26.
14. Disciples' at Tyre—21:4, 5.
15. Philip's at Caesarea—21:8.
16. Disciples' at Puteoli—28.13, 14.
17. St. Paul's at Rome—28:30.

PRAYER

Oh, how kindly hast Thou led me,
  Heavenly Father, day by day!
Found my dwelling, clothed and fed me,
  Furnished friends to cheer my way!
Didst Thou bless me, didst Thou chasten,
  With Thy smile or with Thy rod,
'Twas that still my step might hasten
  Homeward, heavenward, to my God.

Oh how slowly have I often
  Followed where Thy hand would draw!
How Thy kindness failed to soften!
  How Thy chastening failed to awe!
Make me for Thy rest more ready,
  As Thy path is longer trod;
Keep me in Thy friendship steady,
  Till Thou call me home, my God.

—Thos. Grinfield.

WORD STUDIES IN THE TEXT—EPH. 5:23.

Church—The true church, composed of the entire number of regenerate persons from Pentecost to the first resurrection, united together and to Christ by the baptism of the Holy Spirit. The entire passage is a setting forth of the married life of Spirit-filled believer's as illustrating Christ and the Church.

SUBJECTS FOR TALKS OR ESSAYS

1. The Wife's Duties.
2. The Husband's Duties.
3. Relation of Brothers and Sisters.
4. Duties to Parents.
5. Family Worship.
6. Making Home Attractive.
7. Spiritual Discipline of the Home.

HOW TO MAKE HOME PLEASANT

The bringing up of a family is a very serious piece of business, and how to start writing on this subject is somewhat of a puzzle to me this morning. To begin with, a home to be a perfect one must have several children in it.

The first thing to teach the children is implicit obedience to the commands of father and mother. To give a child its own way is fatal to its future happiness. When father or mother says "No!" that ought instantly end the matter. All further discussion is out of order.

Give your children all the education that your circumstances will permit, and use all the judgment you can concerning what to do with your boys. Some will run to one thing, while others will show a liking for other pursuits in life. It is very difficult to decide what trade or profession to put your boys at. My observation in life has been that it is best for boys to take their own chances as to what vocation in life they will follow. Success in life is generally "up to them."

The girls can be better handled. It is well to bring them up, at first, to be good housekeepers. It has always been my plan to have one to do the cooking, another to be the nurse, in time of sickness and one to be the business one of the household. I think I made the mistake of not having one of my girls make it her duty to be a good reader, so as to interest the sick ones in the family when illness knocked at the door and demanded admission. I have felt keenly the omission in this respect lately. You may smile, but I tell you to be a good reader is no mean art. I am a poor one myself; but too old now to take lessons or to practice the art.

While each member of the household should be perfectly free to express his or her views, it is generally best not to cultivate home discussions of public questions, as such disputes often end in unpleasant wrangling.

Let each member of the household greet the others every morning with sweet smiles and welcome words. Brothers and sisters especially ought to be agreeable, and strive to make the family circle all that it should be as far as peace among them is concerned.

Each member of a family have their peculiarities. Some are naturally smarter than others, and the smart ones should be very careful not to take advantage of that fact to the detriment of the others. Those of the family who are musicians should do all they can in that line to amuse the others. Those gifted with song should never refuse to use that gift for the benefit of the others who are not.

Some are more passionate than others, and their defect in that way should be daily overlooked by those of a more peaceful nature.

The intellectual portion of the family should beware of calling those who are not, "stupid" or other terms that have about the same meaning.

On one thing all the boys and girls should be united, and that is in striving to do all they can by words and actions, towards showing father and mother that they love them with all their hearts. For, after all, love in the family circle is what cannot be left out if peace is desirable.

Nagging in a family is one of the methods that will upset all discipline and pleasure. The less of that the better.

Home ought to be the sweetest spot on earth, and the sweetness of home depends on every member of the household doing his or her best to make the home as near perfection as possible.

If any of the family have good traits they should exhibit them to perfection at home. It is well to be as near perfection as possible when away from home; but be sure to be the personification of goodness at home, when father, mother, sisters or brothers are surrounding you.

Be careful of each other's feelings; study well the dislikes of the members of the household, and act accordingly.

Hallowed are the homes where peace and a Christ-like spirit dominates, and awful are the homes where the parents and children do all they can to make each other miserable.

One home comes to my mind while writing. The father and mother looked at each other over the dinner table as if they were anxious to start a scrapping match; and the children, not to be out done by their parents, actually made faces at each other. Of course, arguing was a part of the meal. There was everything on the table that was good to eat, but none of them appeared to enjoy the provender. There was no Christ in that home, and the Devil appeared to have full swing.

Order from the garret to the cellar in a home has much to do with its happiness; and the mother who can run a home with smoothness is a household angel to be thankful for.

There are many things that tend to make a pleasant home that will suggest themselves to my thoughtful readers, especially if they are desirous to go to Heaven in a little heaven of their own.

In brief, the pleasantness of home depends on the individual efforts of each member; and that one of a household who does not feel sufficient responsibility ought to be ashamed of it.

The homes of America are the bulwarks of the nation, and may God roll upon us all a love for home that will make us feel like doing all we can to make "Home, sweet Home," the dearest spot on earth.—Geo. R. Scott in Sabbath Reading.

SEED THOUGHTS

The home is the only institution besides the Sabbath, that has come down to us from the garden of Eden.—R. T. Cross.

In the home all great lessons of life are learned; it teaches the alphabet and the rudiments of all that is great and noble, mean and base.—Wm. Dickle.

Slowly the new home grows holy as the deepening wedding thus goes on; holy, for the making of two souls—two yet one—is going on in it. Each soul is overcoming

its own faults by the grace of God, for love's sake and helping by love to overcome the other's faults. Business, sorrows, joys, temptations, failures, victories, ideals, are all shared in it. By and by the awes of motherhood and fatherhood are shared, and new co-education that children bring their parents is entered on together. The supreme beauty is attained when both realize that the innermost secret of true marriage is to love and to give themselves to each other that they may give themselves to others even as Christ gave Himself to the Church. —Garnett.

TOPIC FOR SEPTEMBER 26.

Every Christian a Missionary. Texts—Jno. 20:21; Acts 8:1, 4; 11:19, 21.

MOTTO

"I am debtor."

THE VOICE OF SCRIPTURE

The Word of God Places every Christian Under Obligation to—

1. Go into all the world with the Gospel —Mark 16:15.
2. Be a worker together with God—II Cor. 6:1.
3. Always abound in the work of the Lord—I Cor. 15:58.
4. Do good unto all men—Gal. 6:10.
5. Be up and adoing—Gal. 6:9.
6. Shine for Christ—Dan. 12.3.
7. Lead others to Christ—Jas. 5:20.

Therefore every Christian is a Missionary —one sent to others with the Gospel Message.

PRAYER

"Lord, what wilt thou have me to do."

WORD STUDIES IN THE TEXT—

JNO. 20:21; ACTS 8:1, 4; 11:19, 21.

21. **Even so**—As Christ was sent by the Father, so He sends His followers. The purpose, to win souls, is the same; the Holy Spirit, is the same.

1, 4. **All—except—everywhere**—The message was carried not only by the apostles but by others. The Church now, through persecution, became active and the Word was spread through each individual member of the Body of Christ. So it should ever have remained.

19, 21. **Hand of the Lord with them—Great numbers believed.**—If the members of the Church, not specially ordained to the ministry, would permit the hand of the Lord to be with them by entirely consecrating their all and wholly separating from the world the same results would be seen in individuals as then. Personal work—each member being personally interested in individuals—always brings the greatest results.

SUBJECTS FOR TALKS OR ESSAYS

1. The Great Commission.
2. Individual Responsibility.
3. Obscure missionaries.
4. Helping Along.
5. Motive in Work for Christ.
6. Personal Work.

THE MISSIONARY COMMISSION OF THE CHURCH

"As my Father hath sent Me, even so send I you." Jno. 20:21.

Here the Lord not only associates Himself uniquely with God, but in a wonderful way He associates Christians with Himself. What an honorable vocation He assigns to His people! He sends us as He Himself was sent. He classes His disciples with Himself. He who said, "the Father—I," says, "Me—you." Ours is a task analagous to His.

This holy parallelism is wealthy in suggestion. "As my Father hath sent Me, even so send I you." Mark the deep significance of the resounding "as" and "even so." The parallel involves disparity. He is God, and we are but men. He came to atone, and we but preach His sovereign atonement. This and much more is, I think, hinted in the fact that in this text two different Greek verbs are used which are translated by the common word "send." The sending of Jesus was a grander sending far than the sending of us. He represents God more intimately and vividly than we can ever represent Him. But if there be this disparity there is in many respects a wonderful identity between His mission in the world and ours. The tenses of the verb in the original indicate this in a very generative manner. "As the Father hath sent Me"—the tense shows that the commission is still in force—'so send I you." The idea is that our commission is but a continuation of His in another form. The duty of the Christian is practically the equivalent to the mission of the Christ.

God sent Christ to save the world; in a lesser but very real sense Christ sends His disciples to save the world. My text has been well described as "the charter of the Church." Such it is. Christ is not ordaining apostles; He is commissioning the Church. This is a word for all His disciples. This "you" includes all who in every Christian age shall bear His name.

"The Father" sent Christ to win men to God; Christ sends His Church—all His disciples—to do that same sacred, beneficent, and glorious work. Christ was sent to all men, so He sends us. To universal man the Christian Church is sent. All men are dear to God. All men need the Savior, whether they know it or not. Only the Savior can meet the whole need of the whole humanity. All men are capable of receiving gospel grace. To all men, therefore, are the Christian evangelists dispatched.

The point to be especially noted is that all Christians are sent. "So send I you," says the Lord, and this commission is given to every professor of His honored name. That is the root-principle of world evangelization. To all Christians is committed this stupenduous work. Why, friend, this "you" means you!

If we are Christians we are members of a missionary society. A missionary is one who is sent. And we are all sent. Every Christian is a commissioned missionary.

"So send I you," saith the Master. But supposing we do not go! What will be the fate of the man who knew His Lord's will and did it not?

It is often answered that we cannot all go. But the Savior said, in inexorable inclusiveness, "So send I you." If He really bade us all go, then depend upon it we can go. Christ never gives impracticable marching orders. How can we all go? I reply we can all go either personally or representatively. We may go on way or we may go another way, but go we must. What do you mean by going representatively? Affording financial equipment for another to go. Offering ceaseless intercession in behalf of those who go. In every possible way sustaining and augmenting this noble service.

You have no need to say, as Isaiah did, "send me." Christ has sent you! As surely as the Father sent Him, He has sent you. Every Christian is commissioned. Is every Christian fufilling the commission? Alas! the reply must be a terrible negative.

It was many centuries before, in any organized or (approximately) adequate manner, the Christian Church even assayed to obey this momentuous commission. And now it has so imperfectly executed the commission that at least half the world has never even heard the glad tidings of great joy.

The awkward, tragic, damning fact is that Christ commissions the Church to evangelize the world, and it has not done it. Oh, like a trumpet loud and strong let this word sound in your heart and imagination and conscience: "as the Father hath sent me, so send I you."

We are not responsible for the conversion of the world, but we are responsible for the evangelization of the world. Do we each realize this? How shall we give account at Christ's judgment seat of the scandalous neglect of our sublime commission?

I entreat you, my Christian brethren, realize your direct, immediate, personal responsibility for the evangelizing of every soul of man. I know that many of us can not go personally. But many can who do not go. The Churches are overlapping one another in this country in a manner that would be ludicrous were it not so awful, and yet the ungospeled lands are calling for our help. Cannot some of you young men and women face this missionary commission as a personal obligation?

And you who cannot personally fulfill the command, do you feel the burden of your responsibility? I repeat, you must go respresentatively. Are you doing so? I fear our giving is pitifully inadequate. We really must exercise a more heroic generosity. Who gives to the selfdenial point for this cause? Yet world-evangelization is the primary duty of the Christian Church. What front-rank place has the work in our daily prayers?

"So send I you." We are all sent men. Oh terrific responsibility! We cannot evade our commission and be guiltless. We cannot be guilty and be unjudged at last. This

(Continued on page 287)

OUR SUNDAY SCHOOL

THE GRADED LESSONS

At the International Sunday School Convention held in Louisville, Kentucky, in 1908, the International Lesson Committee was instructed to prepare graded courses of lessons for use in the Sunday school. The Lesson Committee has prepared the first year's course for three departments—Beginners, Primary and Junior. These courses will be ready for the beginning of the Fourth Quarter of this year. A year later it is proposed to furnish a second year for each of these courses, and so on. The intention is to eventually provide graded courses for each department of the Sunday school. When all the courses are ready and in use, the school adopting them will have at least fifteen courses running at the same time. These graded courses are merely an experiment, and are not intended to supplant the uniform lessons now in use. They were prepared upon the request of a a number of schools who felt the need of graded lessons. The general adoption of these graded lessons will depend upon their success in the few schools that introduce them and try them out.

The aim of these courses as given in the Sunday School Times is as follows:

Beginner's Course.

1. To know God, the heavenly Father, who loves him, provides for and protects him.
2. To know Jesus the Son of God, who became a little child, who went about doing good, and who is the Friend and Savior of little children.
3. To know about the heavenly home.
4. To distinguish between right and wrong.
5. To show his love for God by working with him and for others.

Primary Course.

Aim.—To lead the child to know the heavenly Father, and to inspire within him a desire to live as God's child:

1. To show forth God's power, love and care, and to awaken within the child responsive love, trust and obedience.
2. To build upon the teachings of the first year, (1) by showing way in which children may express their love, trust and obedience; (2) by showing Jesus the Savior, in His love and work for men; (3) by showing how helpers of Jesus and others learn to do God's will.
3. To build upon the work of the first and second years by telling (1) about people who chose to do God's will; (2) how Jesus, by His life and words, death and resurrection, revealed the Father's love and will for us; (3) such stories as will make a strong appeal to the child and arouse within him a desire to choose and do that which God requires of him.

Junior Course.

Aim.—1. To awaken an interest in the Bible, and love for it; to deepen the impulse to choose and do the right.

2. To present the ideal of moral heroism; to reveal the power and majesty of Jesus Christ, and to show His followers going forth in His strength to do His work.
3. To deepen the sense of responsibility of right choices; to show the consequences of right and wrong choices; to strengthen the love of the right and hatred of the wrong.
4. To present Jesus as our example and Savior; to lead the pupil to appreciate his opportunities for service, and to give him a vision of what it means to be a Christian.

THE MISUSE OF LESSON HELPS

By A. Metzler.

Lesson helps are valuable aids in the preparation of the lesson, and for this purpose only should they be used. Leave them at home, or at least out of sight during the recitation. Get the lesson connections, and especially the lesson, so thoroughly fixed in your mind—and your heart—that you can get along quite well without referring to the lesson help.

From experience I know that this is not only possible, but is a very practicable way of getting the lesson, and when you once get into the habit you would not wish to return to the old method of digging through the lesson help during recitation, trying to gather up the facts and incidents of the lesson. All this should have been done during the week, and so firmly stamped upon your heart, that it will be on your tongue's end.

You may have occasion during recitation to refer to your Bible frequently to look up some texts or references, but do not give up the study of the lesson until you are able to recite readily without referring to your quarterly.

It is sometimes surprising how much we can accomplish if we really try, and get in earnest about our work. I have seen teachers reading the questions from the quarterly, and the scholars, in turn, reading the answers from the explanations given in the lesson help. This class of teachers and scholars would be at a perfect loss if they were deprived of their quarterlies during recitation.

But, happily, I have also seen teachers coming before their classes without any helps whatever, having the lesson so well fixed in their heart and mind, that their teaching could not help but be thorough, practical and impressive. I have also seen scholars who would answer all questions, give applications, etc., freely without once referring to their helps during the recitation.

It should be the aim of every teacher and scholar to reach the point where they can truthfully say, "Thy word have I hid in my heart," which enables them to recite the lesson without "looking into the book."

West Liberty, Ohio.

"The only work which a superintendent has a right to be really proud of is that which he succeeds in getting others to do well."

CLOSE ON TIME

It is not possible to have closing exercises that will leave a good impression on the scholars unless you have them on time. It is even more important to close the Sunday school on time than it is to open it promptly.

There are plenty of reasons why this is so. In the first place, it is not treating the school quite fairly to run beyond the appointed hour for closing. The scholars are urged to come promptly, they are rewarded for it, the responsibility for punctuality is most seriously laid upon scholars and teachers, and all sorts of methods are used to secure it. But at the close of the session the teachers and scholars have no chance for themselves; punctuality in closing depends entirely upon the superintendent, and every consideration that applies to the school for punctuality at the beginning of the session applies to the superintendent at its close.

Again, it is a fact that the life of all the people is regulated by the "time table" now much more than it was in former years. This is true on Sunday as well as on week days. Some of the workers have each Sunday filled with acts of Christian service, and if the exercises run overtime, these helpers will be hindered and worried.

Then there are reasons affecting the success of the study session and the whole school. If the session runs overtime every Sunday, it is like acid poured upon polished steel; it corrodes and spoils it; the effect of the teaching of the session is injured, if not lost. And in time it will result in a weakening of the grip and attractive power of the school, and in a loss of some scholars.

It is very seldom that there is a reason sufficient to justify prolonging the exercises beyond the appointed time. Extra business, extra items in the program, extra interest in the lesson, may sometimes seem to be sufficient excuse, but it is usually far better to omit something rather than to have the school restless and uneasy at the close.

Therefore give the school to understand that the session is to be made to fit the time, from beginning to end. Let the scholars know that they will not be kept overtime unless there is a very good reason for it, and never fail to tell them when there is such a reason.—Selected.

EXERCISE CARE IN INITIAL GRADING

However a new class is formed—whether from outsiders never before connected with the school, or from selected pupils from one or more classes already existing—great care should be exercised in the initial grading. It is far easier to begin right than to go back and begin over. Absolute perfection should not be expected, since human beings at every stage differ in many ways, but a general harmony may be secured, as to age, ability and congeniality. Teacher and class should be adapted to each other with special care in this initial stage. Here is the superintendent's chance.—Sel.

Current Events

The Troubles of Spain

The Government of Spain is engaged in a double conflict. With a foreign war, and a revolution on her hands at the same time makes the situation rather serious for the present ruler. The foreign difficulty is with Morocco, in Africa, where the Spanish troops have been repeatedly defeated. Spain always has had control of a few ports in Morocco and, with France, claimed the right to supervise things in that country. Under the terms of the Algeciras treaty the sultan was under obligations to furnish troops to guard some of the Spanish towns in Morocco, namely, Cueta and Melilla. It is difficult to keep the wild tribes in subjection, and ever since the Algeciras treaty Spain and France have been fighting tribesmen. Spain then called on the sultan to furnish troops to guard Melilla, and the sultan insulted the Spanish envoy.

But there seems to be a commercial side to the controversy, which has sent a wave of resentment through the whole Spanish nation against the government and has brought on the revolution in Barcelona. In the vicinity of Melilla are a few mines operated by French capital under Spanish control. The Moors claim Spain stole these mines. Recently a party of Moors ambushed the Spanish miners, and killed four men. This was just the time that Spain had made her demands on the sultan. The sultan demanded that Spain give up the mines, and many of the smaller towns she held, and withdraw her troops from Morocco. Spain replied by voting $700,000 for a campaign, and the war which the bulk of the Spanish people regard as a mercenary one, was on.

Late reports from Spain have been suppressed. The last Government reports stated that the revolution in Barcelona had been crushed, and order restored. The war in Morocco was still in progress.

Aeronautics

During the past month new aeroplane records have been made. Latham, a French aeronaut made two unsuccessful attempts to cross the English channel. Bleroit, another Frenchman crossed the channel successfully, winning the $5,000 prize offered by a London paper for the first successful flight across the Channel. In the meantime the Wright brothers were breaking world records in America. They successfully complied with the Government tests. On July 27 Orville Wright, with one passenger remained in the air 1 hour, 12 minutes and 40 seconds, covering a distance of about fifty miles. In making the flight the aeroplane circled the drill grounds, at Fort Myer, which is 4000 feet in circumference, seventy-four times at a height of about sixty feet.

On July 30, Orville Wright made a cross-country flight of ten miles with one passenger, surpassing the speed requirements of his contract with the United States government. His speed was more than forty-two miles an hour, covering the distance in 14 minutes and 42 seconds, including the twenty or more seconds required to make the turn at the end of his course.

The United States Government is making plans for an aerial fleet. Certain conditions have been named that must be complied with before the aeroplane will be accepted. Among some of them are the ability to remain in the air for four hours, to carry a stipulated weight, and to rise from the water or a battleship and alight on the same. The intention being to equip the battle ships with aeroplanes. The progress made in aeronautics during the last year has been marvelous. The possibilities along this line are just being opened to our view. The future developments in this will probably be as astonishing as that of telegraphy and some of the other modern inventions.

A New Ventilating Device

Robert Dawson and Harry Bartow have applied for a patent on a device for ventilating mines that is expected to largely reduce if not do away with explosions. Mine foremen who have investigated the invention praise it highly. Instead of driving out the gas by pumping large quantities of fresh air into the mines, the inventors would lay a pipe line either under the floor of the headings or imbedded in the walls. Every 40 or 60 feet would be connected with an upright pipe which would lead to the side wall of the headings, and from this upright would extend an arm of perforated pipe through which the gas that accumulates along the roof would be drawn.

The inventor would also lay another pipe along the floor of the mine through which fresh air could be pumped. Inside this large pipe he would have another through which food and water could be forced to faucets placed so that they could be reached by miners cut off by cave-ins.

The gas thus drawn out could be utilized for lighting and power purposes.

Not Only Hardens, Tempers Copper

Through mistaking another compound for borax, while working at his trade as a jeweler, David Lamon, of Denver, has suddenly found himself in possession of the much-sought-after method of hardening copper. This powder, instead of softening the metal, as borax does, instantly changed the heated copper into such a degree of firmness that manipulation was impossible. Quick to take the advantage that fortune had so unexpectedly thrust upon him, the jeweler at once made a critical analysis of the compound, determined the ingredients and finally protected his wonderful secret by a patent.

The art that was old when the pyramids were building and which crumbled into dust with its discoverers, to remain a mystery and a hopeless secret for centuries, has again been given the world by the fortunate blunder of an unsuspecting jeweler.

Heretofore the combined efforts of earnest scientists to treat and harden this metal have either been in merely glazing the surface, or by addition of certain substances while in a molten state. Neither of these process has really accomplished all that could be desired, nor has the treatment been put into practical use.

Contrary to these methods, the Lamon process not only hardens the copper, but tempers it as well. It is neither treated in the molten state, nor glazed, but the finished product, in any and all shapes, is given a complete and lasting physical change. The tensile strength is increased and the life of the metal lengthened more than treble.—From Technical World Magazine.

Willow Culture, a Growing Industry, Encouraged by Government

The government is right in the midst of the harvest of a most unique crop at its experimental farm near Arlington, just across the Potomac from Washington, where a corps of laborers in charge of trained foresters is preparing for the annual free distribution of 100,000 basket willow cuttings.

Uncle Sam is encouraging the growing of high-grade willow rods in this country, and in the five years since the establishment of the holts at Arlington approximately 500,000 select cuttings have been distributed among farmers, with directions for planting and preparing for market. Particular attention is given to selecting the varieties and strains best suited to the soil where the planting will be made.

Willowcraft is an industry which is constantly growing in importance in this country, yet the culture of basket willow in the United States made very little progress until five or six years ago. Even now, practically all of the best grades of basket willow are imported from Europe, chiefly from France. European manufacturers compete keenly for the best products in their countries, and until recently only the inferior rods were sent to America, where they have been bought at three times the prices quoted for similar stock a few years ago. Experiments have shown that the best grades of willow can be grown in this country at a good profit, and farmers are turning their attention to its culture more and more each year.—Buffalo News.

Changes Plants With Chemicals

In a lecture before a large number of professors at the University of California, Dr. D. D. MacDougal, for many years head of the Desert Botanical Laboratory of the Carnegie Institute and later connected with the branch laboratory at Tuscon, Ariz., announced that he had produced unique results by the use of chemicals upon plants.

He said that by spraying the pollen of the parent plant with solutions of calcium and iodine he has produced radical changes in the derivatives and that by hybridizing the derivatives with natural plants of the same species he has obtained other varying results.

He announced that he had taken plants with coarse serrated leaves and with chemicals had produced plants whose leaves are of fine and smooth texture.

Progress in China

Pekin, China, is to have a modern American telephone system. The imperial commission which visited the United States and other countries a few years ago reported in favor of the American way of talking by wire.

China really has no telephone system now. There are about 2,000 telephones for the 400,000,000 inhabitants. Later on the government expects to install plants in other large cities.

There is abundant evidence that there has been a turn in the industrial tide leading to prosperity. There seems to be a general revival of better times. The Pennsylvania Railroad is about to spend $8,000,000 for new freight equipment. The Reading Railway is arranging to expend over $2,000,000 on new rolling stock. The Baltimore and Ohio Railroad is placing orders for new rolling stock and other equipments to the amount of $10,000,000. In addition to these orders many other railroads are planning to make extensive improvements. Shipbuilding Companies are receiving orders that will keep them busy for months. In almost all lines of work the prospects are brightening for a speedy return to more prosperous times.

Mrs. Ella Flagg Young, principal of the Chicago Normal School, was elected superintendent of the city schools of Chicago. She is the first woman to occupy such a position in any of the large cities of our country. She will receive a salary of $10,000 a year. She contemplates making some decided changes in the Chicago schools. She abhors the idea of rushing pupils through the school without a thorough training. "Better learn only a little, and learn that well, than skim over a whole lot." Mrs. Young has been connected with the Chicago schools for more than forty years.

Fifty-one persons have been killed and 1018 injured in automobile accidents within the limits of Chicago, in the first seven months of 1909. The figures cover automobile accidents of all descriptions, those in which persons were run over, collisions, overturning cars and machinery breakages. The majority of automobile accidents and the deaths resulting are due to reckless driving. More stringent laws affecting automobiling should be passed and rigidly enforced.

Baron Takahira, Japanese ambassador to the United States, returned to his country August 17. He does not expect to return. Before he left he gave an address at a farewell dinner, exclusively Japanese, given in a Buddhist temple in Seattle, Washington. In this address he told his countrymen that they were largely responsible for the ill-feeling against them in the United States.

On August 6 the tariff bill, over which Congress had been wrangling since last spring became a law by the signature of the President. The event was commemorated by a feast given to a number of legislators by the President.

It is maintained by some that the bill in its present form is a violation of the campaign pledges of the Republican party. Instead of a downward revision it has been revised upward in favor of the corporation interest. It remains to be seen what the effect of the bill will have upon the country. Since its passage confidence is being restored in business circles. The various industries are taking on new life, and the future prospects are bright.

Rather than face a court trial, the Utah Fuel Company, a Gould corporation has reconveyed to the government 800 acres of coal lands in Utah, and agrees to pay $73,000 and forfeit $14,400 already paid when patents were issued on the lands. This is the second time this company has been compelled to reconvey lands and pay heavy fines because of illegal methods used in obtaining the land.

Chief Willis L. Moore of the United States Weather Bureau has intimated that in the future young men will occupy important positions in the Weather Bureau, that the day of men over three score years of age occupying high positions is past. Young men of vigor and snap are being pushed to the front to occupy the positions filled by gray-haired veterans.

General Rafael Reyes resigned the presidency of the republic of Colombia. He regards Colombia's obstinancy in refusing to recognize the independence of Panama as foolish, as it would probably result in the loss of the compensation which the United States was ready to arrange that Panama should pay. General Reyes is in Europe, and will remain there indefinitely.

The first official visit of the Russian Emperor Nicholas to England, and the first visit of a Russian czar since 1814, took place August 2. King Edward with most of the members of the royal family met the Emperor on the British royal yacht in the midst of a squadron of warships. The Czar was virtually, a prisoner being closely guarded by warships and detectives.

In the belief that the millenium may be ushered in any moment, more than 2,000 "Cooneyites" are holding continuous prayer meetings in Ireland. Hundreds of persons are baptised publicly every day, the converts sleeping out in the open air on the farm of one of the leaders.

The Gunnison tunnel, constructed for irrigating 200,000 acres of land, has been recently completed by the government. The tunnel has a total length of six miles. The survey lines at the point of meeting differed 0.32 foot in level, 0.40 foot in alignment and 0.86 foot in distance.

The American engineers have arrived at Vladivostok to superintend the boring of the tunnels which will connect Asia with America. The tunnels will be under the Bering Straits, connecting Siberia with Alaska, a distance of 60 miles. If this engineering feat is successfully completed it will be possible to go from Paris to New York by rail.

The new anti-cigarette law of Missouri went into effect August 15. Boys under eighteen smoking them are liable to a fine of $10. Dealers or manufacturers may be fined from $100 to $500, half of the fine going to the informant.

ANTI-SALOON NOTES

Alabama Governor Signs "Dry Bill

August 9, Governor Comer signed the Carmichael prohibition bill.

Under this act it is unlawful to sell or to store any liquids containing more than one-half of one per cent. of alcohol. This was the so-called "near-beer" sold under the old prohibition law. Locker clubs are illegal and the possession of a United States internal revenue license shall be considered prima facie evidence of guilt.

Two bills more radical than the Carmichael bill, and designed to aid in the enforcement of the latter will be passed.

Uncle Sam's pocket-book suffered a big shrinkage because of the prohibition wave during the fiscal year ending June 30 last, during which period there was a decrease of $5,290,773 in whiskey tax receipts. These figures are taken from the preliminary report of the Internal Revenue Bureau. The receipts on beer and other fermented liquors decreased $2,351,205. The tax on tobacco showed an increase of $2,024,423, over the previous year.

Marion and Vigo counties, Indiana, with one-tenth the population of the State, have one-fifth of the saloons, one-third of the criminals, and one-fourth of the paupers of the State. A record that should cause no one to be proud of.

OUR OFFERS

Our special offers are still open. We are glad that a number are availing themselves of the opportunity of securing the **Christian Monitor** at greatly reduced rates. Our readers would render us a favor, as well as the parties they inform, by making known the following offers:

Trial Offer:—For the rest of this year, including all back numbers until July while they last, for 25 cents.

Until the end of 1910 for the regular price of $1.00.

In clubs of ten or more to separate addresses, for 75 cents a year.

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Christian Monitor,
Scottdale, Pa.

Current Events

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Aeronautics

During the past month new aeroplane records have been made. Latham, a French aeronaut made two unsuccessful attempts to cross the English channel. Bleroit, another Frenchman crossed the channel successfully, winning the $5,000 prize offered by a London paper for the first successful flight across the Channel. In the meantime the Wright brothers were breaking world records in America. They successfully complied with the Government tests. On July 27 Orville Wright, with one passenger remained in the air 1 hour, 12 minutes and 40 seconds, covering a distance of about fifty miles. In making the flight the aeroplane circled the drill grounds, at Fort Myer, which is 4000 feet in circumference, seventy-four times at a height of about sixty feet.

On July 30, Orville Wright made a cross-country flight of ten miles with one passenger, surpassing the speed requirements of his contract with the United States government. His speed was more than forty-two miles an hour, covering the distance in 14 minutes and 42 seconds, including the twenty or more seconds required to make the turn at the end of his course.

The United States Government is making plans for an aerial fleet. Certain conditions have been named that must be complied with before the aeroplane will be accepted. Among some of them are the ability to remain in the air for four hours, to carry a stipulated weight, and to rise from the water or a battleship and alight on the same. The intention being to equip the battle ships with aeroplanes. The progress made in aeronautics during the last year has been marvelous. The possibilities along this line are just being opened to our view. The future developments in this will probably be as astonishing as that of telegraphy and some of the other modern inventions.

A New Ventilating Device

Robert Dawson and Harry Bartow have applied for a patent on a device for ventilating mines that is expected to largely reduce if not do away with explosions. Mine foremen who have investigated the invention praise it highly. Instead of driving out the gas by pumping large quantities of fresh air into the mines, the inventors would lay a pipe line either under the floor of the headings or imbedded in the walls. Every 40 or 60 feet would be connected with an upright pipe which would lead to the side wall of the headings, and from this upright would extend an arm of perforated pipe through which the gas that accumulates along the roof would be drawn.

The inventor would also lay another pipe along the floor of the mine through which fresh air could be pumped. Inside this large pipe he would have another through which food and water could be forced to faucets placed so that they could be reached by miners cut off by cave-ins.

The gas thus drawn out could be utilized for lighting and power purposes.

Not Only Hardens, Tempers Copper

Through mistaking another compound for borax, while working at his trade as a jeweler, David Lamon, of Denver, has suddenly found himself in possession of the much-sought-after method of hardening copper. This powder, instead of softening the metal, as borax does, instantly changed the heated copper into such a degree of firmness that manipulation was impossible. Quick to take the advantage that fortune had so unexpectedly thrust upon him, the jeweler at once made a critical analysis of the compound, determined the ingredients and finally protected his wonderful secret by a patent.

The art that was old when the pyramids were building and which crumbled into dust with its discoverers, to remain a mystery and a hopeless secret for centuries, has again been given the world by the fortunate blunder of an unsuspecting jeweler.

Heretofore the combined efforts of earnest scientists to treat and harden this metal have either been in merely glazing the surface, or by addition of certain substances while in a molten state. Neither of these process has really accomplished all that could be desired, nor has the treatment been put into practical use.

Contrary to these methods, the Lamon process not only hardens the copper, but tempers it as well. It is neither treated in the molten state, nor glazed, but the finished product, in any and all shapes, is given a complete and lasting physical change. The tensile strength is increased and the life of the metal lengthened more than treble.—From Technical World Magazine.

Willow Culture, a Growing Industry, Encouraged by Government

The government is right in the midst of the harvest of a most unique crop at its experimental farm near Arlington, just across the Potomac from Washington, where a corps of laborers in charge of trained foresters is preparing for the annual free distribution of 100,000 basket willow cuttings.

Uncle Sam is encouraging the growing of high-grade willow rods in this country, and in the five years since the establishment of the holts at Arlington approximately 500,000 select cuttings have been distributed among farmers, with directions for planting and preparing for market. Particular attention is given to selecting the varieties and strains best suited to the soil where the planting will be made.

Willowcraft is an industry which is constantly growing in importance in this country, yet the culture of basket willow in the United States made very little progress until five or six years ago. Even now, practically all of the best grades of basket willow are imported from Europe, chiefly from France. European manufacturers compete keenly for the best products in their countries, and until recently only the inferior rods were sent to America, where they have been bought at three times the prices quoted for similar stock a few years ago. Experiments have shown that the best grades of willow can be grown in this country at a good profit, and farmers are turning their attention to its culture more and more each year.—Buffalo News.

Changes Plants With Chemicals

In a lecture before a large number of professors at the University of California, Dr. D. D. MacDougal, for many years head of the Desert Botanical Laboratory of the Carnegie Institute and later connected with the branch laboratory at Tuscon, Ariz., announced that he had produced unique results by the use of chemicals upon plants.

He said that by spraying the pollen of the parent plant with solutions of calcium and iodine he has produced radical changes in the derivatives and that by hybridizing the derivatives with natural plants of the same species he has obtained other varying results.

He announced that he had taken plants with coarse serrated leaves and with chemicals had produced plants whose leaves are of fine and smooth texture.

Progress in China

Pekin, China, is to have a modern American telephone system. The imperial commission which visited the United States and other countries a few years ago reported in favor of the American way of talking by wire.

China really has no telephone system now. There are about 2,000 telephones for the 400,000,000 inhabitants. Later on the government expects to install plants in other large cities.

There is abundant evidence that there has been a turn in the industrial tide leading to prosperity. There seems to be a general revival of better times. The Pennsylvania Railroad is about to spend $8,000,000 for new freight equipment. The Reading Railway is arranging to expend over $2,000,000 on new rolling stock. The Baltimore and Ohio Railroad is placing orders for new rolling stock and other equipments to the amount of $10,000,000. In addition to these orders many other railroads are planning to make extensive improvements. Shipbuilding Companies are receiving orders that will keep them busy for months. In almost all lines of work the prospects are brightening for a speedy return to more prosperous times.

Mrs. Ella Flagg Young, principal of the Chicago Normal School, was elected superintendent of the city schools of Chicago. She is the first woman to occupy such a position in any of the large cities of our country. She will receive a salary of $10,000 a year. She contemplates making some decided changes in the Chicago schools. She abhors the idea of rushing pupils through the school without a thorough training. "Better learn only a little, and learn that well, than skim over a whole lot." Mrs. Young has been connected with the Chicago schools for more than forty years.

Fifty-one persons have been killed and 1018 injured in automobile accidents within the limits of Chicago, in the first seven months of 1909. The figures cover automobile accidents of all descriptions, those in which persons were run over, collisions, overturning cars and machinery breakages. The majority of automobile accidents and the deaths resulting are due to reckless driving. More stringent laws affecting automobiling should be passed and rigidly enforced.

Baron Takahira, Japanese ambassador to the United States, returned to his country August 17. He does not expect to return. Before he left he gave an address at a farewell dinner, exclusively Japanese, given in a Buddhist temple in Seattle, Washington. In this address he told his countrymen that they were largely responsible for the ill-feeling against them in the United States.

On August 6 the tariff bill, over which Congress had been wrangling since last spring became a law by the signature of the President. The event was commemorated by a feast given to a number of legislators by the President.

It is maintained by some that the bill in its present form is a violation of the campaign pledges of the Republican party. Instead of a downward revision it has been revised upward in favor of the corporation interest. It remains to be seen what the effect of the bill will have upon the country. Since its passage confidence is being restored in business circles. The various industries are taking on new life, and the future prospects are bright.

Rather than face a court trial, the Utah Fuel Company, a Gould corporation has reconveyed to the government 800 acres of coal lands in Utah, and agrees to pay $73,000 and forfeit $14,400 already paid when patents were issued on the lands. This is the second time this company has been compelled to reconvey lands and pay heavy fines because of illegal methods used in obtaining the land.

Chief Willis L. Moore of the United States Weather Bureau has intimated that in the future young men will occupy important positions in the Weather Bureau, that the day of men over three score years of age occupying high positions is past. Young men of vigor and snap are being pushed to the front to occupy the positions filled by gray-haired veterans.

General Rafael Reyes resigned the presidency of the republic of Colombia. He regards Colombia's obstinancy in refusing to recognize the independence of Panama as foolish, as it would probably result in the loss of the compensation which the United States was ready to arrange that Panama should pay. General Reyes is in Europe, and will remain there indefinitely.

The first official visit of the Russian Emperor Nicholas to England, and the first visit of a Russian czar since 1814, took place August 2. King Edward with most of the members of the royal family met the Emperor on the British royal yacht in the midst of a squadron of warships. The Czar was virtually, a prisoner being closely guarded by warships and detectives.

In the belief that the millenium may be ushered in any moment, more than 2,000 "Cooneyites" are holding continuous prayer meetings in Ireland. Hundreds of persons are baptised publicly every day, the converts sleeping out in the open air on the farm of one of the leaders.

The Gunnison tunnel, constructed for irrigating 200,000 acres of land, has been recently completed by the government. The tunnel has a total length of six miles. The survey lines at the point of meeting differed 0.32 foot in level, 0.40 foot in alignment and 0.86 foot in distance.

The American engineers have arrived at Vladivostok to superintend the boring of the tunnels which will connect Asia with America. The tunnels will be under the Bering Straits, connecting Siberia with Alaska, a distance of 60 miles. If this engineering feat is successfully completed it will be possible to go from Paris to New York by rail.

The new anti-cigarette law of Missouri went into effect August 15. Boys under eighteen smoking them are liable to a fine of $10. Dealers or manufacturers may be fined from $100 to $500, half of the fine going to the informant.

ANTI-SALOON NOTES

Alabama Governor Signs "Dry Bill

August 9, Governor Comer signed the Carmichael prohibition bill.

Under this act it is unlawful to sell or to store any liquids containing more than one-half of one per cent. of alcohol. This was the so-called "near-beer" sold under the old prohibition law. Locker clubs are illegal and the possession of a United States internal revenue license shall be considered prima facie evidence of guilt.

Two bills more radical than the Carmichael bill, and designed to aid in the enforcement of the latter will be passed.

Uncle Sam's pocket-book suffered a big shrinkage because of the prohibition wave during the fiscal year ending June 30 last, during which period there was a decrease of $5,290,773 in whiskey tax receipts. These figures are taken from the preliminary report of the Internal Revenue Bureau. The receipts on beer and other fermented liquors decreased $2,351,205. The tax on tobacco showed an increase of $2,024,423, over the previous year.

Marion and Vigo counties, Indiana, with one-tenth the population of the State, have one-fifth of the saloons, one-third of the criminals, and one-fourth of the paupers of the State. A record that should cause no one to be proud of.

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Miscellaneous

THE HORRORS OF THE PLUME TRADE

Ignoring the economic value of wild birds, which alone should be a sufficient reason for their preservation, there is another reason why none should be killed for millinery ornaments.

The horrors attending the collection of plumes of Herons is beyond the powers of language to describe, and can best be shown pictorially. Much has been written on the subject in the past and it seems almost impossible that any woman who reads current bird literature or the public press can fail to know the extreme cruelty attending the traffic in wild bird plumage.

The American women who are still willing to wear the plumes of the white Herons sometimes offer as an excuse that they are not taken from native Herons; but it is immaterial whether the birds were killed in America or in some other part of the world.

The same cruelty is practiced in the Eastern as in the Western Hemisphere. The paltry price in money that is paid for the plumes is not to be compared to the price in blood and suffering.

Women must remember:

The White Herons wear the coveted plumes only during the breeding season.

The parent birds must be shot in order to obtain the plumes

That the young birds in the nests must starve, in consequence of the death of the parents.

That all statements that the plumes are manufactured or are gathered after being molted by the adult birds are false. Human skill cannot produce a feather, and, after the breeding season, all Herons' plumes are worn and ragged and are, therefore, unfit for use.

Mr. A. H. E. Mattingley of Melbourne, graphically describes the horrors he witnessed at a Heron rookery, in New South Wales, which had been raided by plume-hunters, and verified his statements by the camera.

"Notwithstanding the extreme heat and the myriads of mosquitoes, I determined to revisit the locality during my Christmas holidays in order to obtain one picture only, namely, that of a White Crane or Egret, feeding its young. When near the place, I could see some large patches of white, either floating in the water, or reclining on the fallen trees in the vicinity of the Egret rookery. This set me speculating as to the cause of such an unusual sight. As I drew nearer, what a spectacle met my gaze—a sight that made my blood fairly boil with indignation. There, strewn on the floating water-weed and also on adjacent logs, were at least fifty carcasses of large White and smaller Plumed Egrets—nearly one-third of the rookery, perhaps more—the birds having been shot off their nests containing young. What a holocaust! Plundered for their plumes. What a monument of human callousness! There were fifty birds ruthlessly destroyed, besides their young (about 200) left to die of starvation. This last fact was betokened by at least seventy carcasses of the nestlings, which had become so weak that their legs had refused to support them, and they had fallen from the nests into the water below, and had been miserably drowned; while, in the trees above, the remainder of the parentless young ones could be seen staggering in the nests, some of them falling with a splash into the water, as their waning strength left them too exhausted to hold up any longer, while others simply stretched themselves out on the nest and so expired. Others again, were seen trying in vain to attract the attention of passing Egrets, which were flying with food in their bills to feed their own young, and it was a pitiful sight indeed to see these starvelings with outstretched necks and gaping bills imploring the passing birds to feed them. What a sickening sight! How my heart ached for them! How could any one but a cold-blooded callous monster destroy in this wholesale manner such beautiful birds, the embodiment of what it pure, graceful and good?

"In one tree at the Heronry the nests of the Plumed Egret (Mesophoyx plumifera) and Egret (Herodias timoriensis) were seen. In another large tree a photo was taken of two young Plumed Egrets and one young large Egret together in the same nest. These three birds were the sole survivors of several broods of both species which had nested together in the same tree. They had evidently sought one another's company, because all the balance of the nestlings had expired through lack of nourishment, their parents having been shot by the plume-plunderers.

A like gruesome story is given by Mr. William L. Finley, Northwest Field Agent of the National Association of Audubon Societies, after he had explored the region about Lake Molheur, Oregon, where formerly thousands of White Herons bred, but now none are to be found, all absolutely exterminated by the plume-hunters.

Every aigrette we see, whether adorning (spare the mark) a woman's head, or for sale in the shops, has been torn from the body of a dead Heron. This vandalism will not cease while the reward of gold lasts, unless the heart of fashion changes or drastic laws are enacted forbidding the sale of Heron's plumes irrespective of from what part of the world the plumes are taken. This unholy trade must be stamped out.—William Dutcher in Audubon Societies Special Leaflet No. 21.

(Continued from page 278)

It has been proven again and again that a vegetable diet will produce more muscle, power and endurance than a meat diet. It is a universally established rule, that all the contestants in the great athletic games of the world are restricted to an almost if not entirely vegetable diet. I have heard men say that they can't call a meal such unless they have plenty of meat of some variety. I would not be understood that I think it wrong to eat meat, not so, but in the excess is where the wrong lies. Yet from my own experience and observation, I find that man could easily, and often to advantage, let meat entirely out of his diet. At most one meal a day with well cooked good seasoned meat is sufficient for any normal person. I have observed during the past few years that very many of the people who are affected with chronic rheumatism are large meat eaters—especially pork. Did you ever know that in the average man there is more food value thrown off than is used by the physical economy? All this extra food must be thrown off in some form or other, and it is the getting rid of this over supply that causes most of the trouble, by over-working the liver and kindneys.

Another evil we are prone to is fast eating. No person should eat an ordinary meal of meat, vegetables, etc., in less than twenty minutes under any circumstances. Better take thirty minutes or even longer rather than less than twenty minutes. And here let me say that many good meaning parents plant that habit into their children by not allowing any conversation at the table. How often do we hear the words "be still and eat," when a pleasant conversation is of very great value.

Proper mastication is also of great importance, but we can't develop that subject here, space will not permit. Suffice it to say, that everything should be chewed till it is practically a liquid before it is swallowed.

Another evil we are prone to is to beat our stomachs out of the proper time for digestion. I mean by this that we take up our strenuous duties too soon after eating. When we give our stomachs the task of digesting a meal it requires an extra supply of blood which it is robbed of if we take up heavy work immediately after a meal, either mentally or physically. The result is a lot of improperly digested food which is an extra burden to the whole physical economy to get rid of. After eating a heavy meal, especially at noon, one should have some leisure time. Some may think they have no time for that. Which would you rather have, a few extra dollars the first few years and a weak diseased body after that, or have a little less money and a long healthy useful life?

Drinking water is also of great importance, as to quantity, quality, and time of drinking. Our best physiologists tell us that every grown person should drink at least seven or eight pints of pure water each day. This should be largely be taken between meals. If much is taken at meals the gastric juice is too greatly diluted to do its work properly. If one eats slowly and masticates properly very little water is needed to moisten the food.

Eating between meals is also a very great injustice to our stomachs. It takes a healthy stomach about three and one half hours to digest an ordinary meal. From the end of that time to the next meal—which should

be at least two hours—the stomach needs for rest, and should have nothing put into it but pure water.

Our stomachs are very good servants and give us much pleasure, but let us be careful that we don't ask them to perform unreasonable tasks for us because of our perverted tastes.

If people today would live nearer to the requirements of nature there is no reason whatever why we should not live to be over one hundred years old the same as our ancestors. And our lives would be more useful.

Chicago, Ill.

(Continued from page 282)

is our commission—to be as Christs to all men. Every Christian is in Divine election a missionary. The Church is a colossal missionary society. Our crown of glory and our burden of obligation is this, that the Lord sends us to evangilize mankind.—Extracts from a sermon by D. T. Young.

SEED THOUGHTS

To be associated with the Church is the crowning honor of an individual. But it is also an unspeakable responsibility. Each of us is in his degree accountable for the evangelization of the world. Are we fulfilling our commission—D. T. Young.

"Go ye into all the world and preach the gospel." This text puts us all on the "go." Every Christian, and especially every Christian minister, should be forever on the "go." He is a man with an errand. His mission is to "go."—Spurgeon.

The bird that soars on highest wing,
Builds on the ground her lowly nest;
And she that doth most sweetly sing,
Sings in the shade when all things rest;
In lark and nightingale we see
What honor hath humility.

—Montgomery.

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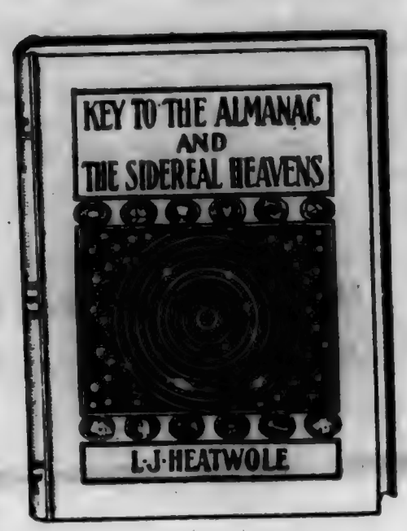

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You can fully appreciate the worth of this book only by getting a copy and carefully studying the same. It is made in handy form, so that it may be carried in the pocket; contains one hundred and eighty-seven pages, and is well bound. Price, postpaid, substantial cloth binding, 35 cents; fine, red leather, flexible binding, 60 cents.

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CHRISTIAN MONITOR

OCTOBER, 1909

THE day returns and brings us the petty round of irritating concerns and duties. Help us to play the man, help us to perform them with laughter and kind faces; let cheerfulness abound with industry. Give us to go blithely on our business all this day, bring us to our resting beds weary and content and undishonored, and grant us in the end the gift of sleep. Amen.

—*Robert Louis Stevenson.*

SELECT READING

TOO LATE

By Pearl Coffey.

In a fair and prosperous country,
In a city near the sea,
There dwelt in blissful harmony
A family, joyous to see.

No tide had swept across them
To darken their path in life;
And from the "City of Pleasures"
They drank no dregs of strife.

In the heart of the gentle mother,
Love divine was graciously sown,
And she to the low and needy
Great comfort and joy had shown.

She tendered the sick and the dying,
She raised the erring from sin;
And in the great field of battle
She many fierce conflicts did win.

Father and mother were supremely happy;
For in doing good we are blest,
And in the souls so beneficient
Pervaded the realms of rest.

Until on a day in autumn,
An election was held in the town,
Which promoted the use of the rum-cup,
And temperance was voted down.

Alas, for the happy home-circle!
Alas, for the town by the sea!
For on a non-temperance Union
Many curses and stains shall be.

Our happy, love-lit home
Was doubly cursed by the fall;
For the father of this love-scene
Was made president of it all.

With words of deepest sorrow
The mother bowed down to pray
That the Shepherd would guard the sheep,
And let not her husband stray.

He heeded not her prayers,
But forgot the vow of his youth,
That he with eternal devotion
Would shield her indeed and truth.

He sees in the flash of the wine cup
Riches of great value to hold,
And to the fate of the wine-bibber,
His plighted faith he sold.

He remembers not a vow he vowed
To a maid in a far-off land,
If home and loved ones she'd forsake,
He'd forever by her stand.

He sees not the whiteness of her face;
He sees not her sorrowful brow;
He turns his face to the wine-cup's call,
And says, "I'll be president now."

His beautiful Ruth, his child-like Ruth,
With face so strange and wild,
With him entreats and begs and prays,
Father, remember your child.

But his ears are deaf and his senses dull,
And he hears not the cry of alarm,
The wine-cup bids him "Come up, come up,
I'll keep thee from all harm."

So to its call he straightly obeyed,
And defies the tears of his child,
And cared not for the withering blight,
On the face of one so mild.

He fell from the office of president
To the keeper of a grog-shop inn,
From bad to worse he rapidly fell
Till he came to the poor-house den.

In meditation, scenes before him rise
Of visions as black as pitch,
Where he and his loved ones reside
In one great gulfless ditch.

And over them in that dreadful vale,
A tempest frowning has sway,
And in his ear doth mockingly hiss,
"With me the game you'll play."

And ere the morn he dreamed again,
His child before him stands,
And prays that he'll have mercy
And save mother from such hands.

At the words of his child's worn face,
He wails and sobs with grief,
And begs, "have mercy, O! have mercy,
And send my wife relief."

With trembling limb he seems to fly
From the abyss of dark hell,
But just as he had reached the top,
He to the bottom fell.

And he today in pit so deep,
In prayer and anguish wild
Still hears from a sad voice,
"Father, remember your child."

But in a voice, a threatening voice,
A voice that did not abate,
He heard the sound of faint, low words,
"I hear, but it is too late."

Stuart's Draft, Va.

THE TOTEM POLE

The traveler to Alaska will find the totem pole almost everywhere in the coast and island villages but never in the interior. Contrary to the usual idea, the totem is not an idol. Neither is it a mere decorative pillar, covered with meaningless symbols. It is rather a register of family history; or, in some cases, a register of the tribe's history. There is always some mark on the pole whereby members of various tribes can distinguish one symbol from another. The symbols of the totem are constantly changing, yet there is always some mark which is distinctive of the tribe symbol. Even though the clan totem divide into phrateries, and sub-phrateries and these sub-divisions divide again and again, yet the tribe symbol is never lost.

When a totem pole is erected in front of a man's house, it usually has pictured upon it the traditions of the tribe; of that particular family and also the prowess of the owner of the house. At the very top of the pole is the housemaster's symbol. Among the Alaska Indians this symbol is usually one of six—the eagle, thrasher, crow, wolf, brown or black bear.

Dr. William Duncan who has lived with the Indians of Ketchikan for nearly a half-century, says that, ages ago, the Indians adopted totems or crests to distinguish the four social clans into which the race is said to be divided. One of these clans is represented by the fin-back whale in the sea, the grizzly bear on land, the sun and stars in the heavens, and the grouse in the air. Another clan took for its symbols the eagle, beaver, and halibut. Another took for its totem the frog, raven, and star-fish. The other clan took for its symbol the wolf, heron, and grizzly bear. Members of a clan whose symbols are identical are said to be counted as blood relations, even though the persons speak different tongues, are separated by thousands of miles or are members of hostile tribes.

The marriage customs of the Alaskan Indians are narrowed greatly because of the clan totems. Members of families having the same crest do not marry; a frog may not marry a frog, nor an eagle, an eagle. Neither may a raven marry an eagle for the eagle would devour the raven.

All Indian children take the crest of their mother. Members of their father's family are not relatives. A man's successor is not his own son, but his sister's son.

Occasionally a totem is erected to a white. There is a totem pole in Ketchikan erected to the memory of Captain Swanson, an early trader of a Hudson Bay company. Mrs. Swanson, who was living but a few years ago in Ketchikan, was an Indian. At the top of the pole is an eagle which denotes the tribe to which Mrs. Swanson belongs. The remaning figures beneath the eagle tell Mr. Swanson's history. In addition to this there are nailed to the pole the coat and cap of Captain Swanson.

Occasionally a totem pole is erected to tell a story. There is one of this type in Wrangel. At the top there is the head of a white man; on either side there are figures of children. The story is that two Indian children, who were disobedient to maternal discipline were carried away by a white trader. This figure is pointed out to the Indian children of Wrangel as a favorite example of disobedience to parental authority.

The student of Indian legend will be surprised at the neatness in carving and the ingenuity displayed in coloring the totem pole. He will be surprised, too, to find that the Indian is not a devil-worshiper, but that he is a spiritualist; and, more than all, he will find that the totem pole belongs to a past, misty age to which, as yet, all other students have failed to find the magic key.—Watchword.

A little girl, whose father had once been very active in the work of the church, but had ceased to work or pray, climbed on his lap one day and said:

"Papa, is God dead?"

"Why, no, my child, why do you ask?"

"Oh, you never talk to Him any more, and I thought perhaps He was dead."

Perhaps from the lives of many of us the world could not be sure whether God was dead or not.—Unidentified.

CHRISTIAN MONITOR

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A MAN'S PROBLEMS

Deep in man's heart is planted the passion to be strong, and this passion is of God. When God made man He said, "Let him have dominion." To rule the world without, and to control the world within,—strength makes him hate weakness and fear failure. It is God's will that he should be a master. It is a Divine right to be manly.

There is a difference, however, between manhood as an ideal of life and as a Christian duty. We have enough ideals to improve the quality of manhood, if we could only make them effective. But to have ideals is one thing, and to have power to realize them is quite another and different thing. Ideals are pattern ideas, but they are not powers. Many a man starts out to play the man and ends up by playing the fool, because he looks to no higher power than himself. Until God is recognized both as the Source of the ideal, and as the Power to realize it, manhood in its highest sense must remain an unattainable thing. But manhood is the promise of Christianity. Christ came to restore man's dominion. To be manly is a Christian privilege; it is also a Christian duty. It is a duty which rises out of our relation to Christ. The manly man is the man in Christ Jesus.

Beginning with this primary assumption, I wish to speak of three problems of man's life which develop from the endeavor to realize himself as a son of God in Christ. These problems are: the problem of emphasis, the problem of the organization of life, and the problem of an enduring work.

I. **The Problem of Emphasis.** Upon what shall a man lay the stress in religion? Shall it be upon faith and prayer—the formation of habits of devotion? or upon activity, work, organization? A man naturally finds himself in activity. He believes he is strongest when he is doing something. He seems most effective when he is getting results. His passion for results often leads him to neglect if not to despise all religious exercises which do not yield immediate and tangible fruits. For this reason men usually make a false distinction between what are called the active and the passive virtues of the religious life. Such active virtues as courage, mental alertness, and moral vigor, the virtues in short which make for practical efficiency, appeal very strongly to the masculine temperament; while such passive virtues as faith, patience, and humility appear as optional rather than as necessary features of experience, which, if indulged in overmuch, tend to make a man unmanly.

The effect of this false distinction appears in the Church in the almost complete sparation between worship and work. Men go in for church work. They take to organization. They make excellent trustees, but poor elders. They can raise money and originate plans, but they discount worship. They lack the power of spiritual leadership. They have a genius for organization but lack the gift of prayer. They forget that the strenuous life is after all the straitful life, and in the midst of crowding duties and increasing burdens, lose the calm and stateliness of the man who sees the Unseen. They forget that organization is not power, but only a device for the control of power. They overlook the fact that spiritual power depends upon the right relation of the individual to God, and that worship is the cultivation of that relation. Organization is related to spiritual power as the sun glass to the sun. It does not create the power, but only concentrates it. The power is in God, and worship is the way to obtain it.

The man who aspires to excel in the qualities that make for Christlikeness must know where to place the emphasis, and in so doing must avoid this misleading distinction between the passive and active phases of religious experience. This mistake may be avoided if two things are kept in view:

(1) The real difference between the active and passive virtues is not between effective energies and ineffective attitudes, but between spiritual energies. There is, of course, a difference between such virtues as humility, patience, and faith, and such virtues as moral vigor, courage, and manly strength. But the difference is not in the nature of the virtues, but in the object they have in view. Such virtues as faith, humility, and patience have God immediately in view; while such virtues as moral vigor, courage and strenuous aggressiveness have the world primarily in view. But both the active and the passive virtues are alike in being spiritual energies. There is as much vigor in faith or in patience as there is displayed in courage, but men do not readily see this. They too often take up with the virtues which accomplish tanglible results. They call these the manly virtues, while they identify the more refined energies of the spiritual life, such as faith, prayer, and humility, with sentimental attitudes. They think of them as forms of weakness inconsistent with manliness. But this is a mistake, for it is a reversion to the pagan ideal of manhood, the identification of character with doing; while Christ identified character with being. Until a man begins with a right relation to God he can never play the man in the world. Character is the product of obedience. Man must first consent to God's mastery of himself, before he can be master of the world. All Christian virtues, whether active or passive, are manly virtues, since they are manifestations alike of spiritual energy. To adapt a phrase of Browning, man has two soul sides: one to face the world with, the other to show to God when he loves Him. When man is facing the world he stands on his feet, courageous, energetic, aggressive; but when he turns round and faces God, he gets on his knees, believing, prayerful, humble, adoring. He fights the world, but he worships God.

(2) The passive virtues are really the primary virtues, since they are the causes of the active virtues. The passive virtues deal with the roots of life, the active with the fruits. **Watchfulness is the worldward side of prayer.** Our Savior's formula for overcoming the world was: "Watch and pray." Men admire an alert attitude to life, a mental resourcefulness that cannot be taken off its guard. But the alert man is the prayerful man. The degree in which the world fears a man is the measure of his power over it. The world usually fears the man who prays most, for in him as in no other is the manifestation of God, in the face of which the world has ever acknowledged its master. Prayer gives the consciousness of the reality of things spiritual. It breaks the thraldom of the sense-world. Men admire the man who can endure hardness. They freely praise him who knows how to live for other than selfish ends, who is brave enough to suffer for what he believes is right. But **endurance is the worldward side of faith.** Moses endured as seeing him who is invisible." Carlyle has said that "no man can stand firm in time who does not first get a foothold beyond time." Faith gives this foothold. By faith man proves his mastery over the world, he bends it to his purposes and compels it so serve his true life. The man who believes has the greatest amount of foresight, and is, therefore, the most courageous. Faith is at once the principle of perspective, of progress, and of permanence. The overcoming man is the manly man in Christ Jesus.

II. The Problem of the Organization of Life. When one starts with a proper conception of the relation of devotion to

efficiency the next problem to emerge is the problem of the organization of life. This problem is created by the contradiction between a man's assured conviction that he should look to Christ for power, and the inevitable increase of personal force that is incident to normal spiritual growth. No man ever yet believed in Christ who did not aim to make Christ supreme; but no man ever endeavored to exalt Christ who did not gain an intensified consciousness of himself.

The passion to do great things is inseparable from faith. But dare a man use his powers? Have they not already been soiled by evil uses? Is it right to have his own thoughts, to trust his intuitions of right and wrong, to proclaim his convictions, to exercise his will, in short **dare a man be himself?** Is it not better to suppress this growing consciousness of self, rather than run the risk of a final break with Christ? An acute problem here, not easily solved. It seems inconsistent to be yourself, when you wish to depend entirely upon Christ. This contradiction is responsible for the notion that true consecration is inconsistent with manliness. Men imagine that surrender to Christ's will is virtually to abandon the duty and desire for self-development. But this is far from being the case. Renunciation does not mean the rejection of life's powers, but only the giving up of their control to Another, even Christ. Renunciation is the reverse side of consecration. We give up something, and take something. We give up the control of life in relation to all self-regarding motives and ends, and we take love for Christ and service of Christ in their place, but we keep, use, and develop our powers as before.

The finest example of this is the life of the Apostle Paul. He often speaks of losing all for Christ's sake, but in what sense? He did not despise his gifts, neither did he reject them. All that he did renounce was self-love as a life motive and self-service as a life end. The evil of his past was not that he had gifts, but that he had misused them. He, therefore, determined to apply them according to a different set of life principles. He substituted love for Christ for love of self as his life motive; and the glory of Christ for the glory of self as a life end; but all his powers, natural or acquired, all his advantages, whether of Jewish birth, Greek learning, or Roman citizenship, he brought over into the new relation, and used them to advance the Kingdom of God.

Of course, in our natural state, our powers are nothing but spears and swords, weapons of destruction. But we may bring our swords and spears to Christ, and He will beat them into plowshares and pruning hooks, and they will become implements of construction, to build up and to bless the world. This is the true relation of our personal gifts to Christ. We have no power that has been used for evil that cannot be used for good. If we are gifted with brilliant minds, with sunny temperaments, with virile personalities, with a genius for practical efficiency, Christ claims and desires all these powers.

The problem of life's organization is the problem of a right devotion of life's varied qualities to the service of Christ. For this we need both a principle and a pattern. The principle is faith, and the pattern is holiness. What is faith? Men think too often that faith is just a matter of intellectual assent. They assent more or less conventionally to what is taught by the Church, and wonder why this does not bring with it the desired unification of life. And the reason is that faith is not merely assent. It is, on the contrary, consent. It is primarily a matter of the will and only secondarily an affair of the intellect. We assent to the truth that Christ died to deliver us from sin; but we consent to that truth only when we determine to strive against sin in our own lives. We assent to the truth that God is our Father, but we consent to that truth only when we determine to have a filial spirit. We assent to the truth that Christianity is a missionary religion, but we consent to that truth only when we determine to carry the gospel as far as we can. Faith is not the assent of the mind to a series of religious principles, however true they may be, but **the consent of the will to another Master, even Christ.** Consent of this sort gives Christ control of life, and when Christ is in control of life, He will organize it.

The pattern of life's organization is holiness. Faith communicates power to shape life according to pattern. What is a holy man? A mildewed saint? An ineffective person whose life is spent in sordid seclusion? An ecclesiastical gadfly who goes about stinging men into the Kingdom? Emphatically, no! Holiness means wholeness, wholesomeness, completeness, symmetry. The holy life is the balanced life, the life whose parts are all developing into a symmetrical whole. What sort of whole? A clean body, a healthy mind, a well-educated conscience, a pure heart, and a will that drives straight to the mark. Such a life as this will develop into fullness and power. If it be true that by faith a man shall overcome the world, it is equally true that by faith a man shall organize his life.

III. The Problem of an Enduring Work. The next problem that emerges after life is organized is the problem of an enduring work. We are all agreed here today that Christ is the only foundation. We are not experimenting with a new religion. But the Apostle Paul takes occasion in the third chapter of First Corinthians to warn us to be careful how we build upon the one foundation. We may build thereon a work in wood, hay and stubble, or a work in gold, silver, and precious stones. An easy or a difficult work, that is the choice. It is important to build on Christ, it is equally important what you build upon Him.

There are three reasons why men choose the work of wood, hay, and stubble. First, because it is easy; secondly, because it bulks larger in the imagination; and thirdly, it is popular. One of the best guides in such matters is to find out what is popular and take the other side and you will probably be right. A third of the prophetic writing of the Old Testament is devoted to denunciation of the popular notion of religion, for the popular religion is always the bad religion. Unfortunately in our time too many are seeking to attract men to the gospel by making it easy. An easy gospel is a thin gospel, on the way to become a contemptible gospel. An easy way will never attract full-blooded men. I do not deny that it attracts crowds, neither will I deny that it makes for success, but in the end to what does it all contribute? A judgment-day bonfire, this and nothing more. It is not an unmixed blessing to be saved with the smell of fire on our garments.

If our ambition is normal we entertain the desire to do something that will last, that will be permanent. Determination to work for this end calls for a degree of heroism; it is sometimes an extremely hard thing to deny yourself a share in what is popular, but I will say this for your encouragement: you will usually find that strong men have been able to do this. The man who aspires to do an enduring work must look about him, not for what is popular or easy, but for what is worth while. And he must be prepared to meet the discouragement of finding that all such work seems to be unfinished. The enduring work, the work of building Christ's kingdom, is like one of those old cathedrals in Central Europe, which, after centuries of labor by hosts of forgotten workmen, is still unfinished. The Bible is largely the biography of men who undertook this unfinished work. Look at the work of Abel, who wrote no book, built no city, did nothing great. His only distinction was that he walked with God, and he died before he was a man. Look at the strenuous career of Jeremiah, the greatest of the prophets, who for forty-six years gave himself to an ungrateful people, and died in the midst of his years, with nothing complete. Look at the work of Paul, a man whose days were crowded with ceaseless labor, and who died with comparatively little influence upon his generation. Not one of the kingdom builders of the Bible lived long enough to see even the outlines of what we see. They had to possess their souls in patience, and wait "God's instant men call years."

But there are three qualities of this work that prove it worth while:

(1) Its incompleteness rises from the fact that it is a spiritual work. All enduring things are of slow growth. First the body, then the mind, last the spirit. The service of Christ is a service in the realm of spirit. Over this world time has no dominion. God has set for finite men an infinite task. The proof of its spirituality is that it is always unfinished. By that you know it a work in gold, silver and precious stones.

(2) Because the work is spiritual a man may gradually accustom himself to care more for the work than for the worker. This is the Bible attitude to life. These men did not ask anything for themselves. They were indifferent to the praise or blame

(Continued on page 314)

EDITORIAL PAGE

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PURE FOOD:—The controversy aroused by the recent Pure Food law as to whether or not preservatives of various kinds are injurious, has served the purpose of at least directing the mind of the reading public to a more thorough consideration of the question of pure foods. There is among a large and increasing number of people a growing tendency to avoid the use of medicine as far as possible, and to seek to correct minor ailments by a careful study of the diet. In many cases simply a change of foods and care in eating will work a greater change than medicine. Care exercised in the selection of food, using only pure and simple articles of diet, would cure many of the ailments from which humanity is suffering.

In the present age the selection of pure foods becomes a difficult and perplexing problem, especially for city people, when the market is flooded with innumerable adulterations and concoctions, made possible by lax and inefficient pure food laws. All pure food laws should be framed for the purpose of protecting the health of the people, and to stimulate an ever increasing vitality. But we note with alarm that many of the so-called Pure Food Laws are framed without any apparent consideration for the welfare of the public health, but primarily to satisfy the greed of some heartless corporations. A nation cannot long endure that ignores the physical welfare of its subjects. All development, whether moral, intellectual or spiritual rests on a physical basis. The ideal people are they who have all the phases of their being harmoniously developed. The decline of many nations can largely be attributed to a slow but sure decrease in the physical vitality of its subjects. Each successive generation inherited a weaker constitution, with the result that the civilization once theirs slipped away from them and the nation finally died. This same fate awaits some of the great modern nations if they do not heed the warnings of the preceding nations, and give more attention to the development of strong and vigorous subjects. Every law passed that does not protect and nourish the health of a nation serves to undermine the foundation upon which the future greatness of the nation rests.

Pure food is essential for a strong physique. Nature provides a sufficient variety of pure foods for the proper nourishment of the body. It is presumptuous for man to assume that he can improve the food products of nature. It is admitted by honest food manufacturers that injurious chemicals are unnecessary for the preserving of foods, and the practice of using such chemicals is strongly condemned by them. Only when foods have begun to decay and are no longer fit to be eaten is it necessary to resort to harmful chemicals in order to hide its inferiority, so that it can be disposed of as wholesome food to a credulous public.

In this age of imitations and adulterations, an age in which the people are not properly protected against unscrupulous dealers in food products, it is the part of wisdom and a duty to avoid all food products that are adulterated, and use only those that are known to be absolutely pure. May the time speedily come when the love of our fellow men and the love of life will be a stronger incentive for action than the love of money, that man will not knowingly and wilfully do anything that will be a detriment to his fellow men. This would be an ideal condition, an age in which the Golden Rule would be a guiding principle. While this ideal may never be attained, it is not impossible to approximate it.

IN SCHOOL:—When this issue of the CHRISTIAN MONITOR enters the homes of our readers, millions of boys and girls will have entered upon another year's work in our public schools. During this period ideas will be implanted that will give shape to their ultimate ideals of life. During this year some of the future ideals of the nation will assume a more definite shape under the instruction of the thousands of teachers, whose contribution to the future attainments of a nation are by no means small. The future ideals of the nation rest primarily upon the work of the home, Church and school. If these do their part well until the boys and girls have reached their majority, the nation is safe. In order to do this the one dare not be divorced from the others, but there must be co-operative effort, the one supplementing the others. To attain the highest ideal in this training of the child, it is essential to have the Christian home, the school in charge of the Christian teacher, and the Church performing her full Christian mission.

"A MAN'S PROBLEMS:"—We wish to call the attention of our readers to the article on another page bearing the above title. While we as a rule do not favor such lengthy articles, we believe this article contains some thoughts that will be of value to many of our readers. The problems that are discussed are such that confront and perplex nearly all Christian young people. We believe the thoughts given will throw some light on the solution of such problems, with which some of our readers may be struggling at present. Read it carefully and prayerfully.

CHRISTIAN LIFE

A PSALM OF LIFE

By Rufus Buzzard.

Living discrete and with love t'ward each other,
Is the touchstone that wins docile life.
It opens visions of truth to thy brother,
That e'er before, would have meant flagrant strife.
Knowledge of life and its duty,—around thee
Will burn conviction of love on the soul.
Soundly alleging,the truth still before thee
That human life, while the ages shall roll,
Is born for true joy and that heavenly goal.

Spontaneous joy for the cares of men's sorrow
Is the true emblem on love's shining way.
One kindly act will be worth two,—tomorrow,
When opportunity has past the day.
If by thy hand, from life's rough surging billows,
Needs be, some one must be rescued from sin,
He may see stars shining through "weeping willows,"
Because thy true love had a charge from within
To rescue a soul as thine own had been.

Life does not come as do moments of dreaming
Nor does it end in the cold ghastly tomb,
Standing in awe to its mysterious seeming,
There springs a joy that 'tis only in bloom
When we have laid aside all things terrestrial
And entered into a glorious day,
To be an heir of those mansions celestial,
And the bright crown thou didst nobly assay,
To win throughout life for eternity.

Thou in the life to a consort art wedding:
It is that part of all thou hast e'er met.
Life's sacred cords upon which thou art treading
Will be vibrating, (ah, may none forget)
Throughout the bright glowing mansions of glory,
Or through the dark gloomy caverns of hell:
With the sweet tones of the wonderful story,
Or with a pang that no mortal can pen;
Such as with horror, thy soul would repel.

Strive to exell in the ways of thy living,
'Mid lifes born throngs for eternity,
Thy life of care to some one may be giving
Some fadless joy that thou can'st not here see.
When thou hast past to those realms of fair glory.
Wondering, lost—at the joy wrought for thee
Would not the greatest joy be the grand story
Of some wandering soul, who had out on life's sea,
Been won by your life for eternity?

La Junta, Col.

Do all the good you can, in all the ways you can, to all the souls you can, in every place you can, at all the times you can, with all the zeal you can, as long as ever you can—J. Wesley.

THE HARVEST

By Lizzie Wenger.

"Say not ye, There are yet four months, and then cometh harvest? behold I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest" (Jno. 4:35). When this expression was made the natural harvest was evidently four months distant, but Jesus had reference to the ripeness of the spiritual harvest among the people of Sychar. He was looking upon the field in the light of another husbandry. Would we but lift our eyes and look upon the fields at home and abroad, that are white to harvest, and feel that we must join the reapers lest some of the grain remain ungathered.

Is there any reason why we should not enter the harvest field? Where can we find employment that is more honorable, more delightful, more upbuilding and more profitable than the harvesting of souls? The ingathering of souls heads the long list of occupations, in which we can labor to the "honor and glory of God."

To occupy this high position we must make preparation that we may attain to the standard requisite to be a harvester. The earlier we begin this preparation the better. As the years go by, and strength fails through suffering pain and grief, we are not the best circumstanced for preparation. Our work is marred, our service lacks efficiency because of the failure to prepare early in life.

In this preparation it is necessary to begin with pure motives. "When thine eye is single, thy whole body is full of light." God has wonderfully endowed us with faculties that must be sustained with wholesome food if they are not to deteriorate. We need to feed our minds with facts, with the results of human experience, and above all, with the teachings of God's Word.

We must constantly look to God for guidance and wisdom. "If any man lack wisdom let him ask of God, who giveth to all men liberally and upbraideth not." Unless we look to Him for help our efforts will be of no avail, for He says, "Without me ye can do nothing." Again, "As the branch cannot bear fruit of itself except it abide in the vine, no more can ye except ye abide in me." It is necessary to have on the whole armor of God to enter the work.

The Lord of the harvest needs reapers to gather the grain. Let us take up the work not with the selfish purpose of merely gaining heaven, but that our lives may be pleasing to God, and that we may be the means of leading many souls into the fold. We cannot comprehend the value of a soul. Men are commanded to serve God, but they are left free to choose whether they will obey or disobey, and upon their choice the approval and blessing of God depends. Many souls seem reluctant to make this important decision. Can not we say something that will prompt them to act before it is too late? "A word fitly spoken is like apples of gold in pictures of silver." The Master says the Gospel must be published among all nations. The ingathering of souls was His main concern.

We notice that the missionary enterprise is not Christ's afterthought, but Christ's forethought. All through the ages we see that the missionary spirit has been the saving and purifying power of the Church. In the first century of the Christian Era, Paul and his companions preached Christ to lost souls. In the dark ages the missionary zeal and efforts of St. Augustine and others brought the Gospel to the north-western part of Europe. In the middle ages it was the men who founded the great missionary orders, St. Francis and St. Dominic who did most to revive the faith, and purify the life of the Church. During the sixteenth century the great spiritual movement that took place in Europe brought about the Reformation. For some time after the Reformation the missionary zeal seemed to wane and the propagation of Christianity was on a decline. But again in the seventeenth century an act of the English Parliament established two missionary societies.

About the same time Elliot and Mayhew labored successfully with the American Indians. But the commencement of more systematic and constant missionary effort may be reckoned from the establishment of the first Protestant mission in India at the beginning of the eighteenth century. From that time to the present time we have a record of extensive missionary work.

Since the missionaries of the past have labored so faithfully, and those of the present are doing a mighty work, do we think that there is nothing for us to do but idly wait the final summons? **No,** emphatically, NO. Lift up your eyes and see the many fields already white to harvest.

Let us today begin a new life of service by giving ourselves fully to Christ, who calls us with Divine authority to submit our liberty to God in enduring service to our fellowmen for Christ's sake.

Dayton, Va.

Man's conscience, like a ship's compass, should be corrected according to a divine standard. It must be set right by comparison with the true standard of the Sun of Righteousness, rated frequently by the Bible record, and guarded watchfully.—Trumbull.

"THE WORLD IS WAITING FOR YOU"

By Vesta Zook.

The path of right has a beginning and a destination, and many are the joys we encounter as we journey onward, but very numerous also are great difficulties. These obstacles, however, should be the means of developing within our lives the very best that is possible, so that we with Longfellow can say,

"Oh! fear not in a world like this,
And thou shalt know ere long,
Know how sublime a thing it is
To suffer and be strong."

But no great things come in haste. Think of the many busy hours Cyrus Field spent before he finally had the great Atlantic cable finished; of the many weary years Milton passed through until at length he brought forth his wonderful "Paradise Lost," and of the many, many dangers through which Livingstone passed in the heart of Africa before he finally went to his reward. Do these not prove how much time is needed to bring forth the wonderful?

The world is making great demands of its young people in nearly every line. Holland says, "The time demands strong minds, great hearts, true faith and willing hands; men whom the lust of office does not kill; men whom the spoils of office cannot buy; men who possess opinions and a will; men who have honor, men who will not lie." True, the educated and moral man is in greater demand than the ignorant and immoral, but since this is the case, would we dare say the world is not waiting for you?

"Of the idle and brainless the world has enough,
Who eat what they never have earned;
Who hate the pure stream from the fountain of truth,
And wisdom and knowledge have spurned.
But patience and purpose which know no defeat,
And genius like gems bright and true,
Will bless all mankind with their love, life and light,—
The world is waiting for you."

Never before in the world's history have there been so many calls for intelligent young people in so many different places as at present. Calls come from everywhere. Here a minister or a doctor is wanted; there an educator or a writer; and again comes the demand for inventors or farmers. Let us hope that each of us may help fill these important positions.

Think for one moment of the great difficulty in traveling, before Fulton appeared with his wonderful invention, the steamboat. Think of the large tracts in the south covered with cotton blossoms, and how until that great genius Whitney, invented the cotton-gin, the loom stood quite still. Would we be justified in saying the world was not eagerly waiting for these men as well as for such as Moody or Luther? while these men have done a great work, does that say there is nothing left for us to do?

"Labor with what zeal we will,
Something still remains undone,
Something uncompleted still
Waits the rising of the sun."

Perhaps none of us may ever be able to do as great a work as either of these men have done, but is the world not waiting for us to do our small share in the little things which make up the great? Listen to Mrs. Browning's words, "The least flower with a brimming cup may stand and share its dew drop with another near." Faithfulness in the smallest things tests our capability of doing larger ones. We were placed here to serve. The Master Teacher came not" to be ministered unto but to minister." Can we find a better example anywhere than He? Certainly not. Even if our efforts seem to pass by unnoticed and may seem lost forever, we may perhaps never know how far-reaching the results will be. Meridith says, "No stream from its source flows seaward, how lonely, soever its course, but what some heart is gladdened. No star ever rose and set without influence somewhere. Who knows what earth needs from earth's lowest creature? No life can be pure in its purpose and strong in its strife, and all life not be purer and stronger thereby."

We know not where we may be called to go; the difficulties we may meet; or the dangers we may encounter, but,

"Let us then be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait."

There is a great need for us to prepare to do the work which the world is waiting for us to do. No one can do his very best until he has fully developed his talents. Why then should we not thoroughly prepare for our chosen work that when we have finished we may be "A workman that needeth not to be ashamed."

Topeka, Ind.

THE PESSIMIST

The pessimist believes in the doctrine that the present state of existence is essentially evil; exaggerates in thought the evils of life, always looks on its worst side. To him life is a bare existence. He cannot discern truth clearly, see very little of good in others, and has little faith in the purposes and motives of his fellowmen. To him the beauties of nature and life are hid. He is surrounding himself with a lowering darkness so he cannot clearly see. He is deliberately closing the avenues through which he may receive the light, he is building his own dungeon walls. He is looking at the world through darkened glasses, and no amount of argument or reason will persuade him to believe that it is not as dark as it appears. He is surrounding himself with an atmosphere of gloom and dispair so that those coming in contact with him feel the depressing effect of the vitiating and pernicious influence, and feel relieved when they escape from his presence. His influence is virulent poison, instead of bringing joy, happiness, and comfort, he brings gloom, moroseness and melancholy.

It is sad that even ministers of the Gospel of Cheer and Optimism sometimes preach the doctrine of pessimism from the pulpit. The Christian above all others has absolutely no room for pessimism. It is the doctrine of darkness, the doctrine that leads to self-destruction. The pessimist is of no service in the kingdom of Christ, he cannot effectively bear the cheerful messages of the Kingdom. Practise looking at the dark side of things, attributing evil motives to all that men do, persistently refusing to look at the bright side, and you will find yourself surrounded by darkening clouds, which are ever growing darker, unless you allow some of the brightness to shine in. Christ alone can fully deliver from this awful condition. Pessimism has no place in the Christian religion, it is foreign to it. The Christian will recognize the evil in this world, but he cannot be pessimistic about it, because he is looking forward to the ultimate triumph of the good over all evil. If you would be of service to your fellowmen, throw out a helpful and inspiring influence you must be optimistic. The contribution of the pessimist has no permanent, if any value. The follower of the Christ must be optimistic, because Christ was a teacher of the brightest kind of optimism. Be optimistic.

ETERNITY

By H. T. Miller.

What is eternity? Is it a place, a state of being, of even conscious being? Man is limited as to man in things vicissitude, unlimited as to God. I sail on this ocean. I am from Him. I breathe in this sphere, my breath is His. My visual powers touch the vanishing point, my spiritual powers never. I am consciously active except in sleep, when I am sub-conscious; this is a larger world, my powers of combination surpassing all timely experience. My mental speed has never been measured; my altitude never determined. I can look over the wall of time. I can get behind it, for I was before it. How could I have answered to my name in the great muster-roll made before the foundation of the world? I look at the last sun-set, hear the last shot fired, see the last man buried by angels with pick and shovel. The principles of my being are everlasting. If by Divine command I tarried her for twenty centuries, I could not be derelict. Time writes no wrinkles on my spirit brow. Marriage bells are mine, but I sing no funeral dirge. Congeniality of affinity are mine. I understand. I am understood, eye responds to eye, heart to heart, durable, unwritten, delightful. Here is the only spiritual confessional worthy of the name, for carnal confession is an insult, a mockery, an impossibility, for we know not God, our brother or ourselves.

Am I not in eternity now? The Spirit is my light. The stars are my alphabet. The Presence is my auditorium. My body-guard, the ever present angels. My correspondence one perpetual delight, ever increasing in tone, variety and reach. All this is **now.** Am I not in Eternity? As the truth of Christ is in me no man shall stop me of boasting in all the earth.

Vineland, Ont.

MISSIONS

Conducted by I. R. Detweiler.

BEGINNINGS
VI

By J. A. Ressler.

We remained in Bombay long enough to get a few clothes more suitable for the hot season of India than the clothing we had brought along from America, getting acquainted with a large number of people, and being flooded by a torrent of advice mostly contradictory.

We attended the Bowen Memorial Church and listened to a most excellent sermon on the character of Joseph. The regular pastor was absent and I have not the slightest recollection as to who it was that preached. But I remember a reference to the plague then raging in the city and to the "burning ghats" where the Hindus cremate their dead and the "towers of silence" where the Parsees expose their dead to be devoured by vultures.

A day or two later found us traveling in an Indian railway train. This was an entirely new experience. On the ship and in the city we had English speaking people to deal with as a rule. The railway porters could not talk English but they could make us understand that they wanted money. How much they succeeded in wheedling out of us before the train started I do not know, but at last we got disgusted and said "No" pretty emphatically and they left us in peace.

A couple of hours after midnight we reached Bulsar, the head station of the Dunkard Brethren, then occupied by Bro. and Sister Stover, Brother and Sister McCann, and Sister Ryan. They had expected us on a later train and there was no one to meet us. But we found our way to their home and called, and I think they appreciated the pathos in our tone as we inquired whether there was any one there who could talk English. We were delighted to hear a reply of welcome in language we knew. The next few days were spent in company with the brethren, visiting their orphanage, visiting their station at Navsari, manned by Brother and Sister Forney, visiting among their Native Christians and getting our first experience eating with our fingers while seated on the floor, and learning many valuable lessons to be used later in our own work.

A providential meeting in Bombay with M. D. Wood of the Pentecostal Mission of Igatpuri decided the first home of the new mission. He urged us to come to Igatpuri and so when we left Bulsar it was to Igatpuri we went. We arrived about midnight and were met at the train by a young Native English speaking brother with a troop of boys from the orphanage. Our first sleep in Igatpuri was solid and much enjoyed.

Igatpuri has since become of more interest than ever to the American Mennonite Mission. Land has been acquired there for a rest home for tired missionaries and it is hoped that soon this first home of the mission may be used as a refuge for those who need rest. The work of missionaries is always strenuous and doubly so in the climate of the plains of India. Had this haven of rest been available earlier it is possible that some workers who are lost to the work might be still in service.

Smithville, Ohio.

JAPAN

It is now fifty years since foreigners are admitted to Japan as residents. It is nearly seven hundred years ago that Europe, first learned of Japan. This knowledge came to Europe through a book called "Travels of Marco Polo." At that time it meant death to any one confessing Christianity in Japan. The missionaries could not find any one to teach the language. Words like the following were placed on all the bulletin boards: "The evil sect, called Christian, is strictly prohibited. Suspected persons should be reported to the proper officers, and rewards will be given." The years following 1868 thousands of Catholic Christians were seized and sent to exile. Others were so tortured while in prison that nearly half of them died there. The Japanese claimed that their government rested on the Shinto faith, which taught the divinity of Mikado.

The propagation of Christianity tended to dispell belief in the pagan religion and for this reason they resisted the new religion. It was a matter of conscience with them. Ichikawa Yeinosuke had a pen-made copy of the Gospel of Mark translated into Japanese. When it was found out that he was secretly reading this copy, he was arrested and put in prison. After a number of efforts were made for his relief the governor said, "If this man has received baptism there is no hope of saving his life. If he has not received baptism, his life may be saved. I will inquire." Ichikawa remained in prison until he died.

During the first twelve years of such conditions there were ten persons baptized in the Protestant missions (1859-1872). Most of these were baptized in secret.

In 1873 the above edicts were removed, but, there was still much prejudice and fear remaining. Mr. Neesima opened his school at Doshisha about this time, but, no building could be rented for public service and so the first Christian churches in Japan, were organized in the homes of the missionaries.

There were many difficulties to overcome, no railroads, no helps to learn the difficult language, very few books in the spoken language, no dictionaries nor grammars, no Christian hymns nor Bible translated. Aside from these difficulties all books that were written against the Christian religion were scattered unhindered. And nearly all these came from the so-called Christian nations.

Compare the above with the present day condition of the same country, 800 missionaries, 400 organized churches, more than one fourth self-supporting, 70,000 members, nearly 500 ordained Japanese pastors, over 600 unordained male workers, over 200 Bible women, nearly 100,000 scholars are being taught in more than 1,000 Sunday schools. The Protestant Christians gave $150,000 for Christian work last year, nearly 4,000 students in mission boarding schools for boys, 6,000 girls in boarding schools for girls, nearly 100 kindergarten and other day schools. The Protestant Christians gave liberally to educational and charitable institutions, orphanages, homes for discharged prisoners, lepers, etc., former prejudice is gone. During the last five years over 2,000,000 copies of the Bible and portions have been circulated.

30,000,000 people in Japan who have never heard of the Gospel only in a general way. Three districts with a population of 4,000,000 have two missionaries.

THE MARKS OF A MISSIONARY PASTOR

At the Laymen's Missionary Convention in Toronto, Dr. Gandier, the new principal of Knox College, gave the marks of a missionary pastor as follows:

1. He is intensely interested in missions himself. No man can interest others in a thing in which he is not himself interested, and a congregation soon knows what their minister is really interested in.
2. He regards his whole congregation as a missionary society, whose duty and privilege it is to spread the Gospel.
3. He sets and maintains a worthy standard of giving.
4. He gladly obtains and makes use of outside help, visiting missionaries and workers. Some pastors stoutly protect their pulpits from these appeals. They fail to see that, if the congregations were brought into touch with larger things, they will increase gifts in every direction.
5. He keeps his congregation in touch with movements of the age, and sees that they are not left out of the Providential movements of the times.
6. He introduces the best methods of giving.
7. He has faith in his people and in what they can do. In introducing missionary work the hindrance is often in the pastor and session. When you get past them there is no trouble with the people.

—Selected.

"Suppose you heard that Chicago was a heathen city, would it shock you? Well, Pekin, China, is about the same size and it is heathen. Do you care?"

SERAMPORE

By Geo. J. Lapp.

Hindus, Mohammedans, Jains, Sikhs, etc., have their places of pilgrimage. Were the Christians of India to have places for like purposes one would be Serampore. At this place William Cary, the founder of modern missions, did his great work for the cause of Christ. On the 10th of January, 1800, he first arrived at this settlement, which was then under the Danish East India Company. The British East India Company had possession of the territory, for commercial purposes, around Calcutta, but would not allow even their own missionary countrymen to enter their territory. They feared lest the missionary would detect their improper dealings with the native people and report them to the king.

Previous to Mr. Cary's arrival in Serampore he had lived in India six years. He had earned his own livelihood by planting and as a workman in an indigo factory. Beside maintaining himself and family he was enabled to lay by money against the time when he might devote himself entirely to mission work wherever the door would open. He began the study of the languages of the people as soon as he arrived in India. Wherever he worked he taught the people about him of the Savior and led not a few to Christ. He was a missionary to India waiting for the doors to open.

In company with William Ward, a printer, and Joshua Marshman, who established a boarding school, he was enabled under the kind providence of God to found a work which has resulted in much glory to God. This pioneer trio were so blessed in their labors that it is said of the place, "It would surely be difficult to find in the whole of India nother spot so full of sacred memories as Serampore which has been called by a distinguished Scotch Presbyterian the Iona and the Canterbury of Southern India."

Serampore is located sixteen miles from Calcutta on the Hoogli river. As one passes through the town he is not enchanted with the appearance. The ground seems marshy and malarious and the houses look old and black. But the unpleasant features soon sink into insignificance when one arrives at the scene where the self-denying and truly apostolic labors of these missionaries were performed. The house in which they first took up their abode is still standing. It has been partially rebuilt and adapted for use as a place of worship. The original plan has been preserved. The record tells us that it was here where the first Protestant church of Northern India was established. Here the first Bengali convert, Krishna Pal, was baptized and here the first versions of the Scripture were prepared and printed in the languages of the people by the first printing press set up in India.

The college stands as the greatest monument of their labors. In its library may be seen the pulpit from which the first sermons were preached; Cary's study chair, and the crutches which he was compelled to use for a time. The translations of the Bible into a number of the vernaculars may be seen. The large number of books collected by the first missionaries are still very useful to the school. One cannot visit this place without feeling that God greatly honored the labors of these consecrated pioneers.

A true description of the college building has been given by Mr. John Clark Marshman, as follows:

"The centre building intended for public rooms was a hundred and thirty feet in length and a hundred and twenty feet deep. The hall on the ground floor, supported by arches, and terminated at the south by a bow, was ninety-five feet in length, sixty-six in breadth, and twenty in height. It was originally intended for a library, but is now occupied by the classes. The hall above of the same dimensions and twenty-six feet in height, was supported by two rows of Ionic columns; it was intended for the annual examinations. Of the twelve side rooms above and below, eight were of spacious dimensions, twenty-seven feet by thirty-five. The portico which fronted the river was of four columns, more than four feet in diameter at the base. The staircase room was ninety feet in length, twenty-seven in width, and forty-seven in height, with two staircases of cast-iron, of large size and elegant form, prepared at Birmingham. The spacious grounds were surrounded with iron railing, and the front entrance was adorned with a noble gate, likewise cast at Birmingham. Very few changes have been made in the building since the time it was erected."

About on hundred students attend the sessions at the present time. The first courses especially provided for Sanskrit and the vernaculars of India, but gradually the demand made it necessary to teach more western science and English. Many a noble Indian Christian youth has been trained in this institution of learning.

A plan for enlarging the College and of making it a Christian university for India is being formulated. All the missionary societies are being appealed to for co-operation and support. Delegations for soliciting funds are sent to England and America, especially among the Baptist branches of the Christian church. Professors from every society represented will be sought and will be put in charge of the young men coming from their own mission. No denominational teaching will be carried on in the school, but each teacher will be at liberty to instruct in private those under his charge in any special doctrine or custom peculiar to his own mission should it be found necessary. The tolerance and interdenominational unity will be fostered as much as is possible and consistent. The sentiment on the mission field seems to be that such an institution should be established since no one mission would be able to support such a school. There are many Christian high schools and colleges, but no Christian university which offers a high grade of learning. Teachers will be placed in the schools who have degrees from any approved college or university in England or America.

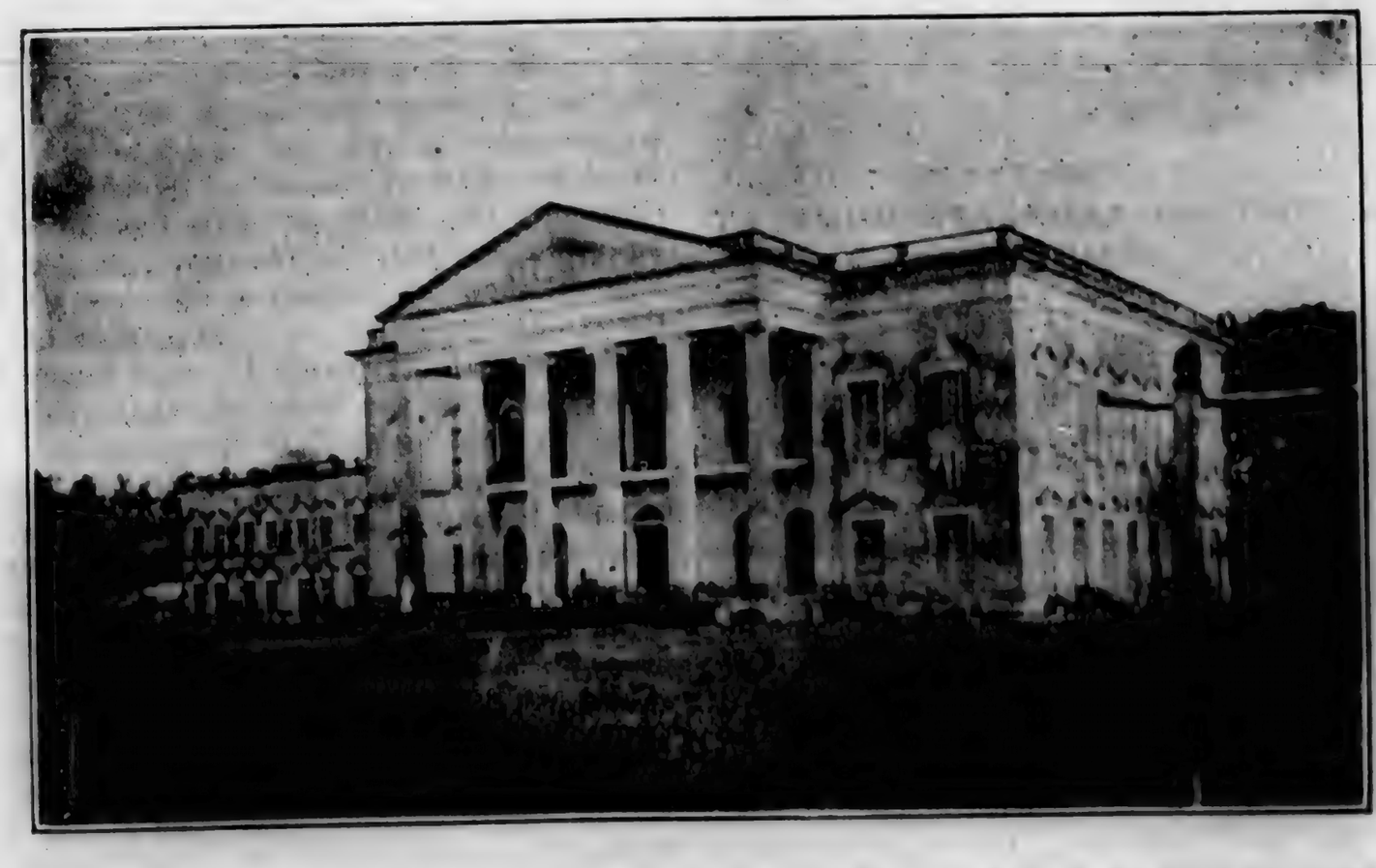
A boarding school which was started by Mr. and Mrs. Marshman is still kept up.

The printing press has been removed to Calcutta. The publishing house has been greatly enlarged and from it a great amount of Christian literature and translated scriptures is sent out each year.

Passing down the river from the college in Serampore one can see the old temple in which Cary, Marshman and Ward would ofttimes meet for prayer in behalf of this benighted land. The temple is crumbling to ruins, but the work of the Lord remains.

The grave-yard toward the station marks the resting place of not only the first missionaries but of many who followed them in this work and to their reward. According to William Cary's desire this epitaph is written on the slab over his grave:

"A wretched, poor, and helpless worm,
On Thy kind arms I fall."



Serampore College with Bungalow in which Cary and his co-laborers lived, to the left.

It shows the real childlike humility of those who little realized that their names would become familiar to every laborer for the Lord in India, and in many other places in His vineyard.

The writer is indeed grateful to God for the privilege of visiting this historic place. The influence of the work has been far-reaching. Dr. Youngson, of the Scottish Presbyterian Mission, who had labored for many years in the Panjab (Northwest India) delivered an address in a meeting of the British and Foreign Bible Society held in Darjeeling in May, 1909, in which he said that while touring a certain part of his district he came to a temple where was stationed a priest. While talking to the priest he noticed lying on a shelf a book. He asked the priest what sort of book it was. He was told that it was a good book, but that he did not know its name. Upon examining it the missionary found it to be a New Testament translated by William Cary into Persian. The priest not knowing what he was reading taught his people from this very book. The laborer for God found a splendid opportunity to tell him about the Savior of the world. This is but one of the many instances which might be related about the scattering of the seed of the Word which was translated into so many tongues at Serampore.

Other missions have been established for many years and many souls have been led to Christ but yet there are so many unoccupied fields in India and so many places where the people have never heard the voice of the Scripture, either from the lips of a missionary, or Indian witnesses, or from the written Word itself. Thanking God that so much has been done may we not cry out to the Lord of the harvest that He send still more into this great harvest field?

Let our motto be that of the Serampore pioneers, "Expect great things from God, attempt great things for God," and may we hold up before all, who are so faithfully praying for and supporting us, Cary's assurance that "We are sure to take the fortress, if we can but persuade ourselves to sit down long enough before it."

Dhamtari, C. P., India.

June 29, 1909.

A VISIT TO RAMABAI'S HOME AT MUKTI

It was my great privilege to spend a few days in this wonderful Christian settlement at Khedgaon, a small wayside place on the southern Marata railroad, about forty miles from Poona.

At the main entrance of the large compound, a lady whose business it is to look after the comfort of visitors took me in charge and showed me to a room about 15 by 12 feet, and furnished with two beds, chairs, a table, looking-glass, toilet arrangements, drinking and bath water. Everything simple and inexpensive, but all neat and clean. Soon one of the school girls appeared with a tray, on which were tea and other refreshments, and then I was left to rest. At meal-time the lady who cares for the guests came to conduct me to the dining room, a room with clay floor and plain walls, and about a dozen low seats arranged around the sides. Each guest was furnished with a brass tray, on which were about half a dozen small dishes each holding a teacupful. All were highly polished and shone like gold. In the dishes were different kinds of curried meats and vegetables, with which were served rice and Indian bread. There is a special kitchen and cook for guests, who come from all parts of India and other countries. The quiet, loving hospitality impresses one. Never for a moment can you feel that you are in the way, or a burden.

Saturday morning is wash day in the settlement and all day relays of bright, happy, young girls passed by my door going to the wells to wash their clothes, hair and to bathe. Sometimes they were singing merrily as they went tipping along, as full of life and fun as school-girls in the homeland. My soul was wonderfully moved as I looked at them and realized what it meant to them to have been rescued and cared for by this hand-maiden of the Lord. From the little experience I had in rescue work during famine-time I knew that every bright, pretty girl that was saved had been "plucked as a brand from the burning," from a life of deep, deep, black sin, disgrace and loss of womanhood. Think what it must mean to have 1,400 girls under your care, to be a mother to them. Oh, the riches of the grace of God, that can enable one of India's daughters to reach out and save so many of her own country-women!

The Widows' Church

The grandest sight I have ever seen in India is not the Tajat Agra, although that is beautiful beyond description, but the congregation at Mukti.

The church building is a plain substantial brick building in the shape of the Maltese cross, so arranged that all can see the speaker. At the ringing of the bell the matrons, to the number of forty, arrange their girls in lines and march them into the church. I was anxious to see how such a large number of girls and women would be cared for without confusion. Quietly and reverently they came, and took their places on the floor, first the matrons, then the widows, then the rescued women and then the families, with no more noise than that of their soft footsteps on the bare floors—1,700 people in the usual church services. It was a sight never to be forgotten.

Just as the services were about to begin, Pandita Ramabai and her daughter came in at a side door and took their places on the floor near me. The Pandita was dressed in a plain white sheet, about ten yards long, draped around her body and up over one shoulder. She wore a short white jacket, but no ornaments of any kind. Since the day, long years ago, when her husband died she has worn nothing else. She is not a beautiful woman as far as natural beauty goes, but has a strong, good face. She seems to say you can trust me, for I love you and only seek to serve and help you.

The services were conducted by Miss Abrams, a deaconness of the American M. E. Church, who has been working in Mukti for years. There was a Bible talk, strong and simple, and then all were given the privilege of praying. Instantly hundreds of girls and women were on their faces before God, most of them praying aloud, "as the sound of many waters." When they finished their petitions, one by one passed out of the building. It was almost an hour before the last one arose from her place.

In the afternoon there were Sabbath schools all over the vast grounds. The one I attended was conducted by one of the teachers trained in the school. The work was well organized, with nineteen classes, and the lesson was well taught and earnestly listened to. In the evening there were Christian Endeavor meetings.

I remained in Mukti four days, and during that time, day or night, the sound of prayer never ceased. There seemed to be a prayer-meeting somewhere all the time. Often two or three women or girls could be seen in some quiet place pouring out their hearts to God.

On Sabbath evening I had the privilege of spending an hour with Ramabai. As we walked arm in arm in the garden in front of her room she spoke of the wonderful things God had done for her and the children. She said. "I do not keep any bank account, but trust day by day for all we need." The question was asked: "Have you ever lacked?" She replied: "Never for food. One time there was not enough provisions in the store-room for the next day, but before we needed it food came. I have had to wait sometimes for money to build, but I make it a rule not to go in debt for anything, but go on praying until that or something better comes. I have lots of good friends in your country and I like America very much."

One of the glimpses I had of the home life at Mukti was to see Ramabai with her little ones around her, each one trying to get a little closer to her. One tiny wee thing climbed up into her lap and was rubbing her face. Her room is always open to her girls and evidently the babies know they are loved and petted.

Her own room is even more plainly furnished than the ones set apart for visitors. Both she and her daughter live the simple life. I was told that there was a time when Manorama was fond of wearing pretty things, and that she had bright silk saries and silk jackets, but she gave herself to God in a deeper, fuller consecration, and since then she will not wear a sarie that costs more than $1.50.

On Monday morning I visited the different departments of the industrial work. There were long rows of rooms, where the girls weave the saries they wear. I counted seventy-five in one. In another department the girls and women were working at embroidery and drawn work.

Many are in the printing-room. In those days Ramabai was spending many hours

there overseeing the printing of a reference Bible in one of the languages taught in the school.

There is a large dairy and a garden. The overseer of which is a woman who does fine work. All the work of the settlement is done by the people living there.

Each group of girls have their own kitchen arrangements, and according to the custom of the poorer classes of people in South India they sleep on the ground. Each one has a bit of matting, a piece of cotton carpet and a blanket or some other covering.

Ramabai's work is not confined to orphans and widows; there is a Refuge Home with over 300 women who have come to her from lives of sin and many of these have found Christ, the friend of sinners.

For the last few years there have been praying-bands going from Mukti to the villages to carry the Gospel to the perishing, or to help in the revival-meetings in other mission stations. Many requests for prayer are sent there, and the ministry of intercession goes on continually.

Altho there are a number of English and American ladies who help in the work, yet the burden rests upon Pandita, and one feels that none but a master-hand could organize and carry forward such a work.

A Mukti Prayer-meeting

Dr. Maria White describes her visit to a prayer-meeting as follows:

Ramabai decided to regulate the hours of prayer by dividing the girls into two divisions of 750 each, meeting once daily for two hours and a half each, one section taking their food while the others were at prayer. She asked me if I would join the 700 at prayer, and, hastily arranging my toilet, we crossed the narrow strip of yard to the chapel door. As I drew near and listened to the confusion of voices my soul shrank within me, and placing my hands to my ears I said, "I can not, I can not stand that noise; I can not enter that building," and stopped helplessly on the top step by the door.

Lifting up my heart in prayer to God that He might take me into His own keeping we stepped into the room, and scarcely had my foot crossed the threshold when a sweet peace, such as I never had before known, came over me, and in the midst of that supplicating multitude I sat alone with my Savior; never in the early morning hour or nightly stillness was I more alone with God than in that room where 700 voices were lifted up in prayer; some, like David, could say, with hands outstretched, "we wept;" others seemed writhing in the intensity of their petitions, till their hair would fall about their shoulders; others were lifting up their voices in praise and thanksgiving; but each one in that room was alone with God, undisturbed by any one else. It was a sight, once seen, never to be forgotten, an experience for which through life I shall praise God. During the days following, as I passed from building to building any hour of the day or night, I could hear from the rooms voices offering that memorable petition, "Hear me, blessed Jesus, hear me."—The Missionary Review.

WAITING FOR THE GOSPEL

Almost as numberless as the stars in the heavens are the islands of the great Pacific Ocean. Among them are the Torres Islands, consisting of five islets, inhabited by dark-skinned men and women. To these simple children of nature it seemed most terrible to bury their dead loved ones in the cold ground, and in the midst of their villages they built scaffolds upon which they placed the corpses until wind and weather, rain and sunshine had completed their destructive work and the flesh had been entirely destroyed. From the dry bones they made arrow-heads, believing to honor thus the dead most highly.

Such customs of keeping decomposing bodies right in their midst was not conducive to healthful conditions in the islands, and their inhabitants were sufferers from all kinds of ugly ulcers and spreading sores, especially since they were not used to frequent ablutions on account of the great scarcety of sweet water. In spite of the unhealthful conditions upon the Torres Islands, Christian natives from the neighboring groups had settled upon four of the islets. Schools had been started, and gladly the people came to hear the tidings of salvation in Christ. But little Toga, the most southerly of the Torres Islands, remained without the Gospel, and to the frequent calls for a teacher from its inhabitants the sorrowful answer of the missionaries upon the other islands had to be, "Alas, we have no teacher for Toga yet."

It was on Christmas, 1894, when the inhabitants of Loh, the island closest to little Toga, saw a small column of smoke ascending from that island. Slowly it moved from one side to the other and thus conveyed to the observers the news that men from Toga were starting for Loh. Soon a dark spot could be seen upon the sunlit waters. It was a raft made of bamboo, upon which the inhabitants of Toga, ignorant of the art of making canoes, made the trip across the wide expanse of smooth waters in slowest progress. The sun was almost setting when ten men of Toga landed quietly upon Loh and announced their purpose to remain and visit ten days. The real purpose of their coming they did not explain, and to inquire would have been considered bad manners. Thus they remained, but lo, when the native Christians of Loh assembled in their little church for their morning and their evening devotions, the men of Toga also came and sat outside the church, whose sides were made of mats which permitted them to hear and see whatever was going on inside. Many questions were asked by the visitors, and they inquired very especially how the Christian natives lived and what heathen customs they had abandoned.

The day of the departure of these strange guests had arrived, when their leader went to the Christian teacher of Loh and said, "Ofttimes we have asked for a Christian teacher, but we did not obtain one. Long we have waited, but now we have grown tired of the waiting and we came here to see and learn how matters are conducted in a place which is under the sway of the new doctrine. Now we return to our island, and we will try from this time on to live as the Christians do and leave undone the things which they forbid. Thus when at last the teacher comes in answer to our many requests, he need tell us only that of which we have not heard." After that speech the men of Toga went upon their raft and slowly made their way back to their homes.

Two months later the European missionary (of the Melanesian Mission) came to Loh and heard the astonishing news of the visit of the men from Toga. Immediately he decided upon a visit to that little island. Gladly its inhabitants received him, and proudly they conducted him to his stopping-place. High upon the rocks a level place, which offered a beautiful view of the wide sea, had been cleaned of weeds and bushes, and a comfortable hut had been erected for the expected teacher. When the missionary began to inquire, he found that many heathen customs had been laid aside already by these men, and they had already introduced a weekly day of rest, on which they assembled round the hut where the teacher was to dwell. Every day, when they thought that the people of Loh assembled for morning or evening worship, they sat quietly upon the rocks and looked across the natives together, told them of the waiting for the Gospel, and from their hearts came the silent cry, Come over and help us!

Touched beyond description the missionary returned to Loh, called the Christian natives together, told them of the waiting expectation of their heathen neighbors, and prayed most earnestly that God soon send a teacher to Toga.

Two weeks went by. The teacher sat in his room, writing busily though it was almost midnight. Steps approached his door, and two native boys of fifteen entered quietly and sat down upon the floor, waiting, as is the custom there. Both were Christians and had been trained in the missionary school upon the Norfolk Islands, for a short time only, because they had become sick. Wondering over the late visit, the missionary wrote on, until at last one of the boys asked, "Father, has a teacher for Toga been found?" "Not yet, my son," was the missionary's answer. Ten minutes of silence again—then the hesitating question, "Father, could we two go to Toga? We know that we are not real teachers and quite ignorant, but we believe in Christ and are able to read and write. We might do some good, until a real teacher is found for Toga. The missionary, moved in his heart, silently praised God for the answer to prayer, but to the boys spoke of the dangers and temptations in heathen Toga, and asked them to pray over the matter and return to him after three days. This they did, and their final answer was, "We will go." At the close of the next week the missionary took both boys into his boat and sailed for Toga. A heavy wind brought them near the island quickly, but landing was impossible on account of the high breakers. The missionary

decided to come to Loh and come back some other day, but both boys would not go back. They jumped over the side and safely reached the shore. Thus, the first Christian teachers came to little Toga, which now has many natives who are sincere and joyful followers of the Lord Jesus Christ.—Sel.

A SPECTACULAR FUNERAL

Preparations had been made for it days beforehand. The deceased was a mother of the governor of Peking, and had died two or three months before. They had to wait for a lucky day to bury her. It was lucky for us that the fates were propitious the day we were in Peking, for the funeral was the largest that had been in that city for years, and will probably for some time be excelled only by that of the emperor. The procession was to begin at ten o'clock, but by eight o'clock the streets were already crowded. The family first went to prayers in a near-by temple, and while they were so engaged we went to view the sights on the street. We found it lined for blocks with articles to be buried for the dead woman's use in the spirit world. Pushing through the crowd to view these things at close range, we then got a good place on the curbing where we could watch the procession. First to appear were huge, fierce-looking creatures of some kind; it was hard to tell whether they were intended for lions, tigers, or dogs. They were made of evergreen moss, had immense red tongues and white tusks, and little fan-shaped tails fastened with a wire, which bobbed back and forth with every motion of the carriers. There were twenty-four of these beasts, and what any one can want of such creatures in this world or any other is more than I can imagine.

I can't get the rest of the procession in order, but little boys carried peacocks and phenixes, made of this same moss, on which were perched images of fair maidens. These images were dressed in blue silk. Pots of flowers and ferns of several varieties were carried in abundance. Three or four summer houses gaudily decorated with flowers, the housekeeping outfit of the deceased and her waiting maids, all made of paper, passed by in turn. When this part of the procession got opposite us it halted, while the officials and priests, who were towards the rear, stopped at a tea house put up for the occasion, and gayly trimmed with banners of rich tapestry and these wonderful creatures before mentioned. Here tea was served.

After refreshments the procession moved on. Then appeared foreign carriages, life-size, made of paper, drawn by horses made of wool, also life-size, with the usual attendants and footmen. The horses were pulled on rollers and called to mind the horse of Trojan fame. Behind them came real live camels; I don't know what they were for. Somewhere about this time came the officials and priests, dressed in rich yellow and red silk robes. By the way, all the boys and men who acted as carriers wore silk robes, which sometimes seemed a little out of place, especially when the individual wearing them looked as if he had neither seen nor heard of Pears' Soap. Sometimes too, the robe which had fallen to his lot was too short, and his nether garments were usually tatters and rags.

The officials and priests were followed by some personal belongings, the empty sedan chair, portions of food, etc. Then came the governor of the city, in a red-covered sedan chair, and other mourners, and lastly the bier, covered with the most beautifully embroidered red silk tapestry. It was carried by thirty-two men.

At intervals some of these articles were burned, and three or four times while we were watching imitation paper money was thrown up as an offering. Thousands of dollars were spent in this funeral. Some said the imitation foreign carriages cost as much as real ones. And all went up in smoke. We were told that probably only a little of this procedure was really believed in from a religious standpoint, but as it helped one to get "face," a valuable asset in China, a great deal of it was done for show. It was counted a very praiseworthy act for the governor to thus honor his mother; even if he should lose his wealth before he dies, his "face" will enable him to get credit.

We stood for about an hour and a half watching this bit of ancestor worship or reverence for the old China, somewhat mixed with the stir of the "New China."—Missionary Herald.

NOTES

Religious Liberty in Russia

Even though the Czar of Russia has declared, in the manifesto, that Russia is to enjoy complete religious liberty, yet there are arrests by the police, and those who are engaged in the preaching of the Gospel are placed in prison for two months. With these conditions prevailing, there are signs of advancement and encouragement to the missionary. "In Jewish missionary work especially, privileges have been granted, which were unheard of a few years ago. In Odessa the school and public meetings of the Midmay Mission to the Jews have been officially permitted, and the worker has been granted a permit to preach in any place within the government of Cherson. In Warsaw and in Lodz, the workers of the same Mission have been granted valuable privileges. And the Methodists have met with no opposition, when they opened their first church in the Russian Empire."

Reports from Turkey.

Reports from Turkey point toward a better future for that country. There seems to be an increased loyalty to the constitutional government, which means that the country will be administered, as far as possible, in accordance with the laws or Christian nations and not in the interests of the Mohammedan religion, as opposed to Christianity. All religious creeds and classes are to have equal rights. It is even declared that the constitutional government is in accordance with the sacred laws of Islam.

A Priest's Warning to His Flock

It was in the South District of Chile and in the village of Perquenco, where the parish priest was holding an open-air service at the occasion of a public feast. Recently we had held a number of services in that place, which apparently gave the priest an occasion for alarm. He therefore considered it his duty to warn his flock of the danger coming from contact with the dreaded heretics, and this is the way he did it. Said he: "My beloved flock! There have been some signs lately of a disease that breaks out every once in a while, called Protestantism. The men who follow this old but dying heresy are very cunning in their ways. They will come to you with arguments of your own and with Bibles of your own, wishing to deceive even the elect among you. I warn you, dear children, of this danger and tell you what you ought to do. When you see a Protestant coming to your home do by no means begin to argue with him. Do not even ask him as to the purpose of his coming. When he is near your door just take hold of the 'tranca,' the heavy beam with which you close your door at night-time, and hit the comer on the head with it, for that is the only effectual way of arguing with a Protestant."—G. J. Schilling in World-Wide Missions.

Korea and the Gospel.

If the present plans for spreading the Gospel in Korea will be carried out every home in Korea will receive a copy of the Gospel in the near future. It is estimated that there are 500,000 homes in one district where the Presbyterian Church (South) has located a mission. To do this work thoroughly according to the present plans will cost about $2,000. The total cost to put the Gospel into every home of this field would cost perhaps $8,500. Natives will do this work for six dollars per week. A certain writer says, "What an opportunity to put, for the first time, the life of Christ before this people." God has made His promise to work of this kind that His Word will not return void. As it looks at the present time, if this plan will not be carried out it will be because the money was not forth coming. It will cost less than a two cent postage stamp to have this message taken to a home.

The Turkish Empire

The Turkish Empire covers an area of about 1,500,000 square miles and contains a population of about 29,000,000, of which about two-thirds are Mohammedans. The Christians include Armenians, Greeks, Syrians, Jacobites, Copts, Bulgarians, Protestants and Roman Catholics. More than thirty missionary societies are at work among this population, and these figures show something of the results achieved to date: 20,000 communicants and 60,000 adherents, upward of 50 higher institutions of learning, 65 hospitals and dispensaries with near 200,000 patients annually.—Missionary Review.

Bible Study

Conducted by S. F. Coffman.

ONCE A WEEK STUDY

Study in Genesis

FORTIETH WEEK

Jacob Prevails with Esau.—Gen. 33.

I. Prevailing in Peace.—Vs. 1-7. Gen. 32: 28. The title of Prince was a God-given one. It was a token of his adoption into the family of God. His was a position which could command divine favors and manifest the power of God in His dealings with men. It was in this new relationship with God that Jacob went forth to meet his brother Esau, and his four hundred soldiers.

1. Meeting with the armed band of Esau. —Vs. 1-3.
   a. In small companies of helpless women and children.—Vs. 1-2.
   b. Going alone before his family unarmed.—V. 3.
2. Esau conquered.—V. 4. "Blessed are the peacemakers for they shall be called the children of God."
3. The victory of peace.—Vs. 4-7. While Jacob and his family bowed before Esau as his subjects, they were the actual victors. The soldier band returned, frustrated in their designs, and Jacob and his family lived and flourished, having triumphed over Esau.

II. Prevailing by Love.—Vs. 8-15.

1. Jacob's gifts. See Gen. 32: 16. Jacob did not use the gift altogether as a strategy, although it was of a strategical nature. Only love will find grace. He did not desire to restore to Esau that which he had gained by the birthright. He only desired grace in his sight. It was a case of winning love by showing love. It was a manifestation of the character of the prince of God.
   a. A gift of love.—V. 8.
   b. Not a debt.—V. 9. See marginal references. Jacob had no debt to pay. He went to Haran with a staff only and returned full of wealth.
   c. As an offering to God.—Vs. 10, 11. An offering of gratitude. The sweetest gifts are those which are expressions of gratitude. Hosea 14:2.
   d. An acceptable gift.—V. 11. God's children may all be looked upon as "having nothing," yet possessing all things. See Marg. V. 11. As "poor," yet "making many rich." Esau could not demand a gift; he could not stipulate the amount of the gifts. The largeness of Jacob's present, the occasion of it and the spirit of it were so manifestly the spirit of love that Esau could do nothing less than accept it. Jacob was Esau's master in every respect.

III. Esau's Service.—Vs. 12-15.

How remarkable the prophecy of the Lord was fulfilled in this first meeting of the heads of two generations. Gen. 25: 23. In what a remarkable manner the Lord had gained the ascendency over Esau by this mysterious power bestowed upon Jacob. Jacob had not only learned the secret of strength in his wrestling with the Lord, but had learned also the secret of the Lord's providence. He trusted not in the power of man. Esau's service was offered, but not accepted. Jacob's sufficiency was in Jehovah.

IV. Jacob's Arrival in Canaan.—Vs. 16-20.

1. A sojourner.—Vs. 16, 17. Characteristic of the patriarchs, he dwelt in tents, as a pilgrim, a temporary dwelling, with temporary shelters for his goods.
2. The possession of the prince of God. —Vs. 18-20.
   a. A parcel of ground. (R. V.)
   b. A place for a tent.
   c. A price paid.
   d. An abiding place for Jehovah.

   This was indeed a field purchased, not for its intrinsic value, but for the pearl it contained. The one small field where Jacob's tent was, was worth more than the whole of Canaan.

Suggestions for Study.—A God of peace. The children of peace. The blessings of a soft answer. The victories of divine love. The fulfillment of the promise of Jacob. Living in peace in the world.

FORTY-FIRST WEEK

The Trial at Shechem.—Gen. 34.

I. The Betrayal of Dinah.—Vs. 1-5.

So far as we are able to learn, Dinah was the only daughter of Jacob. She was the last child that was born to Leah. She was named "Judgment" (Marg. Gen. 30:21). Judgment must first begin with God's people and will then pass on to those who are not saved.

It was through Dinah that God brought upon Jacob a trial. In the light of Gen. 35:1 God desired Jacob to go to Bethel and not to tarry at Shechem. The field bought at Shalem cost more than one hundred pieces of silver. The fellowship of the Shechemites brought shame instead of gain.

1. Fellowship with the ungodly.—V. 1.
2. The sin of Shechem.—V. 2.
3. Shechem's plea of love.—V. 3.
4. Hamor's intercession.—V. 4.
5. Jacob's trouble.—V. 5.

II. The Treaty with the Shechemites.—Vs. 6-19.

1. The indignation of Dinah's brethren. —Vs. 6, 7.
2. The entreaty of Hamor for Shechem and his proposal.—Vs. 8-10.
3. The pleas of Shechem.—Vs. 11, 12.
4. The conditions made by Jacob's sons. —Vs. 13-19.
5. The covenant with the Shechemites. —Vs. 20-24.

Note.—Whatever may be gathered from the incident concerning the judgment of God upon Jacob and his home for Jacob's treachery with Esau, or because of Jacob's unfaithfulness in not going on to Bethel, it is a manifest lesson regarding, first, the attitude of God's people toward the world, and, second, God's judgment upon the covetous, selfish and unholy world in its unrighteous attitude toward God's people. It is an exemplification of the old conflict between the Church and the treacherous world, and God's sure judgments upon the Church's unfaithfulness, (Dinah's visit to the daughters of the land) and upon the world's deceitful wickedness (Shechem's rash act of covetousness).

III. The Destruction of the Shechemites. —Vs. 25-31.

1. The treachery of Simeon and Levi.— V. 25.
2. The death of Hamor and Shechem.— V. 26.
3. The deliverance of Dinah.—V. 26.
4. The spoiling of Shalem.—Vs. 27-29.
5. Jacob's lament and his fears.—V. 30.
6. The plea of Jacob's sons.

Note.—We have no means of justifying the treachery of Jacob's sons.—V. 13. On the other hand the compliance with the demands of Jacob's sons was but a crafty means to destroy Jacob and his whole family.—Vs. 22, 23. The motive of the sons of Jacob was to avenge the offense against their sister.—V. 31. God will avenge His elect. The world may rob the Church of her purity and through deceit take away her most precious treasures; but God will both avenge and restore His own. His Church will be saved out of the ruins of a sinful world.

Suggestions for Study.—The influence of society upon the believer and upon the Church. How much does the world prize the Church? The disloyalty of believers and the consequences. A basis of agreement between the world and the Church. The nature of a formal faith. The elect and their avenging.

FORTY-SECOND WEEK

Jacob's Journey to Bethel and Mamre.—Gen. 35.

I. His Journey to Bethel.—Vs. 1-5.

1. Commanded of God.—V. 1.
   a. To go.
   b. To dwell.
   c. To make an altar.
   d. To remember the promise of Bethel.

   God keeps His promise to men. He desires that men should keep their vows unto God.

2. The preparation.—Vs. 2-4.
   a. Putting away strange gods. See Gen. 31: 19, 34.
   b. Purifying:
   c. Changing clothing.
   d. Laying off ornaments.

3. The journey.—V. 5. Instead of being odious in the eyes of the nations (ch. 34: 30) he was greatly feared. The Lord does not need the power of man to protect His own. See. Ex. 11: 7.

When Jacob prepared to return to the place where he had met with the Lord it was fitting that his life should be true and pure, and that he should not be found with strange gods in his house or with any other thing that would dishonor his God.

II. The Altar at Bethel.—Vs. 6-15.

1. An altar instead of the pillar. See Gen. 28: 22.

Note.—Jacob called the place, "The house of God"—Bethel. "Surely the Lord is in this place" (Gen. 28: 16). It was to him the dwelling place of God. The altar he called El-Bethel, or "the God of the house of God." He did not worship the spot of ground, but the God whom he had seen there. He did not return to commemorate the occasion of his vision, but to worship Him who made the occasion.

2. Deborah's death.—V. 8. Earthly experience is mingled with the glories of heavenly fellowship, and the sorrows of earth's separation in death.

3. Communing with God.—Vs. 9-15.
   a. The name of Israel confirmed.—V. 10.
   b. The promise confirmed.—Vs. 11-15.
      (1) Fruitfulness.
      (2) Nations.
      (3) Kings.
      (4) The land.

4. A pillar and the offerings. God renewed His promises to Jacob, and Jacob renewed his covenant with God.

III. The Birth of Benjamin and Death of Rachel.—Vs. 16-20.

1. The place, Ephrath.—V. 16.
2. Benjamin's birth.—Vs. 17, 18.
3. Rachel's death and burial.—Vs. 19, 20.

Note.—Having previously noted the fact that Leah represents especially the Jewish nations, and that Rachel is peculiarly a figure of the Church in the days of grace, a significant event to be here noted is that Leah survives Rachel (See Rom. 11: 25) but not until Rachel has brought forth Joseph the deliverer and Benjamin "the son of my right hand." It is the Church which is especially and peculiarly interested in the birth of Christ as the Deliverer, and in His coming again from the Father's right hand.

IV. Reuben's Great Sin at Edar.—Vs. 21, 22. See Gen 49: 3, 4.

V. The Family of Jacob in Canaan.—Vs. 22-26.

VI. Jacob's Return to Isaac at Mamre.—V. 27. The long separation because of Jacob's deception was over, but Jacob had already reaped many sorrows which may in part have been the fruits of his sowing in the deception of his father and brother.

VII. The Death and Burial of Isaac.—Vs. 28, 29.

1. Isaac's age.—V. 28.
2. Isaac's death.—V. 29.
3. Isaac's burial.—V. 29. The enmity which had existed between the two brothers had been removed. They joined in the common sorrow of their father's death and united to lay him away with his own parents, and his companion, in the cave of Machpelah.

Suggestions for Study.—Keeping one's vows. The reward of faithfulness to God. Hindrances and helps in fellowship with God. The influence of earthly sorrows on heavenly joys. Reaping what we sow. Christ is the hope of the Church.

FORTY-THIRD WEEK

The Family of Esau.—Gen. 36. ....

I. Esau and His Wives.—V. 3.

Esau took wives of the descendants of Ham, through Canaan. Gen. 10: 6, 15, 17; 27: 46. After Isaac had sent Jacob to Haran to find a wife of his own people, Esau also married into the family by taking to wife a grand-daughter of Abraham (Gen. 28: 9) but still a descendant of Ham. See Gen. 21: 9. His every effort to regain his lost estate by the sale of his birthright was unavailing. His marriage into the family of Abraham did not bring him into the line of the divine inheritance. This genealogy of Esau's family only emphasizes this fact.

1. Adah, the Hittite.
2. Aholibamah, the Hivite.
3. Bashemath, the Ishmaelite.

II. Esau's Sons, Born in Canaan.—Vs. 4, 5.

1. Son of Adah—Eliphaz.
2. Son of Bashemath—Reuel.
3. Sons of Aholibamah—Jeush, Jaolam, Korah.

III. Esau's Prosperity and Removal to Mt. Seir.—Vs. 6-8.

IV. Esau's Family in Edom orMt. Seir.—Vs. 9-14.

1. Eliphaz, son of Adah, and his sons.—Vs. 10-12.
   a. Teman.
   b. Omar.
   c. Zepho.
   d. Gatam.
   e. Kenaz.
   f. Amalek, son of the concubine, Timna.
2. Reuel, son of Bashemath and his sons.—Vs. 10-13.
   a. Nahath.
   b. Zerah.
   c. Shammah.
   d. Mizzah.
3. Jeush, son of Aholibamah.
4. Joalam, son of Aholibamah.
5. Korah, son of Aholibamah.

V. The Dukedoms of Edom.—Vs. 15-19. The title of duke seems to compare with that of elder among the children of Israel. A duke was one of the tribal or family leaders, ruling over a certain part of the whole tribe or over a certain section of the land. Although Edom early formed into the nature of a kingdom, they could not claim to be the kingdom of Jehovah.

1. The dukes of the family of Eliphaz.—Vs. 15, 16.
2. The dukes of the family of Reuel.—V. 17.
3. The dukes of Jeush, Joalam and Korah.—Vs. 18, 19.

VI. The Native Dukes of the Land of Seir, the Sons of Seir the Hivite.—Vs. 20-30.

1. Lotan. 2. Shobal. 3. Zibeon. 4. Anah. 5. Dishon. 6. Ezer. 7. Dishan. 8. A daughter, Timna (See V. 22) who was probably the concubine of Eliphaz, son of Esau (See V. 12).
   a. Duke Lotan's two sons, Hori and Hemam.—V. 22.
   b. Duke Shobal's five sons.—V. 23.
   c. Duke Zibeon's two sons.—V. 24. Anah had distinguished himself by finding a spring of water in the wilderness and his sons after him shared his honor.
      (1) Dishon, the sister of Aholibamah may have been the wife of Esau (See V. 2).
   d. Duke Dishon's four sons.—V. 26.
   e. Duke Ezer's three sons.—V. 27.
   f. Duke Dishan's two sons.—V. 28.

VII. The Kings of Edom.—Vs. 31-39. The kings reigned over the whole land, while the dukes were tributary or inferior rulers over the different families or tribes of the nation. Note their succession and their precedence to the kingdom of Israel.

VIII. The Titles of the Dukes Who Were Esau's Sons.—Vs. 40-43.

Note.—In this genealogy of Esau's family we can find no trace of the lineage of the promise. Even Edom's personality seems threatened to be lost in the entangling alliances with the Seirites. He is swallowed up in the kingdom of Seir the Horite.

Suggestions for Study.—Jacob is loved, Esau hated. Human means to regain spiritual losses. Heirs of kingdoms, and heirs of the kingdoms. The efforts of sin to imitate the work of God.

DEVOTIONAL STUDY

John

Chapter Sixteen

Name.—The Holy Spirit Chapter.
Key Verse.—Seven.
Best Verse.—Thirteen.

The Holy Spirit in His ministry. While the two previous chapters have much to relate regarding the work of the Holy Spirit —the comfort of His presence in chapter fourteen, and the manifestation of His presence in chapter fifteen, this chapter relates more definitely the office and work of the Holy Spirit.

I. FOR WHOM THE HOLY SPIRIT MINISTERS.—Vs. 1-6.

1. **Those who are Persecuted for Christ's Sake.** Jesus was true to His disciples in every respect. He told them of the home for which they might hope; of their privileges in prayer and also of their oppositions (15: 20) and of their persecutions even unto death. No one who has begun the Christian life may say that he did not know that persecutions must be endured. Should

we be put to death for Christ's sake, it is only what we have a right to expect, and that from persons who think they are doing God's service.

2. For those Who Expect Persecutions. —V. 6.

II. THE AUTHORITY OF HIS MINISTRY.—V. 7.

1. It is Essential. The prudence of God is manifested in the whole plan of salvation. The part which the Holy Spirit has had in the work of creation, and in the carrying on of God's work, is of great importance. "The spirit of God moved upon the face of the waters." "By which (Spirit) He also went and preached unto the spirits in prison which sometimes were disobedient in the days of Noah." "Christ being put to death in the flesh, but quickened by the Spirit." It is not the "man Christ Jesus," as a man who has had power, but it is God through His eternal Spirit, who must reveal Himself in His omnipotence through His Spirit to all men. It is expedient that Jesus should go away, that God may manifest Himself in His Spirit, as well as through His Son.

2. He Comes in Christ's Stead.

3. He is Sent by Christ. The authority of the Holy Spirit is fully established in His being sent by both the Father and the Son. "I will pray the Father that he will send him." "I will send him." The baptism of Jesus, and Pentecost are the Holy Spirit's credentials from the Father and the Son.

III. THE OFFICE OF THE HOLY SPIRIT.—Vs. 8-15.

1. To the World.—Vs. 8-11.

a. Reproving of sin. There is one who ever stands as a witness against the sins of the world. From the day sin entered until the last sin shall have been put away, the Holy Spirit's protests by the Word of God, the voice of prophecy, smitings of conscience, and the sufferings of the world have been constantly uttered. Men may be more easily convinced of any other sin, than of the sin of unbelief in Christ. They may recognize their sins, but fail to recognize their Savior. See Verse 18.

b. Convince of righteousness. Condemning an evil thing is useless unless a better is provided. God condemns sin and reveals righteousness. When the world wants the knowledge of right it must seek it from God's counselor, the Holy Spirit. There is no other righteousness.

c. Convince of judgment. If the prince of the world is judged, what will also be done with his domain? God through His Holy Spirit warns the world of the judgment that will surely come. Everywhere He writes upon the walls of the world's conscience, "Thou art weighed in the balance and art found wanting."

2. To the Believers. Vs. 12-15. There is a great difference in the ministry of the Holy Spirit to the world and to the believer. The former is condemning and warning; the latter is comforting and edifying.

a. Continuing the ministry of Christ. —V. 12. Where Christ stops the Holy Spirit begins. There is no interval of time or service omitted, the connection and continuation is complete. The most important matters are committed to the Spirit by the Lord.

b. Guides the believer into all truth. V. 13.

(1) No new truth, but the truth as it is in Christ. "For he shall not speak of himself." (2) The old truth. "He shall take of the things of mine." (3) The known truth. "Whatsoever he shall hear, that shall he speak." God keeps His secrets to Himself. The Holy Spirit utters messages from God, not mysteries of His own devising. God speaks only when He has a message for His audience to hear. Jesus said, "The words that I speak are not mine." So it is also with the Spirit.

c. Show things to come. The Spirit of phophecy was ever one of the means of grace to God's people and to the world. Many of the "things to come" for this age are the utterances of the Spirit through God's servants.

d. He glorifies the Son.—V. 14, by speaking of Him and for Him. Is there not some danger of minimizing the glory of Christ and His importance and place in our lives by over-emphasizing the work and influence of the Holy Spirit in our lives? The most humble (if at all possible) of the Trinity is the Holy Spirit. He is the Ambassador, sent, who performs His work in the name of, and for those by whom He is sent. The most spirit-filled life is that in which most is heard of Christ and less of the Ambassador. For such is the nature of the Holy Spirit.

e. Reveals the fulness of God.—V. 15. The perfect unity of the Holy Spirit with the Father and Son is here revealed. The things of the Father are Christ's. The things of Christ are the things for the Spirit to reveal to us. He, then, that lives in the Spirit has much wherein he may glory. What have those who are not in the Spirit in which they may rejoice?

IV. IN THE ABSENCE OF JESUS.—Vs. 16-33.

1. He Will Leave Them Soon.—V. 16.

a. Returning to the Father.

b. He will return again after a season.

c. Not understood by the disciples.—Vs. 17, 18.

d. A cause of sorrow which would change to joy at His coming. Vs. 19-22. Every sorrow of those who love Christ and suffer for His sake, is but a solemn prelude to the aesthetic joy of heaven. Every tear will be crystallized into the brightest gem of heaven's glory; every prayer in the rarest incense of heaven's altar.

2. He Will Hear and Answer Their Prayers.—Vs. 23-27.

a. The prayers that are made to the Father in His name.—Vs. 23-26.

b. They shall receive and rejoice.—V. 24.

c. He will reveal to them the Father. —V. 25.

d. They will be answered because of the Father's love.—V. 27.

Prayer is one of the mose definite ways of proving the reality of the Christian life. Through prayer Christ reveals Himself as at the Father's right hand. God reveals Himself in His power and His love. The believer receives consolation and fulness of God's joy at the realization of the reality of His fellowship with the Father, Son and Holy Spirit.

3. The Consolation of the Believers in Christ's Absence.—Vs. 28-33.

a. Understanding the nature of it.—Vs. 28-30.

b. Realizing the presence and power of the Lord in their behalf.—Vs. 31-33.

Chapter Seventeen

Name.—The Lord's Prayer.
Key Verse.—Nine.
Best Verse.—Three.

The Prayer of Jesus

I. HIS ATTITUDE.—"He lifted up his eyes to heaven." Whether standing, sitting of kneeling, His attention was heavenward.

II. HIS ADDRESS.—V. 1. To the "Father." In this it is our privilege to imitate Him since God is our Father also through the grace of Christ.

III. HIS PETITIONS.—Vs. 1-26.

1. For Himself.—Vs. 1-8.

a. That He might be glorified and thereby glorify the Father. In everything in which Christ prayed for Himself there is connected some service or blessing for others. Jesus did not ask selfishly, to consume the blessings of the Father upon His own lusts.

b. That His power might result in giving us eternal life.—Vs. 2, 3.

c. Finishing the work of the Father.—V. 4.

d. Seeking only that which was His own glory.—V. 5.

e. Manifested the Father to those who were given Him.—Vs. 6-8. See John 16: 30, 31.

2. Prayer for His followers.—Vs. 9-26.

a. Special prayer for the believers who belong conjointly to the Father and the Son.—Vs. 9, 10.

(1) For their keeping during His absence.—Vs. 11-13.

(2) For their comfort and joy.—V. 13.

(3) For their salvation from the evil world and the evil of the world. —Vs. 14-16.

(4) For their sanctification through the Word.—Vs. 17-19.

b. Prayer for all who shall believe.—Vs. 20-26. It is inspiring to those who minister the Word for the salvation of souls to know that Christ also prayed for the same souls for which they labor and pray. His prayers are not in vain. and their preaching will not be in vain in the Lord.

(1) For the salvation of other souls. —V. 20.

(2) For the unity of all believers.—Vs. 21-23.

(3) For the conviction of the world concerning His own mission.—Vs. 21-23.

(4) For the final glory and exaltation of the believers.—V. 24.

(5) For the indwelling of the knowledge of God and the fulness of His love as it was in Christ.—See Eph. 3:17-21.

Comments upon this chapter will ever fall far short of the full realization of the full depth and purpose of this prayer of Jesus, nor convey to another mind the truth which a careful and prayerful study may reveal to one who gathers precious consolation, strength and courage for his own spiritual life and conflicts.

It is evident that Jesus had in mind the success of His work and the mission of the Father for Him, the safety and stability of those who believe on Him, and the conquest of the world, through the faithfulness of His followers.

The keynote of this success is in the indwelling of Christ in the hearts of His children, "Christ in you the hope of glory." In John's epistles it is, "The love of the Father" in the believers who are called "The sons of God."

Christ's love for the world is not overlooked in this prayer.—Vs. 23, 25. The Savior who loved and gave His life for the world prays with the tenderest spirit and deepest yearning for the world, which must depend for its salvation upon the blessings which come to it, and the life which is manifested to it, by the Spirit-filled life of God's children. May His prayers and yearnings be fulfilled in His children.

ON BIBLE STUDY

Dear friend: You ask me for some book which will help you and make the way easy in taking up the Bible for regular study. You feel, just as I did some years ago, doubtful whether you can make any substantial progress in understanding the Bible unless someone undertakes to make the way plain, and to guide and interpret it to you. I have often noticed that one who consents to study the Bible, always expects that some book, or books, will be recommended, which will map out a course of study. and at the same time furnish explanations which will remove all difficulties and make its teachings plain. It is indeed true that God our Father thus constantly does use His servants to interest and instruct others in His Word, and He often uses their writings too, but in the end, let me assure you most earnestly, every soul in need of instruction must be thrown back on Him, and on Him alone, to find food and strength, without outside aid, resting simply and solely in God's Word. And I am sure, too, dear friend, that it is best to begin the Christian life this way in the very outset, in most instances. You object that you "cannot understand the Bible without help," nor can you draw from it that light and refreshment which others seem to find. True, you cannot, and it is clear too that you need a teacher, and just here comes one of the first great tests as to the reality of the new life into which you have entered. Do you honestly want the truth? You answer, "Yes." Then let me ask you further, if God has provided a clear simple way of His own, and a Teacher of His own, are you willing to advance one step farther in the path of faith, and to say, "I am resolved to take that Way, and depend on that Teacher if I can discover Him?" Now, a most important question, "Are you enough in earnest to be patient, with the assurance of those who have gone over this ground before you, that there is indeed a Way, and that you will surely find that which you seek, if you will only show your sincerity by persistence, if you will simply show that energy and persistence which you apply to any earthly object you are really interested in?"

I assume just here that you pause to reflect for a moment, as you count the cost of this, and I trust that you secretly turn to our Father who hears and answers prayer, to ask for grace and strength to make and to carry out any fresh resolution, and then I trust you answer decisively, "Yes."

What does the Bible say about guidance? Let us appeal to it as our final authority. Turn now to the Gospel of John, and underline every passage which speaks of the activities of the Holy Spirit, and write down, as best you can, what we are here taught as to His work. We want to note among other things these important facts:

Is the Holy Spirit spoken of as a person?

In what way was He connected with the life and work of Christ?

Has He any connection with our lives?

What may we expect Him to do for us?

After you have made this little study with prayer for light and understanding, let us together see what we can make out of it. Take a word of advice from one who has made a few notes while traveling by the way. Don't make up your mind as you study the Bible, or indeed in any of your dealings with God, as to just what must be the outcome. Throw to the winds prejudice and preconceived notions. Remember you are in God's presence, and wait humbly and patiently upon Him, for He always has wonderful surprises in store for His children. Then, too, be patient, let me say it again, be very patient, wait upon Him, bide His time. and be satisfied with the portion He gives you, be it large or small, and be very sure of this that you are sometimes gaining most when you think you have got least.

Now having studied what John says about the Holy Spirit, are you ready to make the request which our Lord has invited you to make in Luke 11:13.

Is your answer "No, I cannot quite say that?" Then why not, what is your difficulty? Ah, I forgot to ask at the outset, **"Are you really a Christian?"** I do not mean by that, are you a member of a church; that, simply, has no necessary connection with being a "Christian." Nor do I mean, do you repeat the Apostle's Creed? Still less do I mean, do you believe in God? Or, least of all, do you keep the golden rule and live a blameless life before your fellowmen?

Have you ever come as a repentant sinner to Jesus Christ, the Son of God, the Savior of sinners, and put your trust in Him as your Savior? If you thus believe in Him you henceforth belong to Him by right of purchase, for He has redeemed you from the power of the great enemy by His own precious blood on the cross. He died that you might live by Him forever more.

If you can say, "Yes, I am His, not because of any merit in me, but because of His great grace in calling and redeeming one of the chief of sinners," then do not hesitate to lay claim at once to the promise of His Spirit as your Guide and Teacher, and you will at once begin to grow up in that endless life, which is destined to go on through all the ages of eternity.

Now, with the Spirit as your Teacher, you will never open your Bible again for study, without first uttering some such brief prayer as this: "Father, I cannot myself unfold or grasp the precious truths scattered richly through Thy Word, so now I depend wholly upon Thee to teach me by Thy Holy Spirit. In Thy great grace I ask in the name of Christ my Lord to give me my portion of spiritual food today. I ask this of Thee, that I may by Thy Word be transformed into Christ's image and that His name may be known and glorified, even in such a weak, imperfect vessel as I am."

Thus equipped, you are like a miner, with all the necessary implements in his hands, put in possession of a great gold mine. Dig and help yourself, according to your need, and grow richer day by day, "and my God shall supply every need of yours, according to His riches in glory in Christ Jesus" (Phil. 4:19).—A letter to a friend by Howard A. Kelly.

WHAT YOU CAN DO

"I think a Christian can go anywhere," said a young woman who was defending her continued attendance at some very doubtful places of amusement.

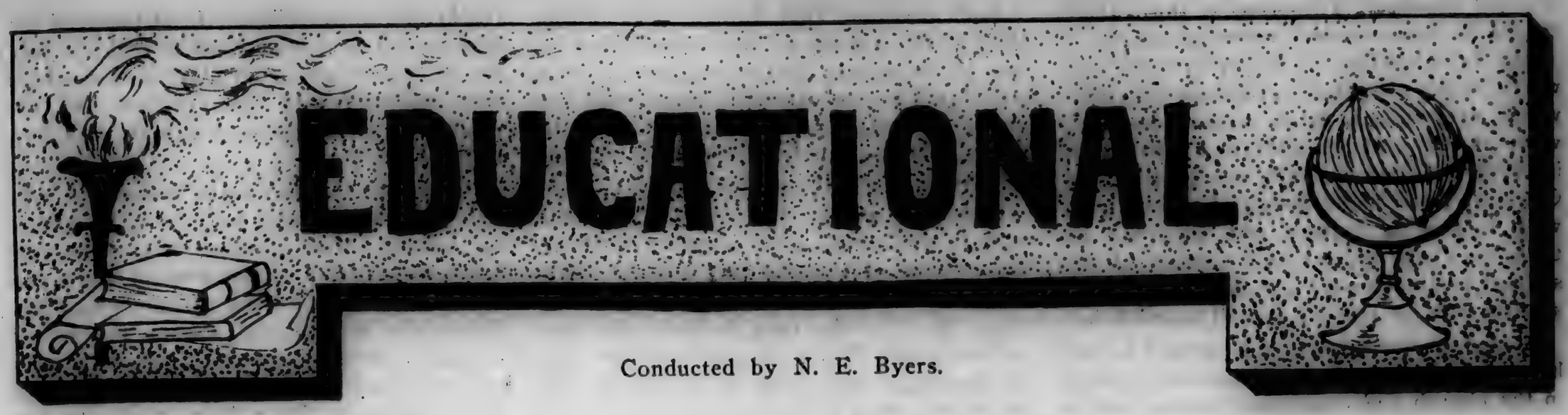
"Certainly she can, rejoined her friend; "but I am reminded of a little incident that happened last summer when I went with a party of friends to explore a coal mine. One of the young women appeared dressed in a dainty white gown. When her friends remonstrated with her, she appealed to the old miner who was to act as a guide to the party.

"Can't I wear a white dress down into the mine?" she asked, petulantly.

"Yes'm returned the old man. "There's nothin' to keep you from wearin' a white frock down there, but there'll be considerable to keep you from wearin' one back."

There is nothing to prevent the Christian's wearing his white garments when he seeks the fellowship of that which is unclean, but there is a good deal to prevent him from wearing white garments afterwards.—Sel.

"If you could preach the precious Gospel to an audience of 500 Hindus every hour of the day, it would take **seventy** years for all to hear."



Conducted by N. E. Byers.

RELIGION IN THE SCHOOLS

In America where, because of religious freedom and state control of schools it has seemed impractical to have the Bible taught in our common schools, we are sometimes inclined to think that as a consequence our schools must necessarily be without religious influence. But if we remember that Christian living often does more to stimulate the religious life in others than the teaching of precepts, then after all the important thing is to have Christian teachers for our children. Every Christian parent, school officer and teacher should be often reminded of the fact that we can not afford to have our children for a large part of their formative years under the influence of non-Christian teachers, who may do more harm in giving wrong ideals of life than they do good by teaching them a little knowledge. Religion is life and life begets life.

NORMAL SCHOOL OF GOSHEN COLLEGE

By N. E. Byers.

One of the best services that a Christian college can render to the communities that support it, is to provide thoroughly trained Christian teachers for the public schools. No other profession is so weighted with opportunities and responsibilities as that of training our youths for the highest type of true manhood, and none calls for more expert knowledge, sound wisdom and genuine Christian character. We have had many worthy teachers, and yet most of them have less professional training than the minimum legal requirements for the dentist who pulls our teeth, and not a few have moral standards and religious views that would not be tolerated in our homes. Although the State controls our schools, yet if the Church will supply the right type of teachers she can after all regulate the quality of education that is given our children.

Goshen College has always maintained a Normal School, and during the past two years it has been strengthened so as to meet the requirements of an accredited State Normal School. The work is regularly inspected by the State Board of Education and is accepted as being equivalent to the work done in the best State Normal Schools in the United States.

The regular Normal courses presuppose a good high school course, but those who have had some high school training or have had some experience as teachers are admitted to the courses. The full course requires two years, but students can take a course of twelve weeks or more at any time during the year and receive credit on the regular course. Many teachers and high school graduates take short courses during the spring and summer terms.

The courses offered are three kinds. In the first place all the common branches are thoroughly taught by members of the regular faculty so as to make the teacher familiar with the subjects to be taught and to organize them for teaching purposes. Most of the courses are given each term and can be taken up at any time.

The second group of courses are the theoretical professional courses such as Psychology, Pedagogy, etc. These acquaint the teacher with the aims and principles of education, the nature of the child mind and the best methods of teaching and managing the school. The third kind of work is the observation of the actual teaching of children in accordance with the best methods. The teachers are experts in the various grades and their work is carefully interpreted and discussed in the light of the principles that have been taught. This provides for an excellent combination of theory and practice, and has proven to be very helpful to the teachers.

Perhaps of no less value to the prospective teacher is the contact with the high ideals and noble purposes of the Christian students of the college, and the strong personalities of the college teachers who are not only masters of their special subjects, but men and women of true Christian character who take a personal interest in their students.

Goshen, Ind.

Success

Because I toiled and failed once at a task,
With purposeless zeal, shall I now suspend
Further attempt? Wear failure's tinsel mask?
Bound by disaster's shackles to the end?

No! with tomorrow, breaking this restraint,
And faced about, full-purposed to the last,
In brightest tints the future I shall paint,
And not re-touch the background of the past!

—Alonzo Rice.

EDUCATIONAL IDEALS

By W. E. Tower.

(Address before the Alumni of Goshen College and Elkhart Institute.)

Many times since leaving the Elkhart Institute my mind has gone back to the two years spent at that institution, and I have followed with interest its development into Goshen College and its growth in numbers and influence during the twelve years that have intervened since then.

In looking over a catalogue of the Elkhart Institute issued in 1896, I find stated the aims of that school as follows: "The mission of the Elkhart Institute is to furnish the best possible opportunities to young men and women to prepare themselves for making the most of life that they may attain to the highest usefulness." Turning to the Bulletin of Goshen College I find: "The aim of Goshen College is concisely expressed by the motto of its seal, 'Culture for Service.' Through culture the student shall attain the development of all phases of his life—physical, intellectual, social, moral and religious and the amount of attention given to any phase shall be in proportion to its importance."

It is interesting in comparing these two to note, first, the same thought running through both statements; the ideal of true education, and second, the indication of a plan carefully worked out in the latter statement whereas in the former the way was simply indicated. This illustrates the development that has come during the past decade and is prophetic of the future.

In accepting the invitation to address the Alumni of Goshen College on this occasion, I realized that something should be said that would not only fit the occasion, but would make the time spent seem not unprofitable to those who having received a part of their education within the walls of this institution, are naturally interested not only in Goshen College, but in education in general.

Further, having been teaching school for some seventeen years, my subject is of direct interest to myself, it is as you have heard, "Educational Ideals."

The old question, What is Education? has been answered many times and in many ways, however, but one answer will be quoted here. "Education is that which helps us to complete living." Our education

is never finished. The close of the college course is aptly termed commencement.

But in education as in everything else worth doing the ideals actuating the individual determine in large measure the end, whether the person's education will result in wider, clearer outlook, recognizing the Creator's hand in the design of the universe with increasing culture and efficiency as time goes on, or, whether selfish, short-sighted motives dwarf and narrow the soul so that it never reaches its full possibilities.

A part of our education is gained in the home, a part in our association with others in the church and community and a part in the schools.

Each has its own ideals and problems and each produces its own peculiar development. The all-round, well-balanced individual has been educated by each and is therefore able to take his place anywhere efficiently.

Now we all have ideals, whether we consciously recognize them or not, and these ideals in large part determine our ideas, our conduct, our achievements, our destiny.

What are your ideals? Have they been changed by the wider outlook gained in college? Have they become definite and clear as experience and opportunity opened the way?

Education has been compared to a journey up a mountain side, each ascent gained gives one a wider vision, ennobling one to judge more justly the varying aspects of the scene before him, and to see more clearly the relative value and importance of the objects before his far-reaching sight.

How our ideals change with development and experience! To the child whose whole world is the home, the parent represents the child's ideal, and should be worthy of it.

When that child goes to school some other child or teacher frequently become the ideal; and consciously or unconsciously the child tries to become like his ideal, in speech, appearance, habits, mannerisms. We all know how it is for we have observed it many times and how often the child has been strengthened or injured permanently by his associates in childhood.

Later in high school and college these influences continue together with others, as religious ideas and ideals, characters from literature and history and particularly the influence of strong personalities.

In this last respect the small college frequently has a decided advantage over the large universities, for any student in the small college may have the opportunity to come into personal contact with the strongest minds on the faculty, while in the larger schools the lower classes are given over mainly to instructors, often just out of college, while but very few reach some of the head professors. Permit me to quote one thought upon this point from an address by Dean West of Princeton University.

"The greatest students in the world have been formed one by one by great masters. It is an old figure, but is it not almost literally true, that the runner carrying the torch of knowledge, hands it on to another, he to the next and so on to the next?

And anything that brings the student close to the teacher so that he feels that he has an immediate access not as one of a crowd, not as one of a company, but as one intimate, trusted, younger friend, seems to me, is going to double, treble and quadruple the progress of the student."

Important as are ideals they reach their highest usefulness only when crystallized into habits of thought and action. This principle is recognized in well-known maxims,e. g., "As the twig is bent the tree inclines',, and "Train up a child in the way he should go and when he is old he will not depart from it."

Those of us who were raised on farms have much to be thankful for. For there we acquired habits of regular, faithful performance of duty, which develop a fiber in the character, that makes dependable men and women of us. One phase of the life on the farm is especially helpful in this particular; this is the care of living things, the animals and crops raised on the farm. The animals must be cared for and fed at regular intervals or they will suffer. The crops must be put in, cultivated and gathered at the proper times or loss will result. With the boy and girl on the farm, it is duty first to the life about them, and the thought of self is secondary.

This is a healthy, natural condition and when our schools are largely filled by country bred boys and girls who are there at a sacrifice, and who realize the cost of their education, their idea to make the most of the opportunity to know something of the best thought and aspiration of the ages, coupled with the habit of doing promptly their duty, will carry them successfully through their school career. Further, the school education forms a helpful complement to their previous home training.

It is different with the children born and raised in a city, who have never had the care of living things and whose home duties do not give them training in responsibility. Many of these live in flats where the janitor cares for the fires, cleans the porches and halls and does all the outside work. A boy brought up under these conditions has a poor opportunity to be trained in responsibility and in caring for things and handling them.

In cities where the conditions just described exist, the schools must attempt to supply what the home should, but does not. This leads to the introduction in city schools of manual training and domestic science and of many forms of hand work. But these, no matter how well taught, cannot equal the training given the farm boy in his work with living things and who feels himself to be a factor in the final success of the year's work of the farm.

Being a teacher, I am especially interested, naturally, in the school side of our education, the part we get while under the instruction of a teacher in an institution of learning. Here the ideals of the teacher make or mar the influence of the instruction and just at this point we find great diversity.

Necessarily the aims of the primary teacher are very different from those of the high school or college teacher, and not only so, but the ideals of all classes of teachers have changed with the progress and development of the country and are still in a state of evolution.

Formerly, children were trained in efficiency at home, and were sent to school for culture. Now children often have sufficent culture of a certain kind at home and must be sent to school to gain efficiency. Hence the demand today upon the school to supply both culture and efficiency. In the endeavor to supply sufficient culture many additions have been made to the studies taught even in elementary schools. In the attempt to add efficiency even more have been added, and the end is not yet, however, there is at hand a reaction from a too extended curriculum, and better conditions are in sight.

Two hundred years ago practically all of those attending college expected to be ministers or lawyers; today we find not only these, but also those who expect to be especially successful in any line of endeavor, whether as teacher, preacher, physician, engineer, farmer, or business man.

This great enlargement of the personelle of the student body today in the colleges, creates here, as well, the demand for that in the instruction which stands for utility and efficiency, as well as that which stands for culture, until today it is quite generally recognized that utility and efficiency are as important aims and ideals in college as is culture, and it is becoming well recognized that culture without utility in college, is no better.

Culture is a term often misunderstood. I like the statement about culture appearing in the address by Andrew S. Draper of New York, at Cleveland last summer before the National Education Association. It is this: "Culture worth seeking, in or out of the schools, must come from labor upon things worth doing, and from the influence of the power to do and the pleasure of real accomplishment upon the soul of the one who does. The external forms of culture do not make real men and women."

May our educational institutions be able to give more of the real culture just described, and more real efficiency and utility than ever before, and may you alumni of Goshen, assist your alma-mater to be one of the first of all American colleges to find the true balance between culture and efficiency.

Chicago, Ill.

Tasks for Each

Each little bud opens into the flower,
Each little minute aids to make up the hour,
Each little raindrop on a mission is sent,
Each little breeze is for some good intent,
Each song of bird makes the morning more bright,
Each little sunbeam helps to make the world's light;
So thus learn the lesson this teaches to you,
There's a work—though you're little—that each one can do!

—Selected.

ARTISTIC VALUE OF BIRDS

By Alta Eby.

There is something very winning about birds, and perhaps we are scarcely conscious of how much these light-hearted creatures do to gladden our lives. They charm us with their graceful movements as we see them flitting about among the tree-tops, flying through the air and chirping over their simple every day duties.

As the peoples of the earth each have a style of architecture, so the home of each bird tells to the practiced eye what species of the bird family is sheltered therin. But the marvel is, that for generations they follow the architecture of their ancestors without watching the builders of their craft at work. It would be difficult to name the style of architecture to which the bird that soars above and around us belongs, but almost anyone can tell the robin's mud-plastered nest from the sparrow's grassy bed.

For special reasons of their own birds build at different seasons of the year. Some build early in the spring, others not till midsummer and still others not till May, which is the month of happy achievements for most of the feathered family. "In this month jealousies of courtship have given place to blissful content." At this time whatever is best in both of the mates triumphs over the base. The female does most of the work while the male stands off and cheers her with his song; but what of that? She is perfectly happy: these day's are her realization of Paradise. The building of the nest is the greatest event in the life of a bird, and they are one in purpose and sympathy at this time, regardless of how selfish they may be at other times or seasons.

A love of the beautiful is a distinctly marked characteristic of most members of the feathered family, and the appreciation of what is beautiful in form, color, motion and also sound shows the cause of the change which takes place in the life of the male at the period of courtship. "The voice theretofore dumb takes to itself the most exquisite tones, the most fantastic activity takes the place of sober plodding."

Who that has watched the male bird cheering the female at this period can doubt the reason for the change, for his possession of such graceful movement, such brilliancy of plumage, and such charming songs? Is it not a mere example of the male human animal under similar circumstances?

Then too we see the vanity and pride of such birds as the bird of Paradise, the peacock, etc. They not only take care to keep their plumage clean and beautiful but they delight in their own beauty by lifting their feathers, and now strutting up and down with great pride. This shows the consciousness of beauty on the part of the bird.

"From this state is but a step to the desire for the beautiful, and another step from this to the effort to produce. Effort and accomplishment do not always go together, however, any more with bird than with man, and some very strange results are brought about in the endeavor of some birds at decoration. The most striking example of which is the mot-mot."

That birds have a design in the selection of certain trees certainly is evident when trees equally suitable but not equal in beauty are close at hand.

Then, too, see the shapes in which nests are made. Here will be a perfectly round one, here one shaped like a goblet, and there another kind. Indeed, almost every form that can be bounded by a curve could be found in the homes of the different species of this feathered family.

Perhaps it would be going too far to claim that all birds are moved by an aesthetic sentiment, but this much I have shown, they are artistic in effect and some in both effect and intention.

Among shrubby village dooryards, in the trees and on the roadside fences, in the overgrown pastures, and by the brooks and rivers are the homes of the birds—such places as afford food and protection. Very few birds care for the deep woods.

The ability of birds to anticipate atmospheric changes is also wonderful, and caused the ancient people to attribute the power of divination to them.

Another source of delight is their song. This sweet music is produced by an arrangement of bones and cartilages at the lower end of the windpipe, or trachea, as it is called. Curtains of air passing through this part of the trachea give a quivering motion to the membrane stretched across it and produce all the varied notes so pleasing to the ear. Birds evidently sing sometimes for their own pleasure and then the whole depths of their nature seems to be poured into their music, but their song is also at times a call to their mates and to their young. As a rule male birds are more musical than their mates. They are likewise larger and more brilliant.

It would be impossible to write down the gushing lyric and bubbling songs of birds, but we can catch it by the ear, which is nature's only way to teach sound. How many people who have spent their lives in the country recognize all the songs and calls even of the robin, which is probably the first bird we learned to know by name? For the sake of advertising their location as well as to please, some birds that cannot sing resort to various expedients.

Whether the development of bird music has paralleled that of our own is not yet a settled question among scientists, but a great mass of evidence seems to prove that it has followed similar lines, and that its tendency is still toward the same ideal. Their music is rythmical and they also employ very effective repetitions of notes and phrases sometimes. Above all there is an exquisite quality of a bird's song with which no other on earth is to be compared.

The songs of caged birds are always disappointing because such birds have nothing but their musical qualities to recommend to us. We have separated them from that which gives quality and meaning to their songs. One recalls the lines of Emerson:

"I thought the sparrow's note from heaven,
Singing at dawn on the alder bough;
I brought him home, in his nest at even
He sings the song but it cheers not now;
For I did not bring home the river and sky-
He sang to my ear, they sang to my eye."

A caged bird will sing its song sitting on a piece of turf in the bottom of the cage; but you want to stop your ears. It is so harsh and penetrating. But up there against the morning sky and above the wide expanse of fields what delight we have in it! It is not the concord of sweet sounds; "It is the soaring spirit of gladness and ecstasy raining down upon us from heaven's gate."

Birds are the only animals that are clothed with feathers and much of their beauty is due to the colors and markings of this soft, fluffy covering as well as to its charming luster.

It is not alone the beauty, the power of song or intelligence of birds which attract us, it is their human attributes. Man exhibits hardly a trait that he will not find reflected in the life of a bird. Love, hate; courage, fear; anger, pleasure; vanity, modesty; virtue, vice; constancy, fickleness; generosity, selfishness; wit, curiosity; memory, reason—we may find them all exhibited in the lives of the birds. Birds have thus become symbols of certain human characteristics and the more common species are so interwoven in our art and literature, that by name at least, they are known to all of us. Shakespeare makes over six hundred references to birds and bird life. If we should rob Wordsworth's verses of birds how sadly mutilated what remained would be!

"But why leave a knowledge of birds to poets and naturalists? Let us go ourselves to the fields and learn that birds do not exist solely in books, but are concrete, sentient beings whose acquaintance may bring you more unalloyed happiness than all wealth." John Burroughs says, "There is a fascination about it quite overpowering. It fits so well with other things with fishing, hunting, farming, walking, camping out—with all that takes one to the fields and woods. One may go a-blackberrying and make some rare discovery, or while driving his cow to pasture, hear a new song or make a new observation. There is news in every bush. What no man ever saw before may be the next moment revealed to you. What a new interest the woods have! How you long to explore every nook and corner of them!

"Human friends may pass beyond our ken, but our list of acquaintances in the bird world increases to the end, and shows no vacancies. The marsh the blackbirds loved may have become the site of a factory, but no event on the calendar is more certain than that in due time and place we shall hear the tinkling chorus of the minstrels rising and falling on the crisp morning air.

"The woods of our youth may disappear, but the thrushes will always sing for us and their voices, endeared by cherished as-

sociations, arouse echoes of a hundred songs, and awaken memories before which the years will vanish."

Lancaster, Pa.

THE ABUNDANT LIFE

By J. W. Yoder.

The most wonderful thing in this world is life. The mystery of life has never been solved. For centuries great scientists have been imploring nature to give up her secret that they might produce life by mechanical devices, but nature holds the secret sacred and will not reveal it to even her most favord journeymen. The tiny mustard seed holds within its walls the possibilities of a tree under which the fowls of the air may find shelter—those possibilities we call life—but let that little seed once be crushed between the grinding stones, and that life flies away and all the knowledge of the Greeks and the wealth of the Persians cannot recall it.

Everywhere there is life, but the different manifestations of it are as numberless as the sands of the seashore. In the vegetable world life is restricted: in the animal world there are countless degrees of freedom. The protoplasm represents animal life in its lowest form: man, the last of God's marvelous creation, represents the highest. Almost as varied as are the stages of development of life from the amoeba to man are the different degrees of life freedom in man himself. The "quarry slave at night, scourged to his dungeon," is little above the ox that grinds at the mill; while a Milton or a Paul almost approaches the celestial life. What makes this great difference? Is it education? Not alone, else Carlyle would have been an agreeable companion. Is it wealth? Not alone, else our "vulgar rich," or the "smart set," would be happy. Is it fame, or position, or power? The secret is written in the tenth verse of the tenth chapter of St. John: "I came that you might have life, and that you might have it more abundantly."

What then is the abundant life? It is a life which is possible only to the followers of the Teacher of the abundant life. When the harvested grain overflows the bin, when the ripening fruit bends the limb, when the clustering grapes break down the vine, we say, "It is abundant." The abundant life is the overflowing, the welling forth, the radiant, spontaneous, inexhaustible life—full and overflowing with good cheer, good wishes, good sympathies and good deeds.

He who would live the abundant life must be active. No sluggard can attain this life. Christ "went about doing good." He was busy, no time to think about the little weaknesses and offenses of His neighbors. Whittier in his poem, "Among the hills," has the charming housewife now displaying rolls of fresh churned butter, now filling her home with music, now leading the young folks of the community to higher joys, now soothing the brow of the sick. Listen to his beautiful tribute to her:

"No tenderer hand than hers
E'er unknit the brow of the ailing;
Her garments to the sick man's ear
Have music in their trailing."

In the same way, busy Florence Nightingale smoothed away the pain and care of many a dying soldier. As she walked through the long corridors where lay the wounded and suffering, her abundant life flowed out to thousands, in touches of loving kindness ard words of soothing sympathy.

To live the abundant life the heart must be in the right place. Charity for the shortcomings of all, love for the strong and the weak, and a high, practical regard for the Golden Rule are essential to the abundant life. To have faith and confidence in others makes the man who exercises it better and gives him who receives the confidence a feeling of self-respect. As love begets love, so confidence begets character. Shylock who hated everybody and trusted nobody is a good example of the barren life; but Thomas Arnold of Rugby had such implicit faith in boys that every attribute of their character rebelled at the very thought of telling their teacher a falsehood.

One who is not willing to forgive cannot enjoy the abundant life. To hold a grudge, to harbor a wrong, and to nurse a revenge is the sure way to dwarf the spirit. The best way to "get even" with those who do us wrong is to forgive and forget the wrong, and do only kind deeds to the offender. Such kind deeds will act upon us like sunshine and showers on a fertile soil and our souls will soon grow luxuriant with the fruits of the spirit. Malice and spite blight the soul like a deadly parasite. Lincoln was once called to the bedside of a dying Confederate boy. The young soldier in gray looked into the face of the great President and said, "President Lincoln, before I die, I want to ask you to forgive me for fighting against my country." Lincoln replied, "Ask God to forgive you, my boy, I have forgiven you already."

Probably one of the most pronounced marks of the abundant life is a wholesome optimism, a hopeful look at events and tendencies. Some things must go wrong at times, but those who look for the downward trend of all things cannot long reflect God's moral sunshine. When Christ was born the angels sang, "Peace on earth and goodwill to men," and it is our duty to perpetuate and magnify that good will. Can we rejoice at every worthy success? Do we in our inmost being wish everybody well? We can measure the size of our own lives by the way we rejoice or mourn for the failure and downfall of others.

The great hindrances to the abundant life are selfishness, discouragement, envy, hatred, jealousy, spite, stinginess, greed, suspicion, and cowardice. From these let us turn away. The helps to the abundant life are unselfishness fairness, sociability, friendship, high ideals, singing and play. May we all grow in the abundant life and always reflect the love, sympathy and kindness of our Savior. Let us bear this sentiment always in mind. "I go this way but once; any good that I may do or any kindness that I may show to any human being, let me not defer it nor neglect it, for I shall not pass this way again."

Belleville, Pa.

VALUE OF COLLEGE LIFE FOR A YOUNG WOMAN

By an Interested Sister.

There are some things in this world whose values can be definitely measured by dollars and cents. There are others which have no equivalents in a commercial sense. If their worth is estimated at all it must be in the most abstract terms of personal experience. Because of this fact they are prized by fewer people.

A college education—particularly for women—belongs to this class. It has a commercial value, and that is the side generally discussed. From this point of view it meets with little favor. Of course if your daughter expects to enter some paying profession, then a college course will be considered a good investment. But if she is intending only to live the normal life of a woman there must be some justification for the outlay of money necessary to send her through college.

And that is where the other and far more important side presents itself—the value of a college career for the sake of the good it may develop in her own life and character. This consideration is very largely neglected—not because parents do not wish to do the best thing for their girls, but because, since college life has never come into their own experience, it is hard for them to appreciate its importance. The demand to know what there is in a college education that is valuable to the average young woman is a fair one, and deserves to be fairly answered.

In the first place, there are stores of knowledge to be gained through the courses of study pursued—knowledge that will open up new realms of thought to the girl whose world would otherwise have been bounded by the four walls of her home; a knowledge of history that will enable her to view the events of the present against the background of the centuries; a knowledge of literature that will admit her to its inexhaustible treasures; a knowledge of philosophy that will help her to distinguish between truth and falsehood; a knowledge of psychology that will teach her to understand her own and other's natures; a knowledge of science that will give every natural object about her a volume of meaning and interest for her. Of course most of this knowledge will not be of practical use to her in the actual work of the house, but it would be clearly unjust to discard it by that test. Every human being has a right to learn anything that will make life richer and brighter.

But some of her college learning does not seem to contribute to this end. Such courses as mathematics and Greek grammar can be expected to drop entirely from her memory in a short time. But the intellectual power resulting from the concentration, orderly thinking, thoroughness and persever-

ance necessary to master them will not be so easily lost. There are problems in every life as knotty as any found in college mathematics; there are difficulties harder than the conjugation of a Greek verb.

A few people would assign to woman only the kitchen with its endless round of tasks, and they say she does not need a highly developed intellect in order to fill that place. Perhaps not. A woman might be a faultless housekeeper, though unable to read or write. But happily there are only a few who would limit her to so small a space. Do we not expect her to be more than a mere housekeeper? Yes; she must be a life companion to a noble man, a real mother to little children. And if she is to share her husband's interests and plans, his hopes and disappointments—his all, will she not surely need a well-developed mind? And if she is to endow her children with the best dispositions, wisely discipline them, give them that important part of their education which comes before the public school, and exert such a strong influence upon their growing characters that no evil can counterbalance it—will all the mental power a college education can bestow be too great for her need?

It is important that a woman's thinking faculties be cutivated before she takes up the responsibilities of home making, because in that busy life she will find little time for self-culture unless she has laid a good foundation for it before. If she knows how to plan work so as to use every moment of time, as the busy student must, if she understands her needs and knows where to look for something to supply them, and if she can concentrate her mind upon one thing to the exclusion of other cares, as the student must do, she can turn her bit of leisure to good account. But if she has not learned these lessons, she will likely approach old age with youth's bright talents unused and undeveloped.

In the second place, there are more things contained in a year of college life than the study of books and its results. If that were all, thirty-six weeks of faithful study at home might bring much the same benefits. But in that case one would miss the great thing about college—the life of the place. A good school where everything is conducted on a Christian basis, is pervaded by a wholesome atmosphere that gradually and often unconsciously transforms the inner life of a student. Almost before we know what has caused the change, we find that our mean, narrow, selfish desires are fading into the shadows, and that the best and noblest in us is expanding and deepening and taking entire possession of us.

A woman at the usual college age is particularly susceptible to the ennobling influence of true, pure, lofty ideals. Her impressionable nature, like a sensitive harp, responds to their finer strains, and her soul will be cheered and inspired till life's evening by the harmony produced.

This irresistible influence toward the higher and better things of life is largely due to the sincerity of the teachers and their unselfish devotion to their mission. Then to this must be added the prevailing purpose in the lives of most of the students. It may not be so in every college, but in our own it is very noticeable. The advantage to a young woman of associating daily with strong, noble-minded, whole-hearted men and women—an assembly of the best from many communities—is inestimable. She will not have the opportunity in her home, of meeting many people, and the friendships formed in college and mutually continued will mean more and more to her as the years go by.

In the third place, college life is a help to a young woman, in a religious way—provided she selects a school where religious life is emphasized, as it is in our own. She may pass through puzzling conflicts as some of the materialistic ideas of childhood are shattered, but with books and friends and sermons and prayers to help, she will come out with clearer conceptions and stronger faith than before. And she will be better able to help others. Her religious life will be her whole life.

If she has taken advantage of the opportunities afforded by lectures and mission study, she will know enough of other peoples to broaden her interests and sympathies to include them all as children of the same Father. Then although she may never enter active mission work, yet she will look for and use every opportunity to help her brothers and sisters.

With all the knowledge, power, ideals, friendships and interests which college can bring into a girl's, life, its value to her depends upon the use she makes of it—as does the value of anything she possesses. And she can find good use for it in her home. Her world must necessarily be narrow. If college life can make it deep and high, if it can lift her above the drudgery of the endless and unchanging work there and glorify that work as the means of fulfilling the greatest mission a woman can ever have, will it not be worth the cost?

MOSQUITOS

By C. D. Esch.

There are in all about 700 varieties of mosquitoes, 500 varieties are well classified, while the remaining 200 are poorly or not at all classified. There are various modes of classification, some according to their habits, some according to the stripes and ribs on their wings, or number of wings, etc.

In order for mosquitoes to exist there must be slowly flowing or stagnant water. For on the surface of the water is where they lay their eggs, and the young are hatched. Some varieties lay their eggs on the surface of the water where they are attached to each other in the form of a little boat. Others lay them just beneath the surface and attach them to each other in various ways.

Two or three days after the eggs are deposited in ordinary summer weather, the larvae are hatched. During the larvae period of their existence they feed upon vegetable material as it is available. After several moultings the larva passes through the nymph or pupa stage, during which period it eats nothing, but simply lies quietly suspended beneath the surface of the water.

In a few days the pupa case bursts and the mosquito flies free. The average time required for the mosquito to pass from the egg to the flying insect is—under favorable conditions—about one month. This period may be lengthened by cool weather or shortened by extremely warm weather.

Within two weeks after leaving the pupa case the young mosquito is able to produce from one to two hundred eggs. Thus we see that in one summer there may be almost an infinite number of mosquitoes produced from only one pair to start with.

Mosquitoes generally live on the juices of plants, the male always. The female, which is much the larger and stronger of the two is so equipped that she can attack animals, birds or persons and extract blood from them, as many of us have experienced.

The proboscis, or biting instrument, is not a straight tube with a straight opening, as we may suppose, but in the center of the end there are from six to ten needle-like points, surrounded by the labia, or lips, which spreads out on the surface of the skin around the needles. Beneath this labia the saliva is excreted, which is an irritating poison. Thus there is some truth in the saying, "if you let the mosquito take her fill of blood she isn't as poisonous," for then she gradually withdraws her proboscis and does not leave as much saliva as when killed or quickly driven away.

The male lives but a short time, but the female may live for five or six months in activity. If winter overtakes her before she is too old she hibernates in some cellar or other sheltered place, becoming apparently lifeless and stiff with the cold. But when spring appears she soon becomes active. Thus the species is continued even in our most northern countries where the winters are long and severe.

Aside from being a very annoying pest in general there are a few varieties which are very important in connection with the spread of two very important diseases, namely, malaria and yellow fever, which diseases it would be possible to exterminate entirely if we could kill all the mosquitoes for a few years.

In these diseases the causative germ will not pass from one human being to another and continue to grow and multiply, but it must have what is known as an intermediary host, which it finds in the mosquito. Thus when a mosquito—one of the proper variety (for the proper conditions of multiplication of the germ is found, fortunately for us, in but few varieties)—takes some blood from a person having one of the above diseases, it also receives some of the disease germs, or protozoa, as they are called in distinction from bacteria. These protozoa have a distinct cycle to go through in the intestines and blood of the mosquito which on an average takes a period of about twelve days, after which they may be found in the salivary ducts and glands of the mosquito, so that the

(Continued on page 319)

Young People's Bible Meeting

Conducted by J. D. Charles.

TOPIC FOR OCTOBER 3.

The Twenty-Third Psalm

MOTTO

"I shall not want."

THE VOICE OF SCRIPTURE

The Lord is my Shepherd;
I shall not want.

He maketh me to lie down in green pastures:
He leadeth me beside the still waters.
He restoreth my soul;
He leadeth me in the paths of righteousness for His name's sake.

Yea though I walk through the valley of the shadow of death,
I will fear no evil;
For Thou art with me:
Thy rod and Thy staff, they comfort me.

Thou preparest a table before me
In the presence of mine enemies:
Thou anointest my head with oil;
My cup runneth over.

Surely goodness and mercy shall follow me all the days of my life:
And I will dwell in the house of the Lord forever.

PRAYER

"Thou anointest my head with oil; my cup runneth over."

WORD STUDIES IN THE TEXT

2. **Lie down**—In Hebrew is a technical word for letting flocks lie down at their ease. (Jennings and Lowe).
   Green pastures—Literally, pastures of tender grass. (Vincent).
   Still waters—Waters of quietness.
5. **Anointest**—Literally, makest fat.

SUBJECTS FOR TALKS OR ESSAYS

1. The Psalmist's Hope.
2. The Valley of Shadows.
3. In Green Pastures.
4. The Shepherd's Leading.
5. The Overflowing Cup.

PSALMS 23.

This gem of poetry springs from the personal experience of David. It is God's loving care of him that makes his heart overflow. We see God as a Shepherd, coming for His sheep, and then as host, feeding His guests. Still waters speak of rest and refreshment for the weary and faint, that they may be guided to walk in ways of righteousness. God intends that all our enjoyments shall prepare us for usefulness. We are "created in Christ Jesus for good works." To this, protection is added. The valley of the shadow of death is before us, but we fear it not when the Shepherd guides, and His voice cheers. The same thought is repeated when God, as host, provides food for the journey and conflict. Happy the man who can say, 'The Lord is my Shepherd!' He cares for me: sees that I have food, rest and comfort. He is my supply and defence, so that I shall want nothing, nor fear anything." Can we truly say this? Then we may be happy and peaceful. We need not fear poverty. God can give us in a greater abundance than the rich have. Do we think of failing bodily powers, sickness and pain? He can make our bed a throne. Is death before us? It cannot stop the music in our soul.

THE PSALM OF PSALMS

This psalm has sometimes been called the Psalm of the Crook. It lies between the Psalm of the Cross and the Psalm of the Crown. If the Twenty-second tells of the Good Shepherd, who died, and if the Twenty-fourth tells of the Chief Shepherd, who is coming again, the Twenty-third tells of the Great Shepherd, who keeps His flock with unerring sagacity and untiring devotion. No hireling is He. He asks no wage; He takes no reward. He counts not the cost. The sheep are His own. And in these sweet words we learn what He is toward them to-day, in all His shepherd tenderness and love.

Some have spoken of this psalm as a **creed.** I have it on good authority that one thinker at least, wearied with the perplexing questions that agitate so many hearts and brains in this strange questioning age, and pressed to give some positive affirmation of his creed, began reciting these words with solemn pathos of voice and rapture of eye. And when he had finished the whole psalm he added: "That is my creed. I need, I desire no other. I learned it from my mother's lips. I have repeated it every morning when I awoke for the last twenty years. Yet I do not half understand it; I am only beginning now to spell out its infinite meaning, and death will come on me with the task unfinished. But, by the grace of Jesus, I will hold on by this psalm as my creed, and will strive to believe it and to live it; for I know that it will lead me to the cross, it will guide me to glory."

Others have spoken of it as a minstrel. This, too, is true. This psalm speaks in language that the universal heart of man can comprehend. It exercises a spell that can charm away the griefs that bid a bold defiance to philosophy and mirth.

But it may also be compared to **the holy of holies of old**—the inner shrine of that temple which rose, noiseless as some tall palm, at the bidding of Solomon. However eager or noisy might be the tide of human life that throbbed and surged through the narrow streets of the Holy City, or even pulsed in the temple courts, yet there was always one quiet and undisturbed inclosure where angel guardians stretched out their wings in calm repose over the ark of God. There at least was rest; and if the priestly occupants had only been allowed to tarry in that secret place of the Most High, surely they had forgotten the fret and rush of life under the spell of that unutterable repose. Dusty haste and restless anxiety must doff their garments and shoes ere they could enter there.

And all this is the psalm before us. It is an oasis in the desert; it is a bower on a hill of arduous climbing; it is a grotto in a scorching noon; it is a sequestered arbor for calm and heavenly meditation; it is one of the most holy places in the temple of Scripture. Come hither, weary ones, restless ones, heavy-laden ones; sit down in this cool and calm resort, while the music of its rythm charms away the thoughts that break your peace. How safe and blessed are you to whom the Lord is Shepherd!

Tell us no more of your tears, your failures, or your sins; but tell us, oh, tell us, of the all-sufficiency of Jesus, and how your needs have been the foil of His deliverances. Sing again the old song of how all wants are swallowed up in the shepherd love of God. And emphasize each "HE" as you say again the psalm of childhood, and of age.—Selections from "The Shepherd Psalm", by F. B. Meyer.

SEED THOUGHTS

Those that would be satisfied with the fatness of God's house must keep close to the duties of it.—Matthew Henry.

A sense of God's presence in love is sufficient to rebuke all anxiety and fear in the worst and most dreadful condition.—Owen.

God's children sometimes think they are no better off than men of the world. And according to their faith so it is done unto them. If we do not exercise faith and claim God's promises, ought we to be surprised when we do not receive them?—F. B. Meyer.

TOPIC FOR OCTOBER 10.

True Christian Service. Text—Jno. 21.

MOTTO

"The love of Christ constraineth us."

THE VOICE OF SCRIPTURE

Christ resurrected from the dead is absolute Master of our service—Jno. 21.

I. Self-will Service directed by Man is a Failure—3-5.

II. Christ-Directed Service is a Success—6-25.

1. Service at the Right Place—6-11.
2. Thoroughly Equipped Service—12-14.
3. True Christian Service is a Love Service—15-17.
4. Relation of Service to Death—18, 19.
5. Relation of Service to the Lord's Return—20-25.

PRAYER

"Lord,.....I love Thee."

WORD STUDIES IN THE TEXT

3. **That night**—The emphatic pronoun that, as it occurs in the Greek, indicates that their lack of success was unusual.
5. **Have ye any meat?**—The Greek interrogative indicates that a negative answer is expected.
7. **Fisher's coat**—An upper garment or blouse. Only here in the New Testament.
   Naked—Not absolutely, but clothed only in his under garment.
8. **Two hundred cubits**—A little over a hundred yards.
16. **Feed**—Literally, tend.
18. **Young**—Literally, younger.
    Stretch forth thy hands—An expression for the helplessness of age.
    Wither thou wouldest not—According to tradition Peter suffered martyrdom at Rome, and was crucified with his head downward.

SUBJECTS FOR TALKS OR ESSAYS

1. The Motive in True Christian Service.
2. Earnestness in Service.
3. Hardships of True Service.
4. Half-hearted Service—Mal. 1:13.
5. The Great Need for Whole-hearted Service.

THE SCAR-MARKS OF SURRENDER

You remember the Hebrews had a scheme of qualified slavery. (Ex. 21:2-6). A man might sell his service for six years but at the end of that time he was scot-free. On the New Year's morning of the seventh year he was given his full liberty, and given some grain and oil to begin life with anew.

But if on that morning he found himself reluctant to leave, all his ties binding him to his Master's home, this was the custom among them. He would say to his master, "I don't want to leave you. This is home to me. I love you and the mistress. I love the place. All my ties and affections are here. I want to stay with you always." His master would say, "Do you mean this?" "Yes," the man would reply, "I want to belong to you forever."

Then his master would call in the leading men of the village or neighborhood to witness the occurence. And he would take his servant out to the door of the home, and standing him up against the door-jamb would pierce the lobe of his ear through with an awl. I suppose like a shoemaker's awl. Then the man became not his slave, but his bond-slave, forever. It was a personal surrender of himself to his master; it was voluntary; it was for love's sake; it was for service; it was after a trial; it was for life.

Now that was what Jesus did. If you will turn to the Fortieth Psalm, you will find words that are plainly prophetic of Jesus, and afterwards quoted as referring to Him. "Mine ears hast Thou opened, or digged or pierced for me." And in the Fiftieth chapter of Isaiah, revised version, are these words likewise prophetic of Jesus. "The Lord God hath opened mine ear, and I was not rebellious, neither turned away backward. I gave my back to the smiters, and my cheeks to them that plucked off the hair; I hid not my face from shame and spitting."

And the truth is this. May the Spirit of God burn it deep into our hearts. **Jesus was a surrendered man.** Stop a bit and think into what that means. For instance run through John's Gospel, and pick out the negatives on His lips, the "nots." Not His own will, nor His own words, nor His own teaching, nor His own works. Jesus came to earth to do Somebody's else will. And now this surrendered One says, "You do as I have done. Learn of Me: I am wholly given up to doing My Father's will. You be wholly surrendered to Me, and so together we will carry out the Father's will.

Some one of a practical turn says, "That sounds very nice, but is it not a bit fanciful? The lobe of Jesus' ear was not pierced through, was it?" No. You are right. The scar mark of Jesus' surrender was not in His ear, as with the old Hebrew slave. You are quite right. It was in His cheek, and brow, on His back, in His side and hands and feet. The scar-marks of His surrender were—are—all over His face and form. Everybody who surrenders bears some scar of it because of sin, his own or somebody's else. Referring to the suffering endured in service Paul tenderly reckons it as a mark of Jesus' ownership—"I bear the scars of the Lord Jesus."

And that scarred Jesus whose body told and tells of His surrender to His Father comes to us. And with those hands eagerly outstretched, and eyes beaming with the earnestness of His great passion for men, He says, "Yoke up with Me, please. Let Me have the control of all your splendid powers, in carrying out the Father's will for the world."—Selections from "Quiet Talks on Service" by S. D. Gordon.

SEED THOUGHTS

Obedience is freedom when we have learned to love the lips that command. We are set free that we may serve.—Beecher.

I am glad to think
I am not bound to make the world go round;
But only to discover and to do,
With cheerful heart the work that God appoints.

—Jean Ingelow.

You may take the Lord's promise for victory in the end; that shall not fail; but do not promise yourself ease in the way, for that will not hold.—Robert Leighton.

There are no fires that will melt out our drossy and corrupt particles like God's refining fires of duty and trial; living, as He sends us to live, in the open field of the world's sins and sorrows, its plausibilities and lies, its persecutions, animosities and fears, its eager delights and bitter wants.—Horace Bushnell.

In grace you can be under bonds, yet not in bondage. I am in bonds of wedlock, but I feel no bondage: on the contrary, it is a joy to be so bound. The bond of grace is a marriage bond, uniting us to Him whom we love above all, even the altogether lovely Bridegroom of our souls.—Charles Spurgeon.

TOPIC FOR OCTOBER 17.

True Christian Courtesy. Text—I Pet. 3:8; I Cor. 13.

MOTTO

"Let love be without hypocrisy."

THE VOICE OF SCRIPTURE

I. Definition—In the world courtesy is the manner of the court, the oil that runs social machinery smoothly. True courtesy is not a habit to be cultivated and held for high occasions or when there is company around. It is not a veneer or polish. **Christian Courtesy**, as set forth in the Word of God, is the behavior which is becoming to those who move in the court of the highest of all kings. We see this courtesy in its perfection in the King Himself—Jesus. It is also found in His true followers.

II. Paul—The Finest Example of Christian Courtesy—Three Precepts from his Teachings—

1. Love—The Secret of True Christian Courtesy—Rom. 12:9, 10; I Cor. 13.
2. Method by Which Courtesy May be Cultivated—Phil. 2:3, 4.
3. Courtesy in Its Principal Manifestation—Col. 4:6.

III. Peter—A Noble Example—His Teaching—I Pet. 3:8.

IV. Other Numerous Examples to be found in Faithful Christian Lives.

PRAYER

Jesus, my Savior, let me be
More perfectly conformed to Thee;
Implant each grace, each sin dethrone,
And form my temper like Thine own.

My foe when hungry, let me feed,
Share in his need, supply his need;
The haughty frown may I not fear,
But with a lowly meekness bear.

To others let me always give
What I from others would receive;
Good deeds for evil ones return,
Nor, when provoked, with anger burn.

—Church and S. S. Hymnal.

WORD STUDIES IN THE TEXT

I Pet. 3:8; I Cor. 13.

8. **Of one mind**—R. V. Like-minded, which is more literal. The idea is unity of mind and feeling.
Having compassion one of another—The Greek indicates an interchange of fellow-feeling in joy and sorrow. Our popular usage is wrong in limiting sympathy to sorrow.
Pityful—The Greek would indicate tender-hearted.
Courteous—Better humble-minded. This Greek word occurs nowhere else in the New Testament, though the kindred noun for humility, is found often.

1. **Tongues**—Mentioned first because of the exaggerated importance which the Corinthians attached to this gift.
Angels—Possibly referring to the ecstatic utterances of those who spoke with tongues.

4. **Vaunteth**—From a word meaning a braggart. Used of one who sounds his own praise.
Puffed up—Of inward disposition, as vaunteth denotes outward display.

5. **Easily provoked**—Easily is superfluous, and gives the wrong meaning as it stands in the original, which is absolute: is not provoked or exasperated.
Thinketh no evil—Literally, reckoneth not the evil.

12. **Through**—By means of.

SUBJECTS FOR TALKS OR ESSAYS

1. Love—The Soul of Good Breeding.
2. Love and Unselfishness.
3. Love as The Cross-bearer.
4. Love—The Optimist.
5. The Immortality of Love.

CHRISTIAN COURTESY

By C. D. Esch.

Christian Courtesy is to be considered as one of the Christian graces, defined by some as humility of mind. The apostle Peter deems this subject of sufficient importance to call special attention to it. See I Pet. 3:8 R. V.

But the question arises, what does it mean to be humble-minded? And how will a person act who possesses that grace?

In looking through the Bible, history and present day experience we have no better example of true Christian courtesy than that which we find in Jesus who is our perfect example in all things that tend to make life beautiful and happy. In Him we find that disposition of humility of mind, which is to be found in no other. Paul admonishes us to let that mind be in us which was also in Christ Jesus.

Real Christian courtesy is first of all free from hypocrisy. It is thus very different from the courtesy of the world which is often empty and formal. For instance, whenever a person is called upon to perform some public service, as, speaking, singing, etc., it is courteous from the worldly standpoint for everyone to praise the one who has performed the task even if the one who is bestowing the compliment is very glad that it is all over. Or again, when we enter a home where politeness from a worldly standpoint is practised to a high degree we receive a cold formal handshake and a number or remarks as, "How glad we are that you came," "Sorry you can't stay for dinner," etc., when we really know from the way they are given that they would rather have us go than stay. Thus we see that worldly courtesy is more of a demonstration of pride than expression of true humility of mind.

Worldly courtesy tells us to be careful not to offend those who are high in this world's estimation, but pay little attention to the poor and lowly, except only as such attention may bring applause in the eyes of others. How different the mind of Christ! We see however that this spirit had crept into the early church. In James 2:1-9 we read how sinful it is to have respect of persons, because of worldly attainments. To be sure we should "give honor to whom honor is due", but let us remember that every human being possesses a never dying soul which is precious in the sight of God because it is a part of Himself. There is no distinction in His sight. The life that lives in a coat of rags is just as precious in the sight of God as that which lives beneath silken robes and jewels. In fact God has chosen "them that are poor as to this world to be rich in faith, and heirs of the kingdom which He promised to them that love Him."

Is it not often the case among us young people that those who have been unfortunate in some respects are often shunned and skillfully despised? While in these we invariably find a life of more perfect obedience to the will of God and richer in the things of His kingdom than in many who make a greater showing along worldly lines.

Would to God that we might learn to realize the value of a **man** regardless of the things he posesses and wears! Then there would be practised among us more real Christian courtesy and not so many factions and distinctions would exist. Then God would receive much more honor and glory from our lives.

What would be the effect on our home life if Christian Courtesy would be really practised? Could we say to people when they come to visit us, "we are so glad to see you," and as soon as they are gone express a feeling of relief and wish that they would never come again? Then how should young people conduct themselves toward their parents? I was in a home not long since where the son was sitting in the easy chair—this being the only chair of the kind in the room—and when his aged mother came in, he kept his seat not seeming to care in the least that his old mother was obliged to sit on a hard uncomfortable chair. Could you imagine Jesus acting this way toward His mother or anyone else? I have also seen those who are the most polite and seemingly courteous away from home, conduct themselves at home as though they were the only ones of any importance within the family circle, being most unbearably inconsiderate as to the comforts of their parents, younger brothers and sisters, and servants.

If there is anything that Christianity does for a people it is the making of the home so that the rights and feelings of everyone of the inmates are considered by the others in their proper relation, receiving proper recognition. It is just as unchristian for parents to disregard the feelings and rights of their children, as for the children to be inconsiderate as to their relation to parents. Happy indeed is that home where all are humble-minded and where love reigns. There is no other place that is as near a pattern of heaven with all its love and beauty as such a home. How we are blessed by being privileged to enter such homes! And how the sunshine of love and peace radiates from its circle, giving to others—less fortunate—a taste of the real joys of Christianity! May God speed the day when such homes may be the rule in our beloved land, and not the exception!

In conclusion, I wish to express the importance of Christian courtesy being in the home and continuing to be practised there. If this is not the case I fear that the courtesy practised outside of home circles is a mock courtesy not worthy of the name "Christian."

Chicago, Ill.

SEED THOUGHTS

Nothing sets a person so much out of the devil's reach as humility.—J. Edwards.

You will find yourself refreshed by the presence of cheerful people. Why not make earnest effort to confer that pleasure to others? You will find half the battle gained if you by the grace of God never allow yourself to say anything gloomy.—Lydia Maria Child.

There is sweet music in every home where the heart strings are touched by gentleness and courtesy. The mild word, the gentle answer, the tender act, the patient considerations will touch chords of kindness and make sweet melody in the family as elsewhere. A desolate place is a home where courtesy is lacking.—J. Knox Hall.

TOPIC FOR OCTOBER 24.

Songs That Lift. Text—Col. 3:16.

MOTTO

"I will sing with the Spirit, and will sing with the understanding."

THE VOICE OF SCRIPTURE

Sacred Singing—

1. Singing in Course—Ezra 3:11.
2. One Singer Answering Another—Psa. 24:7, 9 with 8, 10.
3. Men and Women Singing Together—Judg. 5.
4. In Octaves or with Bass—Psa. 6 and 12 (Titles, Sheminith or Octave.)
5. Illustrative—Job 38:7; Isa. 35:10; 55:12; Hos. 2:15.
6. Holy Spirit Commands Christians to Sing—Col. 3:16; Eph. 5:19.

PRAYER

Lord, my voice by nature is harsh and untunable, and it is vain to lavish any art to better it. Can my singing of psalms be pleasing to Thine ears, which is unpleasant to mine own? Yet, though I cannot chant with the nightingale, or chirp with the blackbird, I had rather chatter with the swallow, yea, rather croak with the raven, than be altogether silent. Hadst Thou given me a better voice, I would have praised Thee with a better voice; now, what my music wants in sweetness, let it have in sense—

singing praises with my understanding. Yea, Lord, create in me a new heart, therein to make a melody, and I will be contented with my old voice until, in due time, being admitted into the choir of heaven, I have another, more harmonious, bestowed upon me.
—T. Fuller.

WORD STUDIES IN THE TEXT

The Word of Christ—The words spoken by Christ.
Admonishing—A command.
One another—Yourselves.
Psalms—Old Testament Psalms.
Hymns—Songs of praise.
Spiritual songs—Song is a general term for any singing. The Holy Spirit designates through Paul the kind that are profitable and which should fall from Christian lips —**Spiritual.**

SUBJECTS FOR TALKS OR ESSAYS

1. Singing—Its Place in The Home.
2. Singing—An element of Public Worship.
3. Singing in The Name of Christ.
4. Songs That Have Stood the Test of Time.
5. Admonishing By Singing.

SONGS THAT LIFT

My Mina B. Esch.

To me this subject seems very wide. In this day and age of the world we hear much about singing. We hear many songs, in fact we believe there never has been a time when more singing was done, when more new songs of every description were in circulation.

The truth of these statements, I believe, has been the reason why this subject has been chosen. I believe that it was realized that there are many songs which do not lift, that there is much singing which only leads souls astray. Singing appeals to almost every man, woman, or child, and I believe there are many souls that will never be touched by the Gospel except in this way. I am glad that we as a Church are becoming more and more interested in this line of work.

When I think of what song has done for me, I always feel like praising God that He has given to us this blessing. I think now of the many times my discouraged soul has been lifted up, of the many times when so deeply moved that nothing but a song so full of the very feelings of my soul could express my thoughts. I remember very distinctily the song that gave me power to decide for Christ. Though only young in years, I had had my trials and I felt a deep conviction that I needed a Savior, but not until the congregation sang the song, "I must tell Jesus all of my trials," was I able to rise and accept Christ. And I know there are many others who could bear similar testimony.

There are many songs and much singing that does not lift. The world is full of songs that are a curse to humanity, there are songs which are the downfall of many souls,, especially the young boys and girls. They appeal only to the natural man, which is already weak because of the sin in him.

We are glad that there are also many songs which are a blessing to every soul that will hear their message. I am thankful that God has given us voices that can help to lift in this way. We want to notice three points about "Songs that lift".

First—Songs that have a history. The two things that we think of under this head are the author and the circumstances under which he gave to the world his song. When reading a book we think of the one who has writen it. We read it with much more interest if he is known to us, if we are personally acquainted with him; so it is with a song. But we do not consider this as vitally important, for those old sacred hymns that were written years ago still have the same power, but I believe the more we think about the circumstances under which they were given the greater will be their power.

Second—Songs suitable to the **occasion** and the condition of the singer and listener. The soul that is burdened with some heavy grief or sorrow is lifted only by the song that is full of hope, one that gives a place to the grief, but also gives a place to something that points far above. That soul may have forgotten that "Thou thinkest, Lord, of me" and therefore "Let sorrows come, let sorrows go."

The soul that is struggling under deep conviction needs a song, that can impress upon it the wonderful love of God and that Christ has power to save and to keep. Let them know that "He is able to deliver thee."

The one that is indifferent and unconcerned about his soul needs the warning sung from a heart of love that "Whatsoever a man soweth, that shall he also reap."

The one that is full of devotion to God is lifted by those songs which give him a glimpse of the divinity, the greatness, and the goodness of God, and that call for a purer life and better service. What Christian soul is not helped by the strains of the old song—"Nearer, my God, to thee", or "All hail the power of Jesus' name."

Third—Songs that spring up from the heart and soul of the singer. To me this is the greatest of all. We may know nothing of the history, we may not know the condition of those who hear, but if we give forth a song from the heart, full of our very life and with a prayer to God that it may lift some soul, we have the assurance that it will though we may never know it. One can easily discern whether a congregation is singing with hearts all aglow with the message of the song, or whether they are singing "to be singing."

Let us all resolve to sing as never before, "Take my voice and let it sing always only for my King," and we can feel sure that He will allow us to sing only the "Songs That Lift."

Chicago, Ill.

SING! SING! SING!

We can sing away our cares easier than we can reason them away. The birds are the earliest to sing in the morning; the birds are more without care than anything else I know of. Sing in the evening. Singing is the last thing that robins do. When they have done their daily work, when they have flown their last flight, and picked up their last morsel of food, and cleansed their bills on a napkin of a bough, then on a top twig they sing one song of praise. I know they sleep sweeter for it. They dream music, for sometimes in the night they break forth in singing, and stop suddenly after the first note, startled by their own voice.

Oh, that we might sing evening and morning, and let song touch song all the way through! Oh, that we could put songs under our burdens! Oh, that we could extract the sense of sorrow by song! Then these things would not poison so much.

Sing in the house—teach your children to sing. When troubles come, go at them with songs. When griefs arise, sing them down. Lift the voice of praise against cares. Praise God by singing; that will lift you above trials of every sort. Attempt it. They sing in heaven, and among God's people on earth song is the appropriate language of Christian feeling.—Beecher.

SEED THOUGHTS

Let me have music dying, and I seek no more delight.—Keats.

God, who has taught even the birds to sing, surely did not intend man to be mute. —Biblical Museum.

The music in public worship may be abused by its omission, or its character and its superabundance; in the latter case the words of Pope apply—

"Some to church repair,
Not for the doctrine, but the music there."

It is with the singing congregation as with the singing of the wind in the forest, where the notes of the millions rustling leaves, and the boughs striking upon each other, altogether make a harmony, no matter what the individual discords.—James C. Gray.

TOPIC FOR OCTOBER 31.

Character Study. Cornelius.

MOTTO

"God is no respecter of persons."

THE VOICE OF SCRIPTURE

The Bible history of this character—the first fruits of the Gentiles—is given in the tenth chapter of Acts, which see and read carefully, observing the following divisions—

1. Cornelius' Vision—1-6.
2. Cornelius Sends for Peter—7, 8.
3. Peter's Vision of the Sheet—9-16.
4. Peter and the Messenger of Cornelius 17-22.
5. Peter goes to Cornelius—23-33.
6. Peter's sermon in the House of Cornelius—Salvation for All Through Faith—34-43.
7. Holy Spirit Given to Gentile Believers 44-48.

PRAYER

Whom shall we trust but Thee, O Lord?
Where rest but on Thy faithful Word?
None ever called on Thee in vain;
Give peace, God, give peace again.
—H. W. Baker.

WORD STUDY

Cornelius, a Roman centurion of the Italian cohort stationed at Caesarea, and the first heathen convert of Christianity. He was

a Gentile by birth, but a God-fearing man, a half proselyte—i. e. leaning to the Jewish religion, yet uncircumcised, and hence considered unclean. Acts 10:1. His prayers, being offered in the faith of a promised Messiah, were heard, and God sent Peter to make known to him the plan of salvation through a crucified and risen Redeemer. Thus the door of faith was opened to the Gentiles. Cornelius and his family were baptized in the name of the Lord Jesus.

—Scaff.

SUBJECTS FOR TALKS OR ESSAYS

1. Acting Upon the Light We Have.
2. Seeking Something Better.
3. Impressing Others by Our Devotedness.
4. Vanishing Obstacles.
5. Human Guides to Heavenly Things.

CORNELIUS

It ought to be easy for us to realize the Jewish pride and exclusiveness of Peter's day, because in a thousand ways it is duplicated in our own day and in our own selves. It ought to be easy, but it really is hard.

Not only did the Jews know themselves to be chosen of God as the select and holy nation, the temple of God's abiding, but they believed other people to be destitute of God and deserted by God. There was no way to God but by Judaism. The only hope of the world consisted in maintaining Judaism separate and pure. It was as if in all the dark earth there was only this single light. Manifestly, it must be kept in a glass case. Manifestly, the outer air must be admitted very cautiously indeed, lest it be blown out, and the world left in total blackness.

The coming together of Peter and Cornelius was the smashing of the glass. Do we wonder that Peter shrank from it?

Yet if Jew and Gentile were ever to meet and become one in the Spirit, it could not be more easily brought about than in the case of Cornelius, the Roman commander of a hundred. Like all the other New Testament centurions, this one was a noble fellow. He was a man of prayer and great devoutness. He had enough religion for his entire household as well as himself, and enough forcefulness to draw them into it. He was a man of liberal and outreaching spirit, giving much alms to the needy. If ever a man was cleansed so as to be no longer common and unclean, it was this Cornelius.

And if ever Jew and Gentile were to be made one in the Spirit, it could not be more easily brought about than in the case of Peter. He was a thorough-going Jew, loyal to his racial ideals. It was he that called Christians "a chosen generation, an holy nation, a peculiar people." Forbidden food had never passed his lips. He had never broken caste. And yet Peter was a man of glorious impulsiveness, a man magnificently ready to yield to the Spirit of God. This readiness it was that enabled him to lay in his confession of Christ the cornerstone of the Christian church. This readiness it was in the caste of Cornelius that enabled him to broaden the foundation so that all men could stand upon it.

The double vision, to Cornelius and to Peter, is only what always happens when God is bringing two to meet in one. The man has visions of the maid and the maid of the man; then comes a home. The city and the suburb have visions of each other; then comes a Greater New York.

The double vision, to Cornelius and Peter, was followed, as ever in such cases, with a double obedience. Cornelius sent his servants on the amazing errand. Peter went with them without gain-saying. Cornelius brought together his household, ready to receive the expected guest.

And the result of these visions and obediences was then, is now, and always will be the descent of the Holy Spirit of God, fusing the sundered bodies of men into a living unity, through which alone the One God can get His work done in His world.—Amos R. Wells in "Sabbath Reading."

SEED THOUGHTS

Those who have some acquaintance with God cannot but covet more.—Matthew Henry.

Rulers of families must join with the instructions of Abraham the diligence of Cornelius.—Dr. Lucas.

Unheard by all the angel ears
The good Cornelius knelt alone,
Nor dream'd his prayers and tears
Would help a world undone.

The while upon his terrac'd roof
The lov'd apostle to his Lord,
In silent thought aloof
For heavenly vision soared.

—Keble, Christian Year.

In the Eigth, Ninth and Tenth Chapters of Acts we have the record of three baptisms representing the three great races, Ham, Shem, and Japhet, in the persons of the Ethiopian, Paul and Cornelius.

(Continued from page 292)

of the world; they did not expect riches or pleasure. They did not even count their lives dear unto themselves, and when Christ came He attracted His disciples to Him by telling them that in all probability they would lose their lives for His sake. The one thing they did care for was that their work should endure. In Ps. xc. the Psalmist, contrasting the permanance of God with the transitory experience of man, ends his meditation with a prayer, the spirit of which breathes from every page of Holy Writ: "Establish thou the work of our hands upon us; yea, the work of our hands establish thou it." To the Apostle Paul the resurrection of Christ was the assurance not only of a life beyond death, but also that in this life our work was not vain in the Lord. And in Patmos John heard a voice from heaven saying: "Write, Blessed are the dead which die in the Lord....that they may rest from their labors; and their works do follow them."

Brooding one moonlit night upon the hills above Zermatt, the thought came to me that here in the history of the Matterhorn was the symbol of the serviceable life. The Matterhorn is a mountain in decay. The pigmy-like creatures who yearly toil to its rock-embattled summit are witnesses of its decline. Centuries hence it will be no more. Not protected as are its snowcrowned neighbors, it is a prey to every wind that blows. Yet in this, the cause of its decay, lies the secret of its power. It is the great rain maker of the region. Even on sunny days it flies its vapor flag of testimony. The hot winds of Italy coming in contact with its cold surface are condensed into clouds, and these clouds carry refreshing rain to the country round about. This is the symbol of the serviceable life. It is dying that others may live. It seemed to me on that wonderful August night that I could hear this grand old mountain sighing out its life, and that betwen it and the great spirits of the Bible there was something in common, a common passion to finish its course to the credit of its Maker. This is the spirit of every true servant. He lives neither for pleasure nor for praise. All that he asks of the world is the right to do his work well.

(3) The incompleteness of such a work, while proof of its spirituality, is also the sign of its permanence. The men who laid the foundation stones of Durham Cathedral are dead and forgotten, but the stones are there. And the men who laid the foundations of Christ's kingdom are long since dust, but the kingdom is here. Abel died with an unfinished work, but four thousand years later an inspired writer said of him: "He being dead, yet speaketh." Jeremiah died in an alien land, but centuries after when Christ walked this earth in lowly service, men said: "Is not this the prophet Jeremiah?" What shall I say more, of Paul or Peter or John or the rest of that noble company who initiated the movement in which we are called to be partakers? 'Tis enough that we see the work to be done and resolve to do it in the same spirit of noble self-denial, inspired by the persuasion that the work to which we are called is well worthy of the manhood which Christ by His sacrifice has made possible for us.

And there are two thoughts to keep steadily in view when undertaking to do a work in gold and silver and precious stones: (1) The world needs us, and (2), because it needs us, it is our highest duty to make ourselves necessary to the world. As long as there are sick people there will be need of doctors, and as long as there are those who cannot agree there will be need of lawyers, and so long as there are sinners to be saved there will be need of Christian workers. The man who best submits himself to Christ's control will be the man most capable of meeting and satisfying the world's need.

The greatest thing in the world, I believe, is the determination to do your work well; that because the world needs you, you are determined to make yourself necessary to it. The Man who believes Christ's gospel and by faith submits himself to Christ's control will be a true light in the world. Through such a life as this

"God stooping, shows sufficient of His light
For us i' the dark to rise by."

—By Harris Elliot Kirk, in "Record of Christian Work."

OUR SUNDAY SCHOOL

REACHING UNBELIEVERS

The country superintendent cannot do better missionary work for his school than to spend a half-day now and then calling on every family in the community that is not Christian.

He tells them frankly what he is trying to do, and why he is trying to do it. Whether they believe as he does or not, whether they believe at all or not, they will see his motives are unselfish and give him credit for interest in his work—and this is the first step in winning any man.

One who has not tried it, is always surprised at the interest non-Christian people show in the work of the Sunday school when it is presented to them. Almost everyone of them will say at once, "Yes, it is a good work; and I would really be glad if my children would attend." Then will come the excuses.

The visitor should admit there is ground for an excuse, but never grant that it is sufficient. Merely say, "Yes, I know it is difficult under those circumstances; I have the same thing to contend with, but I find that it very richly pays me for the effort.

"You know that everything that happens in the children's lives now is going to stay with them for life; and it seems worth while for us to do our utmost to get all the good impressions in we can. The evil will get in without any effort, but we must help if they are to learn the right way. And we older ones need it quite as much or more than they. We are almost sure to get our minds too much on our work and our bodies; we need to spend at least a little time studying about higher things."

It is not wise to argue any point with them—just press home the need of the human heart for God, and of the mind for his wisdom, and do it in all sincerity and love.

Even though you do not win them or induce them to send their children, usually you have removed the obstacles so the children, when you get hold of them, will find no objections or discouragement at home.—Sel.

METHODS AND POWER

One great problem in an extensive manufacturing plant is the supply of power, adequate, constant, vigorous. If it is water-power, for instance, those who use it study it, not only at the point where it is to be applied, but they study the region from which the water comes, preserve every tributary, and look for and carefully guard the lake, far back among the mountains, that fails not in time of drouth. So it is with the Sunday school; it is of little use without power—the power of interested, enthusiastic teachers; the power of homes where the Sunday school is honored and exalted; the power of a company of scholars loyal to the school; the power of a superintendent who is convinced that there is no nobler calling on earth than his own; and, back of all this, free communication with the measureless lake of God's approval and presence. Who is looking after all these sources of power?

Another problem in manufacturing is to secure machinery that will do the work most perfectly, quickly, and with the least waste of power. To secure this millions of dollars are expended every year on what sometimes seem to be trivial matters, but they are not. The same is true in regard to the study and use of special methods in the Sunday school. They are valuable not for themselves, but because they leave the power free to do its glorious work. It is pitiful sometimes to see splendid power wasted in the endeavor to use clumsy or mistaken methods. Power and methods, methods and power; no one who wishes to see the Sunday school send forth its magnificent product of noble men and women can neglect either.—Selected.

"SIZING" CLASSES

The basis to work on in "sizing" a class depends largely upon the teacher's ability. In all cases the class must be a unit. It is not merely a "collection of boys or girls." Professor Quick, a famous teacher and Sunday school worker of England, in speaking of this, said that "a class must always be an entity in itself, and the superintendent should see that the unity is unbroken. With adults, a very large number—several hundred, in truth—may comprise a class, and still retain its entity, but with younger boys and girls the limit is reached in far smaller figures. This is true because so much depends upon the power of the teacher to catch and hold the individual attention."

One can make a unit of twenty, and keep each individual mind centered and concentrated upon the lesson; while others can catch and hold the attention and interest of no more than four or five.

This is a matter that the superintendent needs to talk over with each teacher, and reach a definite as well as satisfactory understanding outside the Sunday school. If brought up abruptly in the business meeting, or a change made without first having a talk with the teacher about it, trouble will certainly result. A teacher naturally takes pride in having a "growing" class. To have the class reduced without first being consulted, is sufficient to wound his feelings, or cause him to give up teaching altogether. But any fair-minded teacher can be made to see the folly of having a larger number of scholars than he can manage.—D. H. S.

INTEREST VERSUS POPULARITY

The time was, not many years ago that the Sunday school was hardly considered worthy of recognition. As a result of this condition the workers realized the need of improving the work so it will appeal to men and women of intelligence in order to give it some prestige. Today the Sunday school is acknowledged by practically all Christian people as an almost indispensable factor in the extension of the Kingdom.

In studying the modern Sunday school movement, the work of the "Greater" Sunday schools, we are impressed with the endeavor to make them as interesting as possible. The greater part of the effort seems to be concentrated on this purpose. The great thing needful is more life, more action, so that the boys and girls will be irresistibly drawn to the school. The fact is that too many schools lack the life and action essential for the best work. And any legitimate means that will add interest to the school should be employed, and no effort spared to further the Cause. As long as these methods are scriptural, and a means to a proper end they are commendable, but when they become an end in themselves they may be questioned.

In this effort to create an interest recourse is taken to methods that appeal to the popular mind, the inference being that the popular school (by this term we mean the school that has worked up an interest by resorting to the methods herein named or others of a similar nature) is the most interesting. It may be the most interesting, but we question whether it is the one having the kind of interest that will accomplish the greatest good in the end. In the attempt to popularize the Sunday school there is danger of losing its real purpose. The introduction of Class and School yells, military organizations, athletics, such as baseball, football, marathon races, etc., we consider foreign to the mission of the school. Any school that will resort to questionable methods to create a popular interest in its work, is in danger of discrediting itself in the minds of many of those who are not interested in the work. Popularity is no safe standard by which to measure the success of religious effort. In fact, we are more likely to be on the right side by avoiding that which is popular. The cause of Christ has always been unpopular, and the Church that would make it otherwise, mistakes her mission. In working along this line there is great danger of confusing doing with being, that works are over-emphasized at the expense of faith, that activity is mistaken as an infallible evidence of the work of grace in the heart. We believe the teaching of the Word of God can be made interesting without employing these questionable methods. The best results are not always realized in the most popular Sunday school, but in the school having the consecrated teachers and workers. Let us strive earnestly to make our school interesting and attractive, but avoid all methods that would lead to a compromise with the world, or have the appearance of evil.

Current Events

The North Pole

The North Pole, which has been the goal of many adventurous explorers, is reported to have been discovered. Dr. Frederick A. Cook, a physician from Brooklyn, returned from the Arctic regions stating that he had reached the North Pole on April 21, 1908. Dr. Cook was taken North in the summer of 1907, and left at Annootok on August 28, 1907, with supplies for three years. One white companion, Rudolf Francke, remained with him until spring. Cook left Annootok February 29, 1908, with eleven Eskimos, an equal number of sledges and 103 dogs. By March 21 all the Eskimos except two had been sent back. These three pushed onward until their goal was reached. After a two-day's stay their return journey was begun. They were unable to reach inhabited regions before the second winter came on, consequently they spent the winter months in a den of their own construction. On February 18, 1909, they left their winter quarters for Annootok.

A few days after Dr. Cook's announcement that he had reached the Pole, came an announcement from Robert Peary that he had also succeeded in reaching the same goal, for which he had been striving for twenty-three years. He reached the North Pole April 9, 1909, almost one year later.

These announcements have resulted in a bitter controversy between the supporters and friends of both explorers. Dr. Cook went quietly on with his work without allying himself with any geographical organization, while Peary went as the representative of the Peary Arctic Club. Robert Peary makes the charge that Dr. Cook is an impostor and never reached the Pole. Some of Cook's friends make the charge that Peary took some of Cook's supplies. As we go to press charges and counter charges are being made. The controversy will evidently be submitted to a board of scientists who can discover in the records of both explorers if there has been any attempt to doctor up the records.

A Disgraceful Strike Settled

On September 7, a settlement was reached between the officials of the Pressed Steel Car Company, located at McKees Rocks, Pa., and representatives of the thousands of employees of the firm, who have been on strike for about eight weeks. The strikers have gained most of their demands, better working conditions, equal rights to all strikers, and an increase in wages, also a number of minor demands.

This strike is a disgrace to our industrial conditions. Some refer to it as being "almost incredible that under modern civilization such a state of things should be possible: hundreds, if not thousands, of men on both sides of this controversy have been going about armed; the strike breakers have been housed and fed in the works lest they be killed or persuaded to join the strikers; the State constabulary and sheriff's officers have patrolled streets, searched houses for arms, and treated the people as if actual war were in existence; street cars have been wrecked; and, finally, at least eleven people have been killed, and many seriously wounded."

In addition there was untold misery caused among the families of the striking employees, a great loss in wages to the strikers, and a financial loss to the company. Differences between capital and labor should be submitted for arbitration. Conditions should never be allowed to develop into a state such as existed at McKees Rocks before the government investigates the situation.

Dr. Wiley Opposed

The Association of State and National Pure Food and Dairy Officers, by a vote of 57 to 44, adopted a resolution upholding the Remsen board, which declared the use of benzoate of soda harmless as a food preservative. This action was a severe blow at Dr. Wiley, chief of the Bureau of Chemistry, who has been making a strenuous fight to prevent the doping and adulterating of foods with harmful chemicals. This decision has impaired the national pure food laws, and further demolition of these laws will likely occur. The impure food manufacturers and liquor poisoners have for some time been trying to discredit Dr. Wiley and have him removed from office that they might go on unhindered in their nefarious business. Secretary of Agriculture Wilson has publicly allied himself with the opponents of Dr. Wiley, and led the opposition in the convention. Dr. Wiley has determined to continue the fight until he is forced to step out of office. Dr. Wiley is to be commended for his heroic efforts to give the American people purer food, and to protect the general health of the people. To the man or corporation whose chief aim is the accumulation of wealth, the welfare of the masses and the country is no consideration of importance. Modern examples of Demetrius who opposed the Apostle Paul. It is interesting to note that the Association reversed its decision of a year ago, when they took a stand against benzoate.

Steel Railroad Ties

Steel railroad ties may come into general use if some of the tests that are to be made turn out as satisfactorily as an experiment made in Pittsburg. About four years ago the Pittsburg Railways Company put in steel ties in one of the streets, and a recent examination showed that they are practically as good as new. As a result other lines in the city will have steel ties put in.

The price of steel ties is approximately $1.50 apiece, while wooden ties cost from 80 to 90 cents, but after treatment with creosote and the addition of heavy tie plates, the final cost is nearer $1.25. After they are worn out they are of no more service, while the steel tie, which lasts much longer, can be sold as scrap and part of the original cost recovered. The life of a wooden tie under heavy usage without a treatment with creosote, is three years. With the threatened scarcity of timber, the steel tie naturally seems to be the only solution of the problem.

Treating Railroad Ties

In line with its policy to prolong the life of cross ties and minimize the consumption of expensive timber, the Pennsylvania Railroad awarded a contract for the construction of a wood-preserving plant at Greenwich Point, on the Delaware River, where the ties will be creosoted at the rate of 1,500,000 a year. With this treatment the Company believes it can prolong the life of the ties threefold. The Company uses on an average 4,000,000 ties annually for renewals and new work. The average life of these ties is from three to five years. This Company's requirements alone strip the timber from 50,000 acres each year. With the extended use of the creosote treatment it is believed this acreage can be reduced by one half.

In addition to ties the preservative treatment will be applied to bridge timbers, telegraph poles, cross arms, planking and shingles.

The American Prison Association recently held its annual meeting in Seattle, Wash. The Association is made up largely of practical prison administrators with some theorists. The purpose is to study and inaugurate widespread reforms in the treatment of criminals. The vicious system of sheriff's fees was strongly condemned, the indeterminate sentence endorsed, the work of the juvenile court was approved, and various methods to reduce the supply of criminals, and reform those who have criminal tendencies were discussed. This Association has undertaken a great work. It has a field of large scope in which it can accomplish much good.

The great Swedish strike is ended. About 285,000 men, from almost all trades were out at one time. This, however, did not seriously affect the commercial and social life of the country. The striking feature about the strike was its peaceableness. This is due largely to the fact that the saloons were closed. . This striking object lesson gives greater strength and a new impetus to the temperance movement.

The steamship "Lusitania" made the distance from Liverpool to New York in 4 days, 11 hours and 42 minutes, reaching her dock on the fourth day after starting. The ship burned 1,100 tons of coal a day, costing $16,000 for the trip. Distance is being reduced more and more. A trip across the ocean is considered of no importance, compared to a decade or two ago.

Governor Glasscock of West Virginia expressed himself as being in favor of a production tax on natural gas. Leading politicians and business men of the state are pledging their support for such a measure. At the meeting of the next legislature an effort will likely be made to pass such a law. It is estimated that the state produces about 1,000,000,000 feet of gas each day. Of this amount more than 80 per cent goes outside the state. Many of the best fields are practically exhausted. A production tax of one cent per 1,000 feet would permit the abolition of practically all other state taxes.

On Sept. 9, Edward H. Harriman, the railroad king, died at his home near Arden, New York. He just recently returned from Germany where he had gone in search of health, but was not benefitted by the trip. His death was attributed to cancer of the stomach. He is conceded to have been the greatest railroad organizer the world ever saw. He had under his control more than 65,000 miles. His ambition was to secure control of all the railroads of this country. He was on a fair way of achieving his ambition. Death is relentless, taking the rich and poor alike.

The fee for the registration of mail will be increased from eight to ten cents after Nov. 1, 1909, according to an order signed by Postmaster General Hitchcock. The maximum indemnity allowed for the loss of a registered article has also been increased from $25 to $50 by this order. The registered mail service has been conducted at a considerable loss due to the great care taken in handling this class of mail. It is hoped that this deficiency under the present rates can be decreased by an additional charge of two cents.

Atlantic City, the popular New Jersey seashore resort, reports one of the biggest seasons the city ever had. The banks of the city, seven in number, have received deposits from the hotel men, beach-front business men, merchants and market men, aggregating $10,000,000. This sum will likely be augmented by another quarter million before the close of the season the last of October. This gives some idea of the vast sums of money spent during the summer months for pleasure and sight seeing.

Six hundred tons of barnacles were removed from the bottom of the armored cruiser South Dakota. The barnacles fastened themselves to the ship on a recent cruise to the South Sea Islands. These barnacles greatly interfered with the speed of the ship.

The deposed Shah of Persia is now at the Russian Legation at Zerzende. He will receive $180,000 pension on condition that he leave the country. A large number of the officials of the old regime and reactionary leaders have been banished.

For the second time within a year the progress of aerial navigation has been marred by a tragedy. Almost a year ago Orrville Wright with Lieut. Selfridge as a passenger had a mishap which dashed the aeroplane to the ground, killing Selfridge and seriously injuring Wright. Recently Lefebvre, a young French aviator, was killed in a similar accident. This is the third death resulting from experimenting with heavier-than-air flying machines. The first one occurred about thirteen years ago when Herr Otto Lilienthal experimented with a gliding machine, without an engine.

It is believed that sportsmen in all countries will give their attention to aerial sports. During the great aviation week at Rheims, France, orders were taken for fifty-two aeroplanes. On the last day of the sports 200,000 paid admission to the huge Aerodrome, and 100,000 more witnessed the flights from the surrounding hills.

Switzerland put into effect on July 1, one of the most stringent pure food laws ever enacted. For the first offense for manufacturing or selling adulterated foodstuffs, or manufacturing or selling an imitation of pure food, the maker or dealer faces a jail sentence of one year and a fine of about $400. For a second offense the punishment is two years in jail and a fine of about $600. The law is being enforced to the letter.

On Sept. 15, President Taft began his trip to the Pacific coast. His trip as mapped out will take in thirty-two states, and is the most extensive trip ever taken by a president of the United States. The journey begins at Boston and ends at Washington, D. C. He will travel about 13,000 miles.

The cost of maintaining the administration of New York City during 1910, according to figures to be submitted to the Board of Estimates, will be approximately $184,000,000, an increase of $28,000,000 over this year's budget.

A dispatch from Portici, on the Bay of Naples, says that Vesuvius is active again. Guides report rumblings followed by slight seismic shocks.

ANTI-SALOON NOTES

Alaska-Yukon-Pacific Exposition and Liquor

The Alaska-Yukon-Pacific Exposition is the first great national exposition that has absolutely excluded liquor from its grounds. The Washington state law prohibits saloons within two miles of the State University campus, the site of the Exposition. A bill was prepared to set aside this law while the Exposition is open, but the management refused the sale of liquor on the grounds. The liquor interests offered them $500,000 for the concession of selling liquors at the Exposition, besides a per centage of all the profits. But this proposition was turned down, the management deciding to appeal to the better class of people for support.

The result of this policy thus far is interesting. During the first three months the Assistant Director has not seen one intoxicated person on the grounds. On the opening day only one arrest was made for a minor offense, with a crowd of approximately 100,000 in attendance. During the first two months of the fair only one prisoner was turned over to the courts for punishment, with the exception of a few eastern criminals apprehended at the Exposition. The Fair has proved a financial success, despite the claims of the liquor element that it could not be conducted successfully without liquor. This is a striking indictment against the liquor traffic. The prohibition sentiment is rapidly developing into a world-wide movement.

Prohibition in Alabama

The entire code of prohibition laws passed by the Alabama legislature was signed by the Governor on August 25, including the Fuller bill which permits all places under suspicion to be raided and liquors found in them to be destroyed. Others prevent the use or distribution of liquors in clubs, make it unlawful for foreign corporations to break the temperance laws; provide for impeachment of sheriffs who refuse to obey the laws; make it the duty of municipalities to fix and enforce prohibition laws like those in effect in the state; prevent soft drink stands from using screens or storing liquors of any kind, and prevent gambling by prohibiting barred doors in any public place or the use therein of electric bells, dumb waiters or other such machinery.

The local option law has made it possible for the town of Jamestown, Ohio, to be without any police protection. The town never did have much of a police force, only a marshal and a patrolman. The patrolman was dismissed, and the salary of the marshal reduced from $100 to $25 a year. The arrests have decreased to not more than one a month since the saloons have been voted out. The marshal is retained only in case a burglar should invade the town.

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Miscellaneous

THE BRAVE DOGS OF ST. BERNARD

Come with me in the alpine diligence for a drive up the queer zigzag road that goes twisting and climbing until it pierces the wet and misty clouds and reaches a region of eternal ice and snow. Here, in a climate almost as cold as Greenland, we shall find a band of men who do a great and good work, assisted by dogs, as Bernard de Menthon did long years ago.

We start from the lovely village of Chamonix at the very foot of mighty Mont Blanc and drive to Martigny. This "diligence" is the road-coach of the Alps, drawn by five big horses all decked with bells and fly-flickers. The air is like wine for its bracing sweetness, and all around us are roaring cataracts, glistening glaciers, or moving ice-seas, gloomy ravines and towering peaks, below whose topmost crags thin wisps of cloud float like wreaths of gauze.

Round and round, up and up. It grows colder as we ascend, and the smiling landscape fades away. The pretty flowers disappear too—the anemone and gentian, dark-leaved saxifrage and sweet alpenrose. We shiver, even in August, and put on our wraps and furs.

We have passed from summer to winter in a few hours. Now we enter the Valley of Death, so called from its many fatal memories. Here at the most dangerous part of the Saint Bernard Pass a little shelter-house has been built; and parties climbing still higher to the famous hospice or monastery can now telephone their coming. This has saved hundreds of lives. For nowadays, after such a message, the good monks at the top look out for the travelers, and if they fail to appear after a certain time search parties of dogs are sent out to look for them. Here is deep snow even in August. It is so bitterly cold that we get off and walk to warm our numbed limbs; and soon the bare, bleak walls of the world's loftiest house of charity loom through the damp mist. Winter lingers here for ten long months; and the few weeks of "summer" do not suffice to melt the wilderness of ice and snow. We are here nearly nine thousand feet above the level of the sea, and the slightest exertion distresses our breathing apparatus, so rarefied is the air. No sooner are we at the door than a dozen monstrous dogs come baying forth to greet us. No questions are asked. It is understood we require dinner, a warm and comfortable bed, breakfast the next morning, and full directions and protection for our onward journey.

In the reception room is a big piano which King Edward, then Prince of Wales, gave the monastery nearly fifty years ago. The Emperor Frederick of Germany and his consort also passed the night here, as also have a host of world-famous celebrities. For nearly ten centuries, from generation to generation, some fourteen monks and eight or nine attendants have occupied the monastery and helped travelers crossing over the summit of the Great Saint Bernard.

It is sad to think that even these helpers have to descend periodically in search of health, so terribly trying is the climate. The dogs themselves, even, suffer severely from rheumatism.

At present the monastery costs about $9,000 a year to keep up, and this money is partly collected in Switzerland and partly derived from the revenue of the monastic order. But in the middle ages the monastery was stripped of all its wealth, though it still continued and continues to this day to carry out the work of Saint Bernard. Over thirty thousand travelers pass this way every year, and hundreds of these, at least, would lose their lives were it not for the guardians of the mountain.

The poor emigrant laborers from Switzerland are often found by these faithful dogs, in the snow, utterly exhausted from hunger and fatigue, and often with badly frozen limbs. These are tenderly nursed in the spotlessly clean infirmary of the hospice. I visited this lofty house of charity in the clouds. Of course the great attraction is the kennels of the famous Saint Bernard dogs. One is grieved to learn that even these, hardy and intelligent as they are, often perish in terrible storms. They are big, powerful, short-haired animals, most of them—white, but with a few brown patches. Last winter five magnificent creatures were lost in a furious blizzard. I saw one or two aged veterans over twenty years old; these are now privileged to lie before the kitchen fire, and each of them has saved over twenty lives in the snowy wastes. The monks are not now so dependent on the dogs for news of travelers in distress, because of the telephone I have already mentioned. The scent of these dogs is so wonderfully keen they can track a man's footsteps in the snow two or three days after he has passed. It is a grand sight to see the monks and their attendants go forth in their big fur coats, high rubber boots, helmets and swan's-down gloves. Behind them come assistants with long ash poles, ice-axes, alpenstocks, spades, wine and provisions.

When the first snow comes in September the paths are marked with posts twenty feet high. But these soon disappear and other posts are fixed on top of them, and so on. Soon the winter paths lead indifferently over enormous rocks and buried alpine huts. The greatest danger comes from the furious gales, shifting the snow and making return impossible. The rescue parties are always led by the dogs, whose intelligence is never questioned. Sometimes the dogs go prospecting on their own account, and each carries a supply of good red wine in a flask about his neck. Should he track and find some wayfarer in the snow, or fallen down a precipice, he gallops back to the hospice with a message that is unmistakable. Then the rescue party goes out, rubs the frozen limbs of the unfortunate with handfuls of snow and encourages him to rise and walk a little. If this be impossible, or the victim be dead, he is borne back on the stalwart shoulders of the monk's attendants.

I was most interested to learn that the pure race of Saint Bernard dogs cannot live away from the mountain they have been associated with for so many centuries. In the plains they degenerate in size and strength, and their wonderful sagacity grows duller. Under no circumstances will the hospice sell or part with their dogs, although they have had many tempting offers from foreign travelers, who will pay a high price.

Most noted among these four-legged saviors is Oliver, with a record of fifty-six rescues. He is to be sent to Martigny, where the monastery has a kind of sanatorium in which the dogs try to regain the health and strength they have lost in the service of strangers.—W. G. Fitzgerald, in Saint Nicholas.

JUTE

Jute is a vegetable fiber which, although having been generally known but comparatively few years, has come to occupy a position with rice and flax. The term jute was first used by Dr. Roxburgh in 1795, in which year he sent a bale of the fiber to the directors of the East India Company, calling it "the jute of the natives." At an earlier date the substance was imported into England under the name of "pat" by which name it was called in India. The modern name is from jhot or jhout, by which it is known in the Cuttack district today, where there were extensive factories owned by the East India Company. At the time Dr. Roxburgh used the term jute.

This fiber is made from two species of the corchorus, a low shrub, native of India. The leaves are simple, the flowers are single, but occasionally in clusters, placed opposite the leaves; sepals five, deciduous; five petals, many stamens, one style, with the fruit pod-like. There are fifty different species.

There are but two species of the plant used in making the fiber, and there is but very little difference in them; a person not accustomed to them could not tell it. These with other species are native of Bengal, where they have been cultivated from a very early date, although it is believed they did not originate in Northern India. Of the two species used in making jute one attains a larger size than the other, while in one the seed-pods are globular, rough and wrinkled; in the other they are slender, quill-like cylinders.

They are cultivated in India not only for the fiber, but for the leaves which are used for a pot-herb. In 1872 there were 921,000 acres of land in Bengal under the jute cultivation.

Jute has not until recently been cultivated to any great extent except in Bengal, although it has been raised in the Hankow district, in China, from an early date. It has been raised in the United States to some extent, but not largely, and also in Egypt.

It requires a hot, moist climate, with abundant rain, and a very rich soil. The land should be well tilled and abundantly

fertilized. The ground being well prepared the seed is sown from about the middle of March to the end of May. The seed is sown broadcast, the young plants are thinned out to six inches apart, and are ready to be cut down from about the middle of August to the middle of October. The plants are cut well down to the roots, and the best fiber is made from the part which is cut while in blossom.

The quality of the jute is judged by the color, luster, softness, length, strength, uniformity and cleanness of the fiber. The best jute is made from a clear, yellowish white, soft, silky, smooth, fine, long and uniform fiber. The length of the fiber varies from six to seven feet, but is often fourteen feet.

The spinning and weaving is not very much different from that of hemp, the machinery being similar. The coarser has machinery differently adjusted from the finer fiber.

Jute has of recent years been manufactured into paper, as well as cloth, and is now grown quite extensively in the southern section of the United States, and the trade is rapidly increasing in this country.—T. H. Fernald in Inglenook.

HOW BIRDS FLY

The most remarkable thing about birds, to my mind, is the wonderful way in which they sail through the air, which is accomplished by the peculiar skeleton structure and the lifting power that resides within the feathers.

While the bones of all other animals are solid, the center being a cone of marrow, in birds there is a great lightness, with no loss of strength, by the bones being hollow and braced, as it were, by numerous little ducts, through which heated air is in constant circulation.

You have, no doubt, looked with wonder at the hawk, buzzard, and other birds also, as they were gliding through the air with only an occasional flap of the wing. If one of these sailing birds be taken, and certain experiments made, it will be found that the bones are not only hollow and extremely light, but that they are very warm to the touch.

If the end of the wing be lopped off, and the bird's windpipe closed it may still be seen to breathe. By this experiment we find that both heart and lungs are directly connected with the bones, and that the heart not only pumps the blood, but air, which it beats, through the bony channels and feathers.

We find also the normal temperature of birds is ten degrees greater than in mammals, and this may be increased at least ten degrees more at the will of the bird.

This produces such rarefaction of the air within the bones as to give great buoyancy, and this, with the lifting power, which I have already said resides in the feathers, gives it its power of flight.—Selected.

It is reported that the Persian government has offered Mohammed Ali, the former shah, an annual pension of $75,000 provided he will return the jewels enumerated in the national inventory.

(Continued from page 309.)

next person who is bitten by this mosquito is liable to infection through the excretion of the saliva as above stated. These protozoa also have a kind of affinity for warm-blooded animals, for it has been demonstrated that a mosquito which was fed upon fruit (banana) deposited few or no protozoa for a period of two months, but when fed upon warm-blooded animals it deposited all the protozoa in a very short time. This mosquito may bite a well person every day from the time it was infected until about the twelfth day there will be no danger of infection.

These mosquitoes seldom travel in the daytime, always staying near the ground, and are found in low, marshy districts. So one is able to visit malarial or yellow fever districts during the day with comparatively no danger, for it has been proven by various experiments—which space will not permit to describe—that these diseases are not carried any other way than by the mosquito.

The government has taken advantage of this knowledge and in outbreaks of yellow fever, especially, they try to exterminate the mosquitoes as near as possible and an epidemic is stamped out in half the time it used to take. With especial care in screening houses, etc., the cases are much fewer than formerly.

There are a number of ways in which the insect may, to a certain extent, be exterminated. The most effective and simple method is to drain all ponds, pools, etc., possible. Others which cannot be drained can be sprayed with kerosene, which kills all the mosquitoes, eggs and larvae on the pond. One gallon of kerosene will suffice for a large pond. To be a lasting benefit the spraying should be repeated every few weeks, as the oil soon evaporates. In tanks where cattle, etc., are accustomed to drink, a piece of quicklime may be placed, which will prove nearly as effective as kerosene and is not offensive to the animals, rather proving beneficial to their health.

To exterminate them from the infected houses, seal up all cracks, doors, windows, chimneys, etc., with oil paper and burn sulphur in the house, using one pound to every one thousand cubic feet of space. After a few hours the house is opened, the stupefied mosquitoes swept down and burned.

The mosquito which carries the yellow fever is not found in any except tropical climates. The malarial mosquito may be found somewhat further north, but seldom in our northern states. Occasionally, however, they drift quite a distance northward with favorable winds, and may cause an epidemic of malaria, providing she is able to reproduce her species, if not there may be only one or a few cases.

Thus we account for the few scattered cases and occasional epidemics of malaria in our northern states.

Chicago, Ill.

Give until you feel it and then give until you don't feel it.—Mary Lyon.

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NOVEMBER, 1909

In Everything
give thanks;
for
this is the will
of God
in Christ Jesus
Concerning
You

SELECT READING

SOME BELIEFS AND FUNERAL CUSTOMS OF CHINA

Death has no less a mystery in China than in other parts of the great world. In Christian lands it has been robbed of much of its dread by the blessed hope which is held out to us through the gospel of the Christ who conquered death and arose from the dead, but here it is full of terror. But here as everywhere, the soul of man is not content with the thought that the grave will end all, there is a something which cries out after a hereafter even though that hereafter be but dark and uncertain.

The Chinese people believe that man has three souls. At death one of these souls remains in the coffin with the body, or about the grave, one remains in the home and the other goes to some place corresponding very much to the old Greek idea of hades, where it is to live and be judged of the deeds done in the body. These departed spirits have simply moved out of their tabernacles of clay and have carried with them the same needs, which they had while on earth. The soul which goes to hades will stand in need of money, food and clothing as much there as when on earth. To begin with there are seven judges before whom he must pass for judgment, in succession. Each one of these judges is surrounded by his evil spirits the same as the earthly magistrate is surrounded by his yamen runners, and it is absolutely necessary to have money to bribe these spirits, else there can be no hope of reaching the ear of the judges. Each judge must be propitiated else there can be no hope of escaping all the punishments that can be heaped upon the poor soul. In order to reach these ends, paper money is burned in front of the coffin, at the home in front of the tablet, or at the grave, with the thought that the spirit of the money will go to the spirit of the dead and he will be able to use it as he sees fit. In order to please the judges incense is kept burning for 49 days, the time it is supposed to take, if all goes well, for the soul to pass through the hands of all the seven judges. After this the man will continually need money, clothing and food. His friends are supposed to burn paper representing these things at set times, that the spirit may suffer no lack. Food is placed in front of the tablet or sometimes at the grave. After the spirit of the food has had time to go to the departed the relatives gather and feast on the material part, which does not seem to have suffered from the loss of the spiritual part, which, of course, the dead has consumed.

One who is executed, commits suicide, dies from childbirth, is drowned, or dies any violent death, is supposed to have been a great sinner and great gifts must be made to the temple priests to ward off a terrible punishment from the departed spirit. In case one is murdered it is judged that he has not had a fair chance and he is sent back into the world in some other body to live over again.

In case the person dies with a highly contagious disease the coffin must be taken to a rest house immediately, where it may rest until properly painted and a proper place is found for its burial. In this case there must be no mourning for the dead or crying out. After a lapse of 100 days, mourning apparel may be put on. Generally speaking, however, the coffin is kept in the house for weeks and is painted with great care, in the case of those who can afford it, and less carefully by those who are poorer. Then the search for a suitable place to bury begins. One versed in the Fung-sui is called in and a deposit is made. He then begins his work. The length of time required to locate the grave will vary from a few weeks to months. The grave is generally located on some hill or high elevation. It is supposed that a tiger crouches on one side of the grave and the dragon on the other side to keep the evil spirits away, hence great care must be exercised that neither of these beasts shall be absent else trouble will follow the family of the departed one for all time to come.

The burial of children is by no means a matter of such care. Their graves are very shallow—I have often seen dogs eating the bodies of little children which they had dug up, or which had never been buried at all. Though the custom is rapidly going out, it has not been uncommon to see little bundles of straw lying around on the hills where little bodies had been left to be eaten by the dogs.

The graves are sometimes very elaborate. Ordinarily they are very shallow, rounded over and cemented on the top with a head and foot stone at either end, but sometimes a grave will take up a good part of an acre of ground.—E. B. Caldwell in China Bulletin.

CHINESE PROVERBS

1. The gem cannot be polished without friction, nor man perfected without adversity.
2. What is told in the ear is often heard a hundred miles off.
3. A wise man forgets old grudges.
4. Riches come better after poverty, than poverty after riches.
5. A bird cannot roost but on one branch.
6. When a pool is dry, the fish can be seen.
7. You cannot strip two skins off from one cow.
8. Dig a well before you are thirsty.
9. Who swallows quick can chew but little.—Sel.

HARD WORK

"It begins to look as if I was doomed to fail, after all my earnest, hard work," said the young man, with the calmness of despair in his voice. The old man to whom he spoke—a kindly, old-time friend—looked into his face critically for a moment before he answered. Then he said slowly, yet with a certain earnest impressiveness that sent the words home to his discouraged listener.

"I was readin' the other day that 'when things begin to look like ye was licked, then it's jest the time we had oughter begin to work the hardest.' Maybe that is the case with you. Suppose you try it and see how it works. And along with the work, just kind of mix in the idea that you are going to make it go—that there isn't any give up about it—that it is just a matter of keeping right along until you win."

The young man thought it over for a few minutes, silently, carefully. Then he threw up his head, and there was a new look in his face and eyes.

"I'll begin to work my hardest, right off," he said, "and—thank you." And from that day he did work hard, and won success out of what had seemed to others as well as himself, certain failure. It had looked, indeed, as if he were "licked," but hard work had won the victory for him in spite of all.

And so it will for others. Things are sure to look dark sometimes for some of us. It may seem almost folly to keep on trying against such great odds—yet, who can tell, unless they try and keep on trying, how near success lies for them, just on the other side of the cloud of apparent failure? Work your hardest then, even if defeat seems near, and see if it will not turn to victory. —Young People.

FACTS ABOUT THE PANAMA CANAL

Estimated cost of the Panama Canal, $200,000,000.

Amount paid the French company for the title, $40,000,000.

Amount paid Panama government for perpetual lease of canal lands, $10,000,000.

Length of canal, 46 miles.

Canal width varies from 250 to 500 feet at the top, the bottom width being 150 feet.

There will be 5 twin locks of concrete masonry, each lock 738 feet long and 82 feet wide, with a lifting capacity of 30 to 32 feet.

Lake Bohio (artificial) covers 31 square miles.

Alhajuela Lake (artificial) covers 5,900 acres, and will furnish motive power for operating the locks and lighting the canal from ocean to ocean.

Distance from New York to Manila by present route via San Francisco and Yokohama, 19,530 miles. Distance from New York to Manila by Panama Canal via San Francisco and Yokohama, 11,585 miles.

Distance saved in a sailing trip around the world by the new route through the Panama Canal, 2,768 miles.—Woman's Home Companion.

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PLOWS AND POVERTY

Once upon a time an enterprising employee of the Hudson Bay Company caught a fine young beaver, tamed him, and kept him as a pet in Upper Canada. The winsome ways and handsome appearance of the beaver so endeared him to every one that his owner thought to acquire merit by sending the young fur-bearer as a present to his chief in London.

The beaver had scarce been in his metropolitan home a week before he became restless; something within him stirred the latent beaver instincts and said: "Build your dam and get ready for winter." So he built himself a dam—for had not his ancestors for a thousand generations always built themselves dams at this season of the year? Accordingly he fell to, one dark night, with the inherited beaver diligence, and by morning he had worked a wonder: the four office chairs were laid in a row, the contents of the woodbox were dragged out, two stools and the scrap-basket were brought into play, three pairs of boots and the bootjack were confiscated, a shelf of books was emptied, and by the time all these things were jammed and crammed into the most desirable-looking places he had a real, decent-looking dam. He sorely missed the usual plastering of mud, but he compromised by stuffing up the smallest crevices with pieces of old newspaper and was content. The murky London sun arose to greet a happy beaver—he had a dam, and he was not a bit disturbed by the fact that it merely went across the corner of a third-story office in London. There the office-boy found him at eight o'clock in the morning sitting calmly on top of his dam confidently awaiting the rise of the water.

American Relics of Old-World Methods

But we should not pity this London beaver too much, for he is but a member of a very large class, a class including lots of humans—the class to whom the strongest reason for doing things and doing them a certain way is that father and grandfather and great-grandfather did it thus: therefore, of course, without question and without thought we also do it thus. And who of us is not of this class in some of his actions? It is indeed astonishing to see how closely we resemble the beaver in doing things not fitted to the environment.

Look at the way the Yankees built their barns when they went to Illinois! From the time John Alden and Priscilla rode away from Miles Standish and went off to found their new farm home it has been an established fact that the way to build a barn in the hilly East is to dig the foundation in a hillside, keep the animals in the basement, and drive the hay-wagons from the uphill side into the second floor on a level. Accordingly, when these hill-side or bank-barn builders went to the flat prairies of Illinois they, like the beaver, knew that there was just one way to build barns, and they built them just that way. Having no hillsides, they built the barn first and then built the hillside running up to the barn, and then got stalled trying to haul their wagons up the hill. After some forty or fifty years of this, these same people, who really are of the best and shrewdest and most scientific in the world, learned how to build a barn suited to the condition of the country in which they happened to be.

The London beaver was an indiscriminate builder of dams; he brought the habit from America. The American farmer is an indiscriminate plower of land.: he brought the habit from Europe, where it was all right. For an unknown number of centuries our ancestors in North Europe practiced on their tilled lands a three-year rotation of crops. The first year, winter grain—chiefly wheat or rye, sown in August or September. The second year, spring grain—oats, barley or buckwheat, sown in the spring. The third year, fallow—rest for the land, which consisted in plowing it as though for a crop and then harrowing it from time to time to keep down the weeds until it was time to plant the winter grain and start in on the three-year circuit once again.

This fallow season, or year of rest, served to restore fertility. It was very expensive to the farmer, and it served to give the whole Teutonic race an idea of the indiscriminate usefulness of the plow which brings trouble when applied to hilly land in America, where climate and crops differ from those of Europe.

This indiscriminate plowing habit is the mother of gully-washing in America. The European looked upon it for centuries as a proper thing because to his lands it was harmless, and when he came to America he, like the London beaver, failed to note the change in the conditions under which he was carrying on his business.

The first of these differing conditions is in the matter of rainfall. The European rain is a gentle thing. Who ever heard of an Englishman coming in out of the rain? He rolls up his trousers and trudges on, and Mrs. Englishman trudges with him. In Germany it is much the same with the rain, the Herr and the Frau. This gentle rain soaks peacefully into the earth, and that is the end of it. The land is the better for it.

How different in America! Over the best part of our great country, from the Great Lakes to the Gulf and from the Atlantic to the deserts of Nevada, most of the rain comes in downpours.. There is no summer without thunderstorms in which a shower of half an hour sends down more rain than is produced by a day of London drizzle. It falls so fast that no hilly earth except sand can drink it, and down the hill it tears, ripping the hillside as it goes, carrying away the precious earth which no process of man or nature can return. American agriculture has not yet realized this difference between the old conditions in Europe and those here. Therefore, the fact is not appreciated that, if the hillside is to remain, the plow must be withheld. We have plowed and are plowing almost as blindly as the beaver built.

The Damage Done by Rain

But the difference does not stop here. While our rain falls in chunks, so to speak, the greater part of it falls in the summertime. This a very, very valuable, giving moisture just when the crops need it, but it is also the time when the hillsides are bare from plowing and the washing is made worse. Neither the summer's maximum rainfall nor the thunder-showers' downpour has been considered in the adjustment of European agriculture to America.

The three new things that we in America have added to our introduced European agriculture are corn, tobacco and cotton—all of them crops of great money value, all of them fitting into the fallow-field part of the European rotation until we now know of it only through history. But cotton, corn and tobacco are far worse promoters of hillside destruction than the fallow field in which they have been planted. The fallow field has a surface leveled by the harrow to absorb the rain. The cornfield, the cotton field and the tobacco field have surfaces ridged and hollowed by the cultivator, ready to gather the water in the best possible way for the prompt starting of the washing process.

The only cure is to have less plowing of steep hillsides which have been thoughtlessly cleared of their original forest covering. They must be put to crops that do not

need summer tillage. The way it works is shown by the following observations made in Northern Virginia, one June afternoon in 1903. During two hours of thunder and lightning eight inches of rain fell. I went immediately to a near-by cornfield and caught a quart bucket full of rich soil "cream" that was rushing and rumbling in rivulets down every corn row. This six-inch bucket of cream was evaporated and the solid content was a five-eights-of-an-inch cake of rich, fine loam, the fat of the hillside whose rocky ribs were not far away from the bottoms of the gullies that the storm had cut in the bare, soft and furrowed earth. The next field on the other side of the same hill was knee-high with tangled clover. This mass of vegetation held the most of the water until it soaked into the ground and the small amount that flowed away was merely a little discolored. At no place in the whole twenty acres did it cut out a hatful of earth. In the cornfield it had gone down in pebbles, lumps and chunks, and left holes you would have had difficulty in crossing with a carriage.

Therefore, it appears plain that the hillside should be left in grass crops and in trees or there will be no hillsides left in a few generations.

Down in Loudoun County, Virginia, is a farmer who thinks about these things, who does not do them just beaver-fashion. His farm is hilly, like a million other farms, and it pained him to go out in his cornfields in May, June, July and August and see, after each plowing, the rills that the rain had wrought and to note the poor yield on the thin hillsides. Then he took a trip to California and stopped off at the Grand Canon of the Colorado River down in Arizona and took a look into the bottom of that world-beating gully. When he got back home his cornfield wash looked worse than ever. He pondered on the thing and one day, at the end of a row of corn, while his team was resting, he did a little figuring on the back of an old envelope. The problem was something like this: In making the Arizona canon the water has cut through and carried away about seventy thousand inches of rock. After each of my four cultivations of the corn a thunder-shower cuts a furrow four or five inches wide and four or five inches deep between every two rows, and carries the dirt away. The rows are four feet apart; the earth is thirty inches deep—in some places less. I put this field in corn every third year. Problem: How long shall I have any farm? He did not get it completely solved by ciphering just then, but he soon saw that the answer was something like the one five-hundred-thousandth part of the time that it had taken to make that Arizona canon, and he did not want his place to look as bleak as that. So he said: "This thing's got to stop!" And stop it he did.

A Rearranged Farm That Paid

He resolved on tree crops, and the next spring bought a thousand apple trees, and the spring following six hundred more, and finally he entirely rearranged his farm to adjust his business to the conditions. No more attic beaver dams for him! The rearranged farm has over a fifth of its area in apples, the orchard occupying the steepest part of the hillside and running with somewhat irregular outline clear through the farm from end to end. The overflowed meadow is permanent, blue-grass pasture. Some of the hill land is also in this pasture; an extra bad corner is planted in yellow locust for farm timber, and the tillage is all concentrated on the more level upland where there will be a minimum of gully-washing. Thus has the farm been saved and put on a basis of greater profit.

There are many agricultural exhorters who will affirm with much vigor that you cannot raise apples that way, that you must plow around your apple trees as well as your corn. It almost appears that the plow has been semi-deified without due consideration of the full effects of its worship. However, our farmer is not worried about that. He feeds his apple trees instead, for it has been demonstrated that an apple tree can eat a hay crop as profitable as can a cow and all the trouble of the daily ministration to the cow be avoided. This is the teaching of the new school of apple growers, the sod mulch school. The prophets of this school have preached and practiced and, above all, made money in New York, Ohio and Virginia. Prominent among these men are Mr. Cox and Mr. Vergon, of Ohio, and Mr. Hitchings of New York. I've seen Mr. Hitchings rake up two tons to the acre of fine timothy hay and leave it in piles to rot beside the little apple trees. That looked a wee bit foolish. No cattleman would have had the nerve; but then, no cattleman would have had the profits, either. That year Mr Hitchings sold four thousand bushels of apples for one dollar per bushel, and they were all produced on an old hillside that hadn't been plowed since the apple trees were planted nearly twenty years ago. The rest of his farm was paying his bills. The hillside had been making hay, and the hay had been fed to the apple trees and they manufactured it into apples, and the apples were worth several times as much as the hay.

There are profitable apple orchards on the slopes of the Blue Ridge Mountains in Virginia on uncultivated hillsides so steep that a wagon can't go up them. When it becomes necessary to get water up to the top for spraying the trees, pipe lines are laid and the water is pumped up with engines. The spray outfit is hauled down the slopes on sleds, because wagons would run away; but these men get the apples and the profits.

If the farmer must keep livestock, let him keep his hillsides in pasture or do as a Louisiana farmer has done. He planted his hillsides in mulberry trees. They ripen their fruit for a period of three or four months and when ripe the berries fall to the ground. In this Louisiana orchard the harvesting is done by a diligent and conscientious and surprisingly-reliable class of black laborers—pigs that put the fruit in a safe place beyond the reach of moth and rust and make the hillside worth about fifteen dollars per acre a year. That is equal to a well-sold corn crop of thirty bushels to the acre. The corn costs labor and the mulberry doesn't. The corn costs gullies, the mulberry holds the earth. The corn reduces fertility, the mulberry by this process increases it. The corn can be grown once in three or four years, the mulberry is an annual bearer. The mulberry farmer also has passed the beaver stage. His neighbors on the Mississippi delta will not have the chance to call him their pet name for a hill dweller—a "gully jumper." When the mulberry has finished bearing its wood is valuable.

The epoch of tree crops is but dawning in America. They have long been the main standby of large populations and the only support of densely-peopled hill districts in France, Italy and Japan. The Japanese have performed the marvel of feeding a very dense population on a small area with few resources According to the best estimates there are twenty-two hundred people in that country for every square mile of tillable land, and there has been practically no import of food until within a decade. The time long since passed when that country could afford to let its heavy summer rain stick destroying claws into the loose soil of tilled hillsides and carry it to the valley and to the sea To avoid this ruin much Japanese land is terraced like steps, and where necessary it is hoed like a garden to make it yield the best. On these steep lands are grown the tea trees and the mulberry trees that furnish the tea and the silk, the two chief exports of the country.

(To be continued.)

ALASKA

When Secretary Seward purchased Alaska for $7,200,000 his critics derisively called it "Seward's Pond." The territory was considered comparatively worthless except for the seal fisheries and they were considered of little value. But it has already produced $96,000,000 in fisheries. Mr. James L. Farmer, who has charge of the Alaskan exhibit at Seattle, surprises the world in the following utterances, "Except in the far northern parts the climate is not nearly so severe as it is in the Dakotas, Montana and Minnesota. There is almost no limit to the agricultural possibilities of the territory, and it must not be forgotten that Alaska has good schools and churches, and that the white man can live as comfortable and contentedly in Alaska as he can in the States."

Seattle, where the Alaskan-Yukon Exposition is being held, is building at the rate of $14,000,000 per year and its exports and imports amount to $38,000,000 a year. Its Puget's Sound Harbor is the terminus for 300 steamers in constant service and has three trans-continental railway lines.

A writer in the Review of Reviews says: "It is the natural gateway to the greatest of the world's markets for centuries to come."—California Independent.

EDITORIAL PAGE

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THANKSGIVING DAY: — Another thanksgiving season has come upon us. A beautiful custom, this, of having a special day set aside each year by the National Government for the express purpose of returning thanks for the bounteous blessings of God. A day in which the thoughts of the people are supposed to be turned Heavenward, and the hearts pouring out gratitude toward God for His wonderous goodness toward the children of men.

This annual proclamation is perhaps necessary to call the attention of many, who may have forgotten, to the fact that God is the Giver of all good gifts that man receives. To the Christian this day will be one in which a more extended and comprehensive review of the blessing of the past year will be taken. Nevertheless, it will only be one of the 365 days of the year that will be full of praise. There may be times when the overflow of thankfulness is greater than at other times because of a keener appreciation of blessings received, or because a blessing has a special bearing on life, but the blessings of each day are sufficient to fill the heart with continual praise. We fail to realize the many blessings of each day unless we take time to recount them. Our life should be a continual song of praise to God for His constant and continued mercies toward us.

MODERN RELIGIOUS MOVEMENTS:—In this issue appears the first half of an article on the Emmanuel Movement, which has gained considerable prominence during the last two years. Mr. Hartzler gives in a clear, concise statement the nature, purpose and beliefs of the Movement, concluding with some timely criticisms. We would urge a careful study of this article by all our readers, because the information it contains may be of great value in your religious work.

In these days when there is a tendency to drift away from the teachings of the Bible and follow some Modern Religious Movement, it is vitally important that all Christian workers study these Movements to the extent that they at least know some of their fundamental teachings, and wherein they differ from the teachings of the Bible, in order that they can intelligently refute the erroneous teachings, and thus probably prevent many from falling into the error. It sometimes happens that men who are over-zealous in their purpose to defend the Bible, will attack some of these Movements and ignorantly denounce everything the Movement stands for without admitting the truth that may be in it. Such men have little influence as defenders of the Gospel. It is the man who recognizes and acknowledges the truth in a religious Movement—because there is some truth in most, if not in all of them, but is also able to detect the erroneous teachings and show wherein they conflict with the Bible, that will be able to retain and win adherent to the Christian faith.

WHAT SHALL IT BE?—With the approach of winter this question no doubt has suggested itself to many of our readers with reference to the course or courses of study they should pursue. Many Sunday school workers and those engaged in other Christian work keenly feel the need of utilizing all their spare time during the coming winter to lay in a new supply of knowledge for use during the next summer, when other cares do not permit of much and intense study.

Following are a few suggestions that might be profitable for us to consider in determining this question:

It is the part of wisdom to take up a definite line of study and follow it systematically. One course thoroughly mastered each year is of infinitely more value than a mere smattering of a number.

In your course of study you want to make provision for some Bible work.

It might be timely and very profitable, especially to Sunday school teachers, to take up the systematic study of the Book of Matthew, since all but a few of the Sunday school lessons for next year are taken from this book.

The study of the Word of God is hardly complete without a study of His work. It may be just as necessary to study the world-wide work of the Church of the present, as that of the Apostolic times. His work in some modern fields is as marvelous as that of the early Church.

After a course has been selected stick to it until it has been mastered.

NOTICE.—The time is here when most people have more leisure for reading. Most of them want something interesting and at the same time something that will be instructive and cause them to think. This kind of reading matter will be found in the columns of the **Christian Monitor.** In order to increase the circulation we make the following offers, and solicit the hearty co-operation of our readers to make them known to their friends who are not yet subscribers:

We will send the paper until the end of 1910, to new subscribers, including back numbers until July (while they last) for the regular price of $1.00. For 75 cents, to all new subscribers, until the end of 1910, no back numbers included. This offer expires Jan. 1, 1910.

In clubs of ten or more to **separate addresses** for one year, 75 cents.

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CHRISTIAN LIFE

IF IT IS YOUR BEST

"Do your very best.
It may not be the best,
But if it is your best,
It will be Heaven blest."

This little verse has been the source of encouragement to many. At times when we are inclined to become discouraged because of apparent failure in our undertakings, when results are not forthcoming as we anticipated, when our efforts do not seem to be appreciated, when we see that others can do certain work much better than we can, this verse comes as a comforting message, if we have the assurance in our heart that we have done our very best. It pacifies the disturbed spirit; it soothes the troubled heart, because it contains the essence of one of the blessed promises of God.

The largeness of the blessing is not dependent primarily upon the quantity of service rendered. If it were, many of us, I fear, would receive small blessings compared to some others, but it is largely dependent upon the fact whether we have done our best. All Christian service, whether great or small, is richly blest if done with all your might, in the best way known to you.

This is one of the secrets of contentment in life. You have, perhaps, striven hard with a task, you have done your best in the pulpit, with that Sunday school class, with the difficult and perplexing problems that confronted you in the home and your business, met them with Christian fortitude and trust, and yet you can see nothing but failure awaiting you. If you have the assurance that you have done all you could, the above verse comes to you with comforting balm. God is not slack concerning His promises, and He will give the increase in the appointed time, for His word shall not return unto Him void. Wait and see the salvation of the Lord.

Blessed thought, this, that God will take care of the results if we are but faithful in sowing the seed A consciousness of duty shirked is destructive to happiness and peace of mind. The Christian who has not done his best has reasons for regret, and only when you have done your best, can you rest assured that God's full blessing rests upon your labors, and the foregoing verse will be a comfort to you.

"There are people who think themselves big because others point them out as 'somebodies.' They measure their importance by the amount of attention they attract and the flattery they receive."

THE TRUE PHILOSOPHY OF LIFE

Viewed from the many standpoints, life is service. In a sense there are no great ones in this world. A man must serve if he would truly live. This is no fancy; it is the gospel view. "By love serve one another" is a New Testament injunction. Even Jesus when He came into this world came "in the form of servant." So came also the great apostles who followed Him.

You have a false view of life if you would escape service. To rise in life is to serve. And "he that would be greatest," even among men of the world, "must be servant of all."

The man who cares only to serve himself stands upon the lowest round of the ladder of humanity. Jesus has taught us that service is the true measurement of greatness. This being true, how important it is that we learn the art of serving well.

Now, the best and richest service that can be rendered is often not the service of great things, but of small. Our lives are largely made up of little things—an act, a look, a word, a thought. These may be seemingly insignificant; but these little things made up your yesterday and a few thousand yesterdays go to make up life.

The chance of doing great things rarely comes. Perhaps to you and to me it may never come at all, and should we wait to do only great things, we might spend our entire time in idle waiting.

Let us wait, not for great opportunities. Today is God's time, and it is our time, too. There are a thousand splendid little things we should be doing and the service that neglects these little things must fail. Some one has said: "A saint is one who sanctifies life's trifles."

To consecrate the commonplace, that is noble service. "Wherefore, whether ye eat, or drink, or whatsoever ye do, do all to the glory of God."

Again, service in small things is often the hardest service in the world. It might be harder for a young lady to "mind the baby" and let a poor widowed mother come out and enjoy the Sabbath morning service than it would be for this same young lady to sing a solo in the great congregation. But would not the former service be more than the latter?

Ah, it is harder to be faithful in that which may seem trival things than in those which may seem great! Great moments help to make us great! We are inspired by them. Men see what we do and applaud.

Our great work is to carry the spirit of Jesus into every day; to bring the love of Jesus to bear upon every relationship; to do the commonest drudgery in the spirit and for the sake of Jesus Christ. There is no service loftier than that.

Finally, remember that only through faithfulness in small things are we disciplined and prepared for great service.

The strongest barrier to a better tomorrow is a mis-spent today. And faithful service today is the highway to larger spheres of service tomorrow; until we shall at last render faultless service beyond.

Things will not be much different in the future than they are today. Our opportunity is here and now. Today's service carries your future in its arms, and who can tell which shall be small and which great? There is nothing small that has not great possibilities wrapped up in it. Today the cocoon appears little different than the clod you may tread upon. Tomorrow it is the gorgeous butterfly basking in golden sunlight.

Most foolish indeed is he who despises "the day of small things." One look broke Peter's hardening heart and one sentence converted the Philippian jailer.

Learn to do the little things. Jesus gave a rich promise to a little congregation, crowned with praise the widow's little gift, and took the little children in His arms. Jesus with a world to save went about after individuals. Let us "go" and "do likewise."

God will glorify our faithfulness in small things of life we may hope to hear Him say at last: "Well done, thou good and faithful servant; thou has been faithful over a few things, I will make thee ruler over many things. Enter thou into the joys of my Lord."—Western Christian Advocate.

MARRIAGE

Selected by John H. Mosemann.

What I desire to say briefly on this subject is to them who are subject to God and to His word. All others view and use marriage as they do all other blessings—to gratify their own pleasure; even as the beasts which eat, drink, and enjoy life without a thought of accountability to Him who has made the provision.

To you especially, my dear young brothers and sisters who naturally and rightly contemplate marriage, do I address my words. It is the most important of all earthly events in a man or a woman's life, for it is something they cannot undo, which binds them until death, which throws them together in such intimate relations that they must either sweeten or embitter each other's existence, and which entails results no less far-reaching than the endless ages of eternity.

How soberly and dignifiedly, therefore, we should approach it! A pretty face is a

pretty thing, but how vain to be governed in such a sober matter by a pretty thing! Earthly goods and social position have their value here, but how base and degrading to let them control such a serious act!

"Marriage is honorable in all" (Heb. 13:4). It is God who created it (Gen. 1:27), and who instituted it (Gen. 2:24); and lest, because of higher and better things which our Lord brought in, it should be presumed that He would look down upon marriage, He attends a marriage in Cana of Galilee (John 2), and thus sets His seal upon it.

We need therefore not be ashamed of it, though we forget not that there are higher things, endowed with superior honor, for "there be eunuchs which have made themselves eunuchs for the kingdom of heaven's sake" (Matt. 19:12). They refused marriage, like Paul and others, to devote themselves more undistractedly to the service of God (I Cor. 7:32-35).

Being then of divine establishment, let us bring God into it. Let us not treat it as a matter in which we simply consult our pleasure, our fancy, or our profit. Dare you, dear young friend, launch out on such a voyage without making God your counselor? Dare you link yourself in such a tie with one who is not a child of God? "What concord hath Christ with Belial? or what part hath he that believeth with an unbeliever?" (II Cor. 6:14, 15). What an awful "yoke" that binds together an heir of God and a despiser of Christ. It would seem that if the heart were at all right it would make such a union utterly repulsive.

Again, even among ourselves who are fellow-heirs of the glory of God, how dare you make your own prayerless choice?—for even among the children of God there are many who would not be suited to each other in such a tie. Who knows each one to the depths but God? Who understands fully the temperament that will match mine?—that will be able to bear patiently with my own faults, or be a corrective to my tendencies, and thus help me on in my desire to live for Christ here? How many make a fair show at the start, but turn out miserably? Who knows all this, and who can shield me from the host of evil but God my Father? It is not enough, therefore, to have the approval of fathers and mothers and friends, valuable and even needful as that is for our happiness; their love is true, but their wisdom is not far-reaching enough. The God who has created the ordinance must needs have the first and chief place in it if it is to be blest in all its length and breadth.

Oh, what mercy that even if in our lightness and the folly of ignorance and youth we have not given Him that place, His love to His dear children is such that, though we must reap what we have sown, He will yet turn all to our final blessing and profit. When our lion will is rent, honey is found in the carcass.

But let me warn you in one thing: you will not find in marriage a perfect thing. Not that God did not make it perfect, but man has fallen since, and his fall has spoiled everything. The apple may still be sweet, but a worm is in it. The rose has yet its fragrance, but thorns grow with it. Willing or unwilling, everywhere we must read the ruin which sin has brought in.

So let no one dream of those wonderful people which a diseased fancy can picture. The most godly men and women have their weaknesses and their failings; and though such be easy to bear where there is genuine love, they have to be borne. People who have fed on novels and fanciful ideas, and who have been disappointed in their own course, especially silly women, may make you think that because you have something of that sort to bear as well as to be borne with, you are one of their heroes or heroines who were unhappily married, and therefore martyrs. Such are not your friends. Turn again to God, your best, your constant friend. Let Him speak to you: "Wives, submit yourselves unto your own husbands, as unto the Lord. . . . . Husbands, love your wives, even as Christ also loved the Church, and gave Himself for it" (Eph. 5:22-29). Mark, He does not say, Wives, demand of your husbands that they love you; nor, Husbands, demand submission from your wives. No, for this at once would be the opposite of the grace under which we are, which never claims, but gives, and finally gets its claims by ever giving. Let, then, "every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband" (Eph. 5:33); and they cannot fail to enjoy all the sweets which marriage can give in the ruined creation through which we are passing. God will be with such, and where God is there is the best of everything. There will be no "skeleton" in that house. Trials and difficulties there may, there will be, for they are an absolute necessity for our development in Christ; but where God is, there is the spirit of love, of unity, of mercy, of forgiveness, of compassion and tenderness. Sweet life of companionship yet vouchsafed to us in passing through a world so full of misery. Truly "godliness is profitable unto all things, having promise of the life that now is, and of that which is to come" (I Tim. 4:8).

P. J. L.

THE SPIRIT REALM

By H. T. Miller.

Doth not the spirit realm afford me hope?
Doth not the ample archway give me scope?
I travel on the rainbow bridge with glee,
And bear my loved ones on my bosom free.

How oft we meet in spirit trysting place.
How soft the smiling flushes of the face.
The quickening pulse flows on with feeling true,
And added life delightful bonds renew.

Untiring spirits ever come and go,
They circle round me in unceasing flow.
What power is this that binds the heart with love?
Sweet is the realm where purest spirits move.

Vineland, Ont.

FATAL PARLEY

It is dangerous to parley with the enemies of righteousness. One who is doing a good work and living a good life will often hear propositions from the enemy. Many have been deceived by such plausible invitations. Young men living a pure and honest life are frequently invited to hold a conference with those who are living another kind of a life. They like to tell what they know about the tricks of business, the pleasures of sin, and the ways of the world. Why not hear what they have to say for their cause? Of course, you will not be persuaded to join them. Your mind is made up and your choice settled. But what harm can there be in hearing what they have to say? It is a dangerous snare.

Nehemiah was invited to such a conference with the enemies who had tried to hinder the building of the walls of the city. They pretended to desire to communicate to him something which would be mutually beneficial to both sides. They were for settling the matter by a parley. But Nehemiah understood the scheme. If they could get him outside of the walls of the city they could easily lay hands on him and put a stop to the work. His reply was memorable. This is what he said: "I am doing a great work; I cannot come down; why should the work cease while I come down to you?" He was too busy. He was busy about great things. The work was urgent. He could not be spared for a day; no, not for one hour.

This reply has been a lesson to the people of God in all subsequent ages. The way to defeat such wicked schemes is to be busy. Be busy about some great thing. Trifling occupations may not be sufficient to fortify one against the proposition of the enemy for a parley, but a great work will hold the worker. Some one may say, I have no great work on hand. Moses had a great work to do, and so had Daniel and Paul and Wesley, but my work is trifling. The student, the clerk, the mechanic, the business man, has nothing very important in hand. The works of most men are mere trifles. The president of a great college said the other day that a student came to him not long ago and asked, "What is worth while?" Sure enough. The busy tribes of flesh and blood seem like so many ants building little mounds to be washed away by the first rain.

But it is not really so. There is something worth while, and everyone may engage in it. We are indeed all engaged in it. We are building, not a wall such as Nehemiah built, but a character. We are making, not only a living, but a life. Every thought we think, every word we utter, enters into that everlasting structure. If you leave your work to go down for a parley, even the parley will enter into the temple. We are doing a greater work than Nehemiah did. Each one may say to those who solicit him to leave it for a conference, "I am doing a great work; I cannot come down."—The Christian Advocate.

MISSIONS

Conducted by I. R. Detweiler.

BEGINNINGS
VII

By J. A. Ressler.

Igatpuri was the home of the American Mennonite Mission for about four months. But as there were four well established missions already at work in the place it could not be thought of as a permanent location. About two months of the time, when our home was at Igatpuri, were spent in traveling from place to place trying to find the place where our mission was to begin gospel work, and set up a medical mission as well as an industrial mission.

Our board had instructed us to locate in a place where there was no other mission and not within thirty miles of any other mission. As our people had helped the needy in the famine of 1897 they had thought that it would be better to find a place in the region affected by that famine, if possible. That looked simple enough with a map of India before us and a few of the mission stations marked on it. But when we began to look in earnest for a house to live in and call our own there were unforeseen difficulties.

We were assured that the very place we were looking for was just a few stations up the railway to the east. We went and saw, but by no means conquered the firm impression that the place was not for us. A house all by itself two miles from the nearest village. We came to find people to work with, not to live on a barren and dusty plain.

Then away up in the North-west Provinces we heard of a place that was just what we wanted. Heard it from good authority, too. There was a little flock without any one to look after it. No other work near the place —at least no work that need concern us in the least. Oh, yes; there was an insignificant work going on, but that was a negligible quantity.

We went to see.

When we got to the place we found that the "insignificant" work was an orphanage with a couple of hundred children and three missionaries in full swing at active work.

But these missionaries knew of another place still farther off in the North-west Provinces where they had an abandoned bungalow which they would be glad to sell or rent to us. Oh, no; no mission work there at all. At least not such that we need regard. And thither we went.

And we found not only an out station of the M. E. mission there, but a Church of England with a resident rector in charge. Disappointed, we went to Allahabad and there found out of a place that was just what we were looking for, so said our informant, peculiar language spoken there, the larger missions did not care to take up work there, no work done there at all. And we found the place of lime stone and kilns, and the peculiar language. We also found there a large orphanage of the Church of England, a regular service of that church—and we went on our way rather short of rejoicing.

At last while on our way to Calcutta we heard of Dhamtari in the Central Provinces. We did not go to see it then, but we saw it later. How we got to see it is another story. But I must hold this story long enough to tell you that the name of that part of India where Dhamtari is, is not the Central Province but the Central Provinces. The name is plural. So the "North-west Provinces" or as they now call them, "United Provinces" is correct and not the singular. But the new Province called the North-west Frontier Province is singular. It is one of the strange ways they have over in India, unaccountable and not capable of explanation, nevertheless a mistake of a final "s" in the name of one of these provinces is very glaring to one familiar with Indian affairs.

It was while we had our home at Igatpuri that Dr. Page met a most remarkable case of treatment by Native doctors. The patient had lumbago. The Native doctor said it was an evil spirit in his back and took an iron hammer and pounded the patient's bare back until it was a mass of bruised flesh. Then he said that the blue marks were owing to bad blood and applied about a dozen leeches to draw it off. Of course the man got rapidly worse and it is a wonder that he lived. They sent for Dr. Page and, although the case at first seemed hopeless, under the sensible treatment of an American doctor the man speedily recovered.

In Igatpuri we had our first struggle with Hindi and our first experience with a Native Pandit or teacher. It takes a good deal of patience to teach three Americans to write and speak Hindi. Our pandit was so patient that he would often go to sleep while we were reciting our lesson. A really important mistake would sometimes wake him up. Mistakes of lesser importance would seldom wake him.

It was at Igatpuri that we met with and decided the problem of servants. But that is another story.

Smithville, Ohio.

Everyone knows the pleasure of receiving a kind look, a warm greeting, a hand held out to help in distress, a difficulty solved, a higher hope revealed for this world or the next. By that pain and by that pleasure let us judge what we should do for others.—Dean Stanley.

ROBERT MOFFAT

One day a Scotch lad, not yet sixteen, started from home to take charge of a gentleman's garden in Cheshire, England. He bade farewell to father, brothers and sisters, but his mother accompanied him to the boat on which he was to cross the Firth of Forth.

"Now, my Robert," she said, as they came in sight of the ferry, "let us stand here for a few minutes. I wish to ask one favor of you before you depart."

"What is it, mother?" asked the son.

"Promise that you will do what I am going to ask you."

"I cannot, mother," replied the cautious boy, "till you tell me what your wish is."

"Oh, Robert!" she exclaimed, and the tears rolled down her cheeks, "would I ask you to do anything that is not right?"

"Ask what you will mother, and I will do it," said the son, overcome by his mother's agitation.

"I want you to promise me that you will read a chapter in the Bible every morning and evening."

"Mother, you know I read my Bible."

"I know you do, but you do not read it regularly. I shall return home now with a happy heart, seeing you have promised me to read the Scriptures daily."

The lad went his way. He kept his promise, and every day read the Bible. He read, however, because he loved his mother; not from any pleasure he found in the sacred book. At length, inattentive though he was, the truths he daily came in contact with aroused his conscience. He became uneasy, and then unhappy. He would have ceased reading but for his promise. Living alone in a lodge in a large garden, his leisure was his own. He had but few books, and those were works on gardening and botany, which his profession obliged him to consult. He was shut up to one book, the Bible. He did not pray until his unhappiness sent him to his knees. One evening, while pouring over the Epistle to the Romans, light broke into his soul. The apostle's words seemed diffierent, though familiar to him.

"Can it be possible," he said to himself, "that I have never understood what I have read again and again?"

Peace came to his mind and he found himself earnestly desiring to know and to do the will of God. That will was made known to him in a simple way. One night, as he entered a neighboring town, he read a placard announcing that a missionary meeting was to be held. The time appointed for the meeting had long passed, but the lad stood and read the placard over and over. Stories of missionaries, told him by his mother, came up vividly as if they had just been related. Then and there was begotten the purpose which made Robert Moffat a missionary to the Hottentots of South Africa.—Religious Herald.

Jealousy is simply another name for self-love.—Sel.

FRESH AIR THOUGHTS

By A. M. Eash.

The subject of "Fresh Air Work" is always a live one in the large city missions. The actual "Fresh Air" season has again come and gone, as well as a month of intervening time, and it is the opinion of many that the work along this line for 1909 is now a matter of history and will always remain such. They fail to consider it as only one phase, of work, that, when once started, starts an influence and a train of succeeding works that are practically endless. It is true that the United Charities and the Railroad Companies have done their work and finished it. Some Country people and mission workers have done their part of the work and finished it, but for a great many of the country people, all the Mission workers with a vision of God's plan, and for every individual child sent out the work is just begun.

"Fresh Air Work" should not be considered as an end in itself. It is very essential that the work of every institution be directed toward one great aim, and that every department of its work contribute to the realization of that aim. Since the work of the Mission is religious then the aim must be a spiritual one, and every department of its work should contribute toward the attainment of that aim. The one great reason why "failure" must so many times be written across the records of churches, missions and institutional establishments, is that they have failed in determining on a goal and then conducting every department of their work in such a manner that they contributed to the attainment thereunto. To make still more intelligent, this will illustrate: One year the Church or Mission puts forth special effort along Sunday school lines, the next year it is adult Bible class work, the next year rescue mission work, the next industrial work, the next something else and finally they wind up without any definite aim and no permanent results. With a definite aim to work toward, methods of work contributing to that end, backed by consecrated and Spirit-filled lives must be successful.

It is the primary work of the city missionaries to bring Jesus Christ to the people in such a manner that He will appeal to them so strongly that they will allow Him to become the ruling factor in their lives. To successfully accomplish this means very often the efforts of years and requires not only preaching and teaching, but exemplifying the teaching in our attitude toward and relations with them.

Our Church has done nobly in establishing and supporting city missions. Evidently that alone was not sufficient in the Father's mind, and He so arranged it that those who are in need of the teaching can come into actual touch with the lives of His children. The result is what we know as "Fresh Air Work." To think of it in this light has made the work so much more pleasant to both the workers and the country people than it would have been otherwise.

Happy, after a few weeks in the country

A work like this has many good immediate results—if it had not the majority of us would not recognize it as a good work. It is equally true that, if in discussing it,— either orally or in writing,— we consider it only as a work in itself and not as a means to a much greater end, we do not give it due recognition. Some good immediate results we have observed are as follows:

1. Weak, sickly children have gone to the country and returned after several weeks' stay, much improved in health.

2. They nearly always return heavier in weight than when going.

3. They have learned how other people live.

4. Many have learned what our little ten year old girl expressed in the following words: "I want to teach my mother how to do things."

5. The lessons about animals, plants, crops and work are many.

6. Better than any of the above they have learned to see the beauty in living a clean, moral life.

7. But best of all is the fact that they have a greater love and respect for God and His word.

Mention could also be made of results to the parents, to the homes where the children stayed, to the mission and the mission workers, but space will not be taken for this.

Just what this work contributes to the great aim of the mission is more difficult to say. We know that principles of right living can be, and have been implanted, and can give instances where young people have accepted Jesus Christ and have united with the church (and others who expect to) who seemed practically hopeless before.

We hope also that by the workers coming into continued touch with the children, the country people corresponding with them and perhaps visiting them in their homes, and the continual leading of the Holy Spirit, these implanted principles will be so cultivated and the lives of the children so directed that they will ultimately develop into strong and useful Christian men and women.

The accompanying illustration shows a group of children just ready to return home after a few weeks' stay in the country. The little four-year old girl in the center of the group cried bitterly when she left her city mamma on going to the country, but it seems to have been a much greater cross for her to leave the country mamma and beautiful home to return to the home of a drunken city bartender. As the picture shows they are not lacking in bundles and all the bundles are well filled. We feel this to be an index of the love the country people had for the city children.

May the blessings of a kind Heavenly Father ever rest upon all who contribute to the success of this work, and may He enable all of us to look beyond the temporary inconveniences and see the true glory there is in bringing joy to the Father over at least one who has found Jesus Christ and peace to the soul through the influence of the "Fresh Air Work."

Chicago, Ill.

THE HIGH CASTE HINDU WOMAN

(Below are given a few extracts from the book, "Pandita Ramabai, the Widow's Friend." The Pandita quotes largely from, Manu, the Hindu Lawgiver).

Those who diligently and impartially read Sanscrit literature in the original, cannot fail to recognize the lawgiver, Manu, as one of those hundreds who have done their best to make woman a hateful being in the world's eye. To employ her in house-keeping and kindred occupations is thought to be the only means of keeping her out of mischief, the blessed enjoyment of literary culture being denied her. She is forbidden to read the sacred scriptures; she has no right to pronounce a single syllable out of them. To appease her uncultivated,

low kind of desire by giving her ornaments to adorn her person, and by giving her dainty food, together with an occasional bow which costs nothing, are the highest honors to which a Hindu woman is entitled. She, the loving mother of the nation, the devoted wife, the tender sister and affectionate daughter, is never fit for independence, and is "as impure as falsehood itself." She is never to be trusted; matters of importance are never to be committed to her.

I can say honestly and truthfully that I have never read any sacred book in Sanscrit literature without meeting this kind of hateful sentiment about women. True, they contain here and there a kind word about them, as a class, with crime and evil deeds.

Profane literature is by no means less severe or more respectful towards women. I quote the ethical teachings, parts of a catechism, and also a few proverbs:—

Q. What is cruel?
A. The heart of a viper.
Q. What is more cruel than that?
A. The heart of a woman.
Q. What is the cruelest of all?
A. The heart of a sonless, pennyless, widow.

A catechism on moral subjects, written by a Hindu Gentleman of high literary reputation, says:—

Q. What is the chief gate to hell?
A. A woman.
Q. What bewitches like wine?
A. A woman.
Q. Who is the wisest of the wise?
A. He who has not been deceived by women, who may be compared to malignant fiends.
Q. What are fetters to men?
A. Women.
Q. What is that which cannot be trusted?
A. Women.
Q. What poison is that which appears like nectar?
A. Women.

Proverbs

"Never put your trust in women."

"Women's counsel leads to destruction."

"Woman is a great whirlpool of suspicion, a dwelling place of vices, full of deceits, a hindrance in the way of heaven, the gate of hell."

The wife is declared to be the "marital property of her husband, and is classed with "cows, mares, female camels, slave girls, buffalo cows, she goats and ewes" (See Manu IX, 48-51).

"A wife who being superseded in anger departs from her husband's house, must either be instantly confined or cast off in the presence of the family." Manu IX, 83.

"Though a man may have accepted a damsel, in due form he may abandon her if she be blemished or diseased, and if she have been given with fraud." Manu IX, 72.

But no such provision is made for woman; on the contrary, she must remain with and revere her husband as a god, even though he be "destitute of virtue, and seek pleasure elsewhere, or be devoid of good qualities, addicted to evil passion, fond of spirituous liquors, or diseased" and what not!

A near relative of mine had been given, in her childhood, in marriage to a boy whose parents agreed to let him stay and be educated with her in her own home. No sooner, however, had the marriage ceremony been concluded, than they forgot their agreement: the boy was taken to the home of his parents, where he remained to grow up to be a worthless dunce, while his wife, through the kindness and advanced views of her father, developed into a bright young woman and well accomplished.

Thirteen years later the young man came to claim his wife, but the parents had no heart to send their darling daughter with a beggar, who possessed neither the power nor sense to make an honest living, and was unable to support and protect his wife. The wife, too, had no wish to go with him since he was a stranger to her; under the circumstances she could neither love nor respect him. A number of orthodox people in the community, who saw no reason why a wife should not follow her husband, even though he be a worthless man, collected funds to enable him to sue her and her parents in the British court of justice. The case was examined with due ceremony, and the verdict was given in the man's favor, according to Hindu law. The wife was doomed to go with him. Fortunately she was soon released from this sorrowful world by cholera. Whatever may be said of the epidemics that yearly assail our country they are not unwelcome among the unfortunate women who are thus persecuted by social, religious and state laws. Many women put an end to their earthly sufferings by committing suicide. Suits at law between husband and wife are remarkable for their rarity in the British Courts in India, owing to the ever submissive conduct of women who suffer silently knowing that the gods and justice always favor the men.

THE FACTS AND FAITH OF BUDDHISM

Founder — Date — Place. — Guatama, a young Indian prince of northern India, was born 552 B. C. In after years he assumed the name of Buddha, which means "enlightened." He died at the age of eighty from eating too much pork given to him by some of his disciples.

Founder's Reason for Its Inauguration.—Guatama was distrest over the mystery of suffering and death. He left his wife and child and became an ascetic pilgrim in order to discover, if possible, some solution to the mystery.

View of God.—Gutama said: "I see no one in the heavenly worlds, nor among gods or men whom it would be proper for me to honor."

View of the Created Universe.—It is materialistic. Knows no creator. Creation was effected by the laws of nature, cause and effect. Destruction and renovation are constantly going on by the forces of nature causing continuous changes everywhere.

View of Man.—Man is formed of two essences, matter and spirit. Matter but for a short time. Man's spirit is transmigratory and its good or bad conduct determines the body it will have in each succeeding birth. "Self is an error, an illusion, a dream." (A Buddhist saying).

View of Sin.—Sin consists in "desire." To desire anything is sin. The only freedom from it is to become entirely lost in meditative contemplation and become absorbed into Buddha in Nirvana.

View of Salvation.—Existence is the cause of suffering. The only way to overcome all evil is to cease to exist. Inward culture through right belief, resolve, language, behavior, livelihood, exertion, mind and meditation will save.

View of Heaven.—Nirvana is the heaven of Buddhism. There the personality of the Buddhist is absorbed into Buddah through contemplation. It is what they call the "western paradise," full of sensuous enjoyments.

View of Hell.—The purgatorial punishments which Buddhists suffer in their normal round of births and deaths constitute the Buddhist hell. Its purpose is the preparation for final absorption into Buddha. The problem of Christianity is, "What shall I do to be saved?" while that of Buddhism is, "What shall I do to be extinguished?"

View of Man's Duty to Man.—Buddhists are very careful to be kind to insect and beast, but are neglectful and often cruel to their own kindred, for fear they may encounter the wrath of the spirits which are punishing them for sin.

Treatment of Women.—In childhood a girl must obey her father; after marriage her husband, and if a widow, her son. She dare do nothing without her lord's permission. She has no soul and her only hope of heaven is to be reborn a man.

Character of the System.—Buddhism is atheistic. It denies that there is an eternal God. It asserts that God is nothing, man is nothing, life, death and eternity are nothing. God has left the universe and law now reigns.

Education.—Ignorance is considered bliss. To cease mental activity is the goal of their ambition. However, in spite of its theory, Buddhism in its early days of conquest excited considerable awakening in primitive education.

Attitude Toward Christianity.—Buddhists in Japan have strenuously opposed Christianity. The Boxer movement in China was accompanied by Buddhist edicts, threatening Christianity. Buddhists have imitated Christianity to hold their adherents.

Present Head of Authority.—It is greatly divided, doctrinally and ecclesiastically. The Emperor of Japan is said to be the head in that country. Usually each temple has its own officers independent of others. Delai Lama is Buddhist pope in Tibet.

The Priesthood, Etc.—The priests of Buddhism are exceedingly corrupt. The Japanese papers openly condemned them for immorality. They, like the Jesuit priests, take the vow of poverty, chastity and obedience.

Sacred Writings.—The "Tripataka," written in the Pali language, a dead language, as is the Latin of the Catholic Church. They consist of Buddha's sermons, his moral teaching and philosophy. Tibetan Buddhist books differ considerably.

God and Gods.—Buddha had no god higher than a perfect man. He declared that he knew no one he ought to worship. His followers have erected his image in every Buddhist temple and millions offer their prayers before them.

Services and Worship.—Worship is offered three times a day over Buddha's relics, etc., with an offering of flowers and perfumes with music. Sins are publicly confest at the new and full moon. The laity attend for "confession" and to hear the sacred book read. At times of pestilence people come for worship

Prayer.—Prayer is offered to Buddha by means of prayer-flags, also by wheels turned by hand or by mountain brooks. These contain the words, "One Mani Padme Hum" (Oh, the jewel in the Lotus. Amen). Priests are paid for offering prayers.

Symbols.—The image of Buddha stands out clearly as a symbol of the faith wherever Buddhism exists. The position of the image (always sitting) and the quiet peaceful expression of face depict their teachings.

Superstitions.—A common water-snake is believed to be the embodiment of the god of the floods, so when the rivers overflow, these snakes are sought out and worshiped. Even Li Hung Chang went to a temple into which one had crawled and worshiped it.

Peculiarities.—Buddhism considers animal life as sacred. Wear beads as charms. Have images of Buddha only. Make many pilgrimages. Worship relics of Buddha. Priests are paid for saying prayers.

Specific Defects.—It exalts the beast above women. Annihilation is its goal. Destroys human affection. Believes in transmigration.

Sects.—It is much divided. In Japan alone is has "nine principal sects and forty-two sub-sects." The Buddhism of Tibet differs greatly and is called "Lamaism." That found in Siam is still another variety.

History.—It came from a man dissatisfied with the surrounding religious teachings of his day. It has spread throughout all Asia and has the largest following of any religion of the present day.

Number of Followers.—Buddhists number 137,935,000—Africa has 11,000; North America, 5,000; Asia, 137,900,000; Australasia, 4,000; Oceanica, 15,000.

Countries in Which Buddhism Exists.—North India, Tibet, Southern Siberia, Ceylon, Burma, Siam, Indo-China, China, Korea, Japan and wherever Buddhists have immigrated.—Edward A. Marshall, from "The Missionary Witness."

Everything we receive we are required to give out to others. If we are in sorrow and are comforted with divine comfort, we are ordained to carry that comfort to others in sorrow. We are to be God's interpreters, to speak the messages of his love to hearts that are weary.—Selected.

THE MISSIONARY'S CREED

The late Rev. Henry Martyn Scudder, M. D., who, for so long before his return to the United States, had preached among the Hindus the Gospel of Christ, drew up a statement of his creed, which is so impressive and suggestive that we here reproduce it for permanent reference:

1. The heathen are conscious of sin. Their religious works contain affecting confessions of sin and yearnings for deliverance.

2. The heathen feel the need of some satisfaction to be made for their sins. They have devised many penances, ascetisms, and self-tortures. These fail to break the bondage. They do not give the conscience peace.

3. The heathen need a divine deliverer, one who can make the satisfaction and inspire the peace.

4. There is a command in the New Testament to go and disciple all the heathen nations in the name of this Deliverer.

5. This command emanates from the supreme authority. It is from the lips of Christ himself.

6. This command is addressed to all Christians in every age. He who said, "Go preach to every creature," added: "Lo, I am with you alway, even unto the end of the world." The command and promise reach unto the end.

7. The missionary spirit is the spirit of Christ. The soul or the church that does not possess it is dead.

8. If we love the person of Christ, we shall desire that His glory shall fill all lands.

9. If we love the truth of Christ, we shall be intent upon its proclamation till every false religion is vanquished by it.

10. We are not Jews, but Gentiles. Our lineage is heathen. The missionary enterprise rescued us from paganism. Gratitude for our own emancipation and love for our brethren, the heathen of all countries, should move us with a mighty impulse to engage in the missionary work.

11. Success is certain. The Lord has promised it. The apostles were missionaries. In their time Rome, with her military force, ruled the bodies of men; and Greece, with her philosophy, ruled their spirits. Both rose in enmity at the Cross. The little band of apostles did not fear or falter. They conquered both.

12. We ourselves are the offspring of the missionary enterprise. To turn against it is like a man's turning against his own mother.

13. Duty, Love, Success—these are three magic words. Let us grasp the ideas they suggest, and pray and work for all men, at home and abroad, until the church absorbs the whole world, and rises up into the millennial glory.—The Missionary Outlook.

An imitation diamond, no matter how perfect, will not shine in the dark. A real one will. So it is with an imitation Christian. A genuine follower of Jesus shines anywhere.—Peninsula Methodist.

NOTES

What They Write From India.

"Well now we are back in dear India and are at work in the same station as when we left for America, but I am thankful we do not have any building to look after, we can devote our time more to working directly with the natives, by way of helping them in the spiritual life.

"The interest has grown toward Christianity in this and in the adjoining villages, very much during the past three years, when we go to preach and teach the way of salvation in the neighboring villages the people always listen with great interest. We have no trouble in getting a crowd and holding their attention.

"Brother Friesen has been doing Evangelistic work among the villages in the Bendra Nawagarah State, southeast of Rajam, and about thirty miles east of Dhamtari, he is living in a village called Gariaband. The Raja (king) of this state is a Gond and is very kind, and is anxious that we build a house and live in his Raj. I think he will give us land to build on and also furnish lumber very cheap, this is the place where we expect to locate the new station."

August 10.—"We find it rather hard to write the past few weeks as we have had so much hot sultry weather. And at night we have the mosquitos, and in the day time the little gnats pester us. We had heavy rains and only a few hours of sunshine in July, but this month while we have more sunshine the heat has been unusual too. On Thursday Bro. Friesen again goes out to Bariaband to stay a few weeks until the family can move out. The Zamindar gave a small bungalo free of rent for two months. The place seems to be very promising and they are very happy to go out there. The officials and people receive them very kindly and seem glad to have the mission open up work there.

"The health of the missionaries has been good for some time, and that is much to be thankful for. Going away to the hills for the hot season incurs some expense at the time, but I believe it will be great economy in the end. We almost felt like new beings after our delightful rest in Darjeeling. And it did wonders for Lois. It seemed to put her on her feet and give her a start in life. She was so frail and delicate, but up there she began to pick up at once, and now she looks as plump as an American child. It is surely one of our Father's mercies to make such retreats for those who work on the plains.

Signs of Reform in China

Recently seven young Chinese women graduated from the Medical College of the Presbyterian Board, at Canton. The Taotai, or mayor of the city gave an address in which he said "May you female students all pluck up your courage." These Chinese women physicians going out from Christian Missionary institutions is a sign of a new day for the empire. They are sent out to their work with the official approval of their rulers.

The Oddity of Things Korean

Rev. J. H. Pettee has recently written:

The situation in Korea is peculiar. Technically speaking, there are no young people, or very few, only children and grown-ups. Girls often marry at eleven; the Christians are now raising the age of marriage to sixteen for girls and eighteen for boys. To earn thirty dollars and buy a wife, shave the top of the head, wear a topknot, and become a man has been the great aim in life of Korean lads or of their mothers for them. Hence the scarcity of young people.

In company with Mr. T. Sawaya, secretary of the Japan Christian Endeavor Union, I have just spent four delightful weeks preaching in the cities of Korea and southern Manchuria, questioning and being questioned on work for the children, and enjoying the sights, though not the smells, of market-day in "the land of the topknots," on which occasion families occupy the same stalls in the open squares of the city that their ancestors did five hundred years ago, and a Korean can buy anything he needs from grass linen to brass basins, from horsehair hats to straw sandals, and from dried fish to squealing pigs. The peddlers squat on their haunches, and chew dried grasshoppers while waiting for customers.

Papal and Pagan Rome Compared

The late Canon Bigg, the regius professor of ecclesiastical history at Oxford, has remarked, in his posthumous volume—recently published—"The Origin of Christianity," that the actual loss of life due to persecution in the early days of the Christian faith was far less than is often supposed, and that the persecution of Christians in later ages by Papal Rome "far out-weighs in horror, brutality, and injustice the spasms of Imperial Rome." It is quite true, as the deceased historian has said, that the life of a Christian was precarious under each and all of the emperors, but the empire was a vast one—from Britain to Mesopotamia—and when we speak of it we are virtually speaking of the whole world; yet—the martyrs of the early Church, which was as wide as the empire, even if we include those who perished under Decius and Diocletian, were really outnumbered by the heretics who died for their faith in the sixteenth century, in almost every one of the realms which have sprung out of the empire.—Missionary Review.

The Crying Need of Reenforcements

In a recent address Bishop Cassels, of West China, used these words:

The people have become weary of waiting for us to come. They are tired of stretching out their hands to us for help. They are ashamed of appealing to us again. They have gone off and joined the Roman Catholics in many cases. They have got cold and indifferent in other cases. And in some cases they have got disgusted with a form of religion and a Church which seemed so indifferent to their welfare and paid so little attention to their calls. I am speaking the truth. I am telling you what I know. These are indeed solemn words and they give an aspect of things in China not often in view. These Chinese who are presently interested will not wait for us forever. They are bound to seek and find something, and if we do not respond to their appeal they will turn elsewhere, and to that which is false and destructive. From many standpoints, it remains true, "The king's business requires haste."—China's Millions.

Breaking Down Caste in India

At the last national congress held at Madras, delegates of every class, caste and creed sat down, side by side, at a common meal. Of course, this was a violation of all the laws of caste, and were caste customs rigidly enforced, every delegate—even though a high-caste leader—who attended the banquet could only escape exclusion from his caste by undergoing ignominious and degrading penance. But not one of these delegates appears to have made himself liable to any such forfeitures or penalties. A few years ago, some of the most influential leaders in Poona had to submit to the most humiliating treatment because they had simply taken tea with missionaries. We regard this as among the most significant movements of the day, that this impenetrable and incommunicable system is giving way, and that leaders of Indian society openly and with impunity violate restrictions that have the sanction of remote antiquity, and universal usage.—Missionary Review.

Catholic Neighbors a Hindrance

A West Africa missionary writes:

"Our Roman Catholic neighbors do not help us much to enlighten the people here in Angola. At Malange, six miles from Quessua, they have a school and church. Among the trades taught is brewing, and a great quantity of beer is sold from this so-called religious center. Some time ago one of the priests went through the country touring and teaching the people. He brought with him large quantities of rum, of which the people are very fond, thus trying to entice them to his meeting. At one of these places a chief drank so much that he died in a short time from the effects of it. They also believe in slave holding. Lately a man whom we know went and sold himself to the Catholic mission. A catechist near our mission has a real wife and at least two concubines."—Missionary Review.

The foreign missionary societies have been unable to find the sufficient number of volunteers to supply the demand that is coming from the field. Thirty-eight of these societies have again applied to the Student Volunteer Movement for help. The number needed has reached 350 men and women. "The list of persons needed includes 110 ministers, 35 male physicians, 28 women physicians, 28 male teachers, 68 women teachers, 10 nurses, besides printers, carpenters, stenographers and business men." If this need will be supplied 120 will be sent to China, 60 will go to India, 56 to Japan, 19 to Africa, 14 to Turkey and Asia Minor.

The Student Volunteer Movement records the names of 3,861 volunteers who, prior to January 1, 1909, had reached the foreign field. These missionaries have been sent out by more than fifty different missionary societies of the United States and Canada.

Mission Study Circles

Says the Free Church Missionary Record:

It is a hopeful sign that the youth of our church are more and more turning their attention to the systematic study of home and foreign missions. During last winter there were no fewer than 305 study circles in connection with the United Free Church, with a membership of 2,336. Of these 224 circles, with a membership of 1,737, studied "The Desire of India," the handbook written by Dr Datta; and 57 circles, with a membership of 442, studied Mr. Malcolm Spencer's handbook on "Social Degradation." Twenty-four circles, with a membership of 177, studied "The Uplift of China." The total number of circles is almost double that of the previous year. There might have been more but for the lack of qualified leaders, and more attention is now being given by the Mission Study Council to supplying opportunities for the training of leaders for this work.

A Carpenter Evangelist

A Scotch missionary, William Waddell, who accompanied M. and Mme. Coillard to the Zambesi Mission, has just gone to his reward. Mr. Waddell went out as carpenter, builder and man of all work, and erected buildings at four mission stations besides training the natives of those places as carpenters and builders. After ten years of ungrudging labor he was compelled, in 1894, to seek rest, but not without the hope of returning to his post. It was found, however, that in his work among the natives he had contracted leprosy, and for fifteen years he has suffered continuously, during which time he has been devotedly nursed by his sister. To the last, though blind and infirm, he continued his interest in the Zambesi Mission, and counted it the privilege and honor of his life to have given those ten years to mission service in Barotseland.

A Miracle Indeed

From our mission station in Rahuri, West India, comes the story of a Christian woman who, when talking to the women about her on Christian themes, was interrupted by a Braham. He had listened to her words and thought to confuse her in argument. "In the ancient days you speak of," said he, "there were miracles; show me one of these and I will believe." Whereupon she answered: "See me! I am a woman of low caste speaking to you, a Brahman, these wonderful words of life! What greater miracle can there be? What more wonderful work can you ask to see than this?"—Sel.

Bible Study

Conducted by S. F. Coffman.

ONCE A WEEK STUDY

Study in Genesis

FORTY-FOURTH WEEK

Joseph Sold into Egypt.—Gen. 37.

I. The Cause.—Vs. 1-11.

While the immediate cause is suggested in this section, we should not forget that there was a divine purpose which was directing the course of events. See Gen. 15:13, 14. God is able to control the destinies of men by most simple and natural means. If things happen according to the course of nature we should not judge that God has nothing to do with them.

1. Joseph reports the evil conduct of his brethren.—Vs. 1, 2.—The sons of the concubines were notoriously wicked. They may have been the chief persecutors of Joseph.

2. Jacob's esteem for Joseph.—Vs. 3-4.—In one sense Jacob considered Joseph as his oldest son, being the first son of his chosen wife. The double portion which Jacob afterwards bestowed upon Joseph would lend strength to this idea. See Gen. 48:5, 22.

3. Joseph's dreams.—Vs. 5-11.

a. The sheaves.—Vs. 5-8.

b. The sun, moon and stars.—Vs. 8-11.

Whether or not Joseph placed any significance in these dreams, his father and his brethren did, and this but added fuel to the already fierce flames of jealousy in their hearts. But God will exalt those whom He chooses to use or honor, in His own way and time.

II. The Occasion.—Vs. 12-22.

The first opportunity was used by the brethren of Joseph to put him away.

1. Joseph sent to his brethren.—Vs. 12-14.—A mission detestable to some. See verse 2.

2. Finding his brethren. Vs. 15-17.—Far from home.

3. The plot. Vs. 18-22.—Alone with his enemies.

III. Joseph taken by His Brethren. Vs. 23-27.

1. Stripped of his coat. V. 23.

2. Put into a pit. V. 24.

3. Conspiracy to sell him. Vs. 26, 27.

We should not overlook the element of sympathy manifested in Reuben and Judah. While powerless before the rest they averted the awful act of murder.

IV. Joseph Sold.—Vs. 28-36.

1. Sold to Ishmaelites.—Vs. 28-35.

a. The price.—V. 28.

b. Reuben's sorrow.—V. 29.

c. Jacob deceived.—Vs. 31-35.

2. Sold to Potiphar in Egypt.—In order to more fully understand the similarity, and consequently the figure, of Joseph and Christ, see Gen. 49:22-26. The powers of darkness were at work in an endeavor to destroy the Savior of His people. In the hands of murderous brethren, of treacherous kindred, the Ishmaelites, and idolatrous princes, in a land of gross superstition and idolatry. But God stems every tide that threatens to overwhelm His chosen people.

Suggestions for Study.—God's established purposes. Divine guidance. Keeping the covenant. The safety of God's elect. Joseph and Christ. The futility of sin's opposition to God's plans.

FORTY-FIFTH WEEK

The Family of Judah.—Gen. 38.

I. Judah's Canaanitish Wife.—Vs. 1, 2.

Like Dinah, Judah had made friends of the inhabitants of the land. Hirah, the Adullamite, was a bosom friend of Judah's, as subsequent events prove. Evil communications were the result of the fellowship with the people of the land, which was contrary to the command of the Lord.

1. At the home of Hirah.—V. 1.

2. The daughter of Shuah. V. 2. This Shuah was a Canaanite. The contrast between the conduct of Judah and the carefully planned marriages of Isaac and Jacob is very apparent.

II. The Family of Judah.—Vs. 3-30.

1. The first three sons.—Vs. 3-5.

a. Er, the elder.—Vs. 6, 7.—(1) His wife, Tamar. V. 6. (2) His wickedness and death, V. 7.—The character of his sin is not told, yet the Lord judged him, and brought his life to a sudden end.

b. Onan, the second son.—Vs. 8-10.—(1) His wife, Tamar, V. 8. (2) His sin and death, Vs. 9, 10.

c. Tamar, a widow.—V. 11.—(1) Judah's purpose regarding Shelah, his third son.

The custom of perpetuating the family of a departed brother by the marriage of the widow to a brother or near relative was long continued among the Jews. It was this custom that was practiced when Boaz, a near relative of Mahlon, took Ruth, his widow, to be his wife, and raised up the family of Elimilech for the inheritance of Bethlehem, thus preserving the family and inheritance belonging to our Savior. The unholiness of Onan's conduct was righteously judged of the Lord.

2. The death of Judah's wife.—V. 12.

3. Tamar unrequited.—Vs. 13-30.

a. Shelah withheld.—Vs. 13, 14.—Either Judah had forgotten his promise, or feared his son, Shelah, would share the fate of his brothers.

b. Tamar's deception.—Vs. 14-23.—It was not the vail, but her sitting in a public place that maked Tamar as an unrighteous woman.

c. Judah rebuked.—Vs. 24-26.

d. Judah's sons, Pharez and Zarah.—Vs. 27-30.

This is one of the darkest pictures in the whole story of the people of the Lord. Judah's family history began in such scenes of gross negligence of God's purposes, and such deep immorality. The very powers of darkness seem to have laid siege to the fountain-head of the Lord's family. (Heb. 7:14). The purposes of God will be carried out, and by His divine plan of purifying and purging can bring forth fruits of righteousness from such sources as He finds in the hearts of sinful men.

Suggestions for Study.—The character of Judah. God's promises to Judah. The son of Judah. The power of the Spirit in regeneration. Purposes of grace.

FORTY-SIXTH WEEK

Judah Humiliated.—Gen. 39, 40.

The story of Joseph is interrupted briefly to throw upon our spiritual vision the real source of the salvation of Israel, and arrest any speculations that we might make concerning Joseph, who is but a "shadow" of Him who was to come. Joseph fades away into Manasseh and Ephraim—large possessions in the kingdom, and a rebellious heart which later turned against the Lord and His kingdom; while Judah develops into a kingdom which remains loyal, and from whom comes the King whose kingdom is eternal.

I. In Potiphar's House.—Vs. 1-20.

Potiphar is supposed to have been the chief executioner of the king of Egypt. Joseph had fallen into the hands of a severe master, hence is able to magnify the grace of God and His power in his preservation.

1. Bought by the Ishmaelites.—V. 1.

2. A chief servant.—Vs. 2-4.

a. Trusted.

b. A blessing.—Vs. 5, 6.

c. Upright.—Vs. 7-13.—Another assault of the adversary to destroy Israel's hope of salvation by tempting the wrath of the chief executioner of Egypt by disrupting his family ties, or by inviting the false accusation of his wife, or by throwing away his own virtue. "And the Lord was with Joseph."—V. 2.

d. Persecuted.—Vs. 14-20.

e. Imprisoned.—V. 20.

II. In Prison.—Gen. 39:21-40:23.

1. The king's prison.—39:21.—This was the final test of Joseph. From this place prisoners were either executed or set free. What would be Joseph's fate?

a. Prospered of the Lord.—V. 23.—Again "the Lord was with him." "If God be for us who can be against us."

b. A trusted prisoner.—Vs. 22, 23.

2. His companions in prison.—Cr. 40:1-3.

a. His grace.—V. 4.

b. Their dreams.—Vs. 5-19.—(1) The butler's dream.—Vs. 9-15. (2) The baker's dream.—Vs. 16-19.

c. Their fulfillment.—Vs. 20-23.

3. Forgotten by his friends.—V. 23.—In the last extremity God was with Joseph in a most remarkable manner. His entire training in Potiphar's house and in the dungeon was preparing him for his place in Pharoah's kingdom. He was in touch with the princes and courtiers of the realm. The man who dreamed dreams was made to be an interpreter of dreams, while God Himself was interpreting the dreams of the dreamer. God had not forgotten His servant who had been neglected and forgotten by the man whom he had befriended. This covenant son was in the hands of the covenant keeping God.

Suggestions for Study.—Things that hinder our hope. Our extremities, God's opportunities. Greatness through service. The possibilities of God's covenant people.

FORTY-SEVENTH WEEK

Joseph Exalted.—Gen. 41.

The time for Joseph's exaltation had not come. The dreams of the prisoners had been forgotten, the interpreter languished in the dungeon. God was taking His time to bring about the change which would mean so much for His own people and for the world. When prisoners would forget the kindness of one of their fellows, God could disturb the midnight slumbers of kings to get justice for His children and exalt His name.

I. Pharaoh's Dreams.—Vs. 1-13.

1. The dreams.—Vs. 1-7.
2. Pharaoh's trouble.—Vs. 8, 9.
3. The butler's recollection.—Vs. 9-13.

This was the second time that God troubled the throne of Egypt on account of His people. See Gen. 12. It was but the beginning of Egypt's afflictions. Idolatry had flourished, and Israel's wickedness was great. The visitations of God had begun to fall on the kingdom of the Pharaoh's.

II. Joseph Interprets the Dream.—Vs. 14-32.

1. Presented before Pharaoh.—V. 14.
2. Pharaoh's dream.—Vs. 15-24.
3. The interpretation.—Vs. 25-32.—The simplicity of Joseph's interpretation is at once a manifestation of his own virtuous character, and of his faith in the true God. The God who had been with Joseph, is the God whose praises Joseph declares, and to Joseph the destinies of the idolatrous kingdom of Egypt are in His hands.

III. Joseph's Wise Counsel.—Vs. 33-36.

IV. Joseph Appointed Ruler.—Vs. 37-45.

1. By the wish of Pharaoh.
2. By sanction of the court.—Vs. 37, 38.
3. To rule all the kingdoms.—Vs. 39-41.
4. With regal authority.—Vs. 42-44.
5. With royal affiliations.

A man who had been despised and rejected and exposed to the most humiliating experiences, because God was with him, and who was disposed to testify for, and implicitly trust in Him, was, in a few moments, exalted to the highest place possible in the kingdom of a Godless people. These are the possibilities of Him who says, "Blessed are the poor in spirit, for theirs is the kingdom of heaven."

V. Preserving Egypt's Bounty.—Vs. 46-49.

VI. Joseph's Sons.—Vs. 50-52.

The priests of Egypt were among the most noble citizens. Pharaoh's special honor to Joseph was the gift of a wife, the daughter of a priest of one of their highest deities. This union was blessed with two sons, who were afterward chosen by Jacob to be his heirs.

VII. Ministering During the Famine.—Vs. 53-57.

The ministry of Joseph extended over all the lands in the vicinity of Egypt. He was first, a savior to his own people; second, a savior to Egypt; third, a savior to the world. God's promise to Abraham was "I will bless thee,—them that bless thee; and in thee shall all the nations of the earth be blessed."

Suggestions for Study.—The prosperity of godliness. Exalting the humble. God's interference, or influence in the world. The blessing of God's people to the world. The covenant manifested in world movements.

FORTY-EIGHTH WEEK

Joseph's Brethren in Egypt.—Gen. 42-44.

I. The Famine in Canaan.—Ch. 42:1, 2.

1. Jacob's need.—V. 1.—In the days of Abraham there was a famine in Canaan. Isaac went to the South Country because of the famine, but was warned not to go into Egypt. God had set a time for His people to be tried in Egypt and prepared for their sojourn there in the days of Jacob.

2. Their hope in Egypt.—V. 2.—They went to the land that God had blessed, not knowing the means God had used to prepare a blessing for them.

II. The First Journey.—Vs. 3-38.

1. The company.—Vs. 3, 4.

2. In the presence of Joseph.—Vs. 6-24.—A picture of Israel thronging to Judah and Galilee, and partaking of the bounties of Christ without knowing in whose presence they were standing. "There standeth one among you whom we know not."

   a. There obeisance.—V. 6.
   b. Recognized by Joseph.—Vs. 7, 8.—"He came unto his own."
   c. The dreams.—V.9.—What God had foretold had come to pass.
   d. His identity concealed.—Vs. 9-24.
   e. The guilt of the brethren and their confession.—Vs. 21, 22.
   f. Simeon retained a hostage.—V. 24.

3. Their return to Canaan.—Vs. 25-38.

   a. Joseph's gifts.—Vs. 25-28.
   b. Their report to their father.—Vs. 29-34.
   c. Jacob's lament for his sons.—Vs. 33-38.
   d. Reuben's surety for Israel's sons.—V. 37.

Jacob's plea for his sons is like the lament of Paul. "My heart's desire and prayer for Israel is that they might be saved," but with no knowledge of the means of salvation such as Paul had.

III. The Second Journey to Egypt.—Gen. 43.

1. The great necessity.—Vs. 1, 2.—This was intensified by the unwillingness of Jacob to part with Benjamin. See V. 10. It meant life or death and at last he gave his son that they might have life.

   a. Jacob's reluctance.—Vs. 3-7.
   b. Judah's surety.—Vs. 8-10.

2. A gift of Joseph.—Vs. 11-14.
3. Received in Joseph's house.—Vs. 15-25.

   a. Joseph's guests.—Vs. 15-17.
   b. Protesting innocence concerning the money restored to them.—Vs. 18-24.
   c. Preparing to meet Joseph.

4. Meeting Joseph.—Vs. 26-31.
5. The feast.—Vs. 32-34.

IV. Returning to Jacob.—Gen. 44.

1. Joseph's strategy.—Vs. 1-5.
2. The return of the brethren.—Vs. 6-13.

   a. Submitting to Joseph.—Vs. 14-17.—Every knee shall bow. They came at first as guests, but now as slaves.
   b. Judah's plea for Benjamin.—Vs. 18-34. For the Father's sake. This scene is most pathetic, and freighted with the spirit of the love of Christ for His people. He pleads for the life of his people, for his brethren, remembering the promises made unto the fathers. But, with it all, the beloved son must be given up in order to gain the blessing of life which all hold so dear.

Suggestions for Study.—The preciousness of life. God's preparation for salvation. The mystery of salvation. Salvation and confession of guilt. The goodness of God leading to repentance. Giving life to save life. Israel and the unknown Savior. The concealed and the revealed Savior.

DEVOTIONAL STUDY

John

Chapter Eighteen

Chapter Name.—Gethsemane to Pilate.
Key Verse.—Thirty-six.
Best Verses.—Eight and nine.

I. IN GETHSEMANE. Vs. 1-11.—The Garden of prayer became the Garden of consecration. Upon the altar of our prayer we must also lay our offerings, "holy, acceptable unto God, which is our reasonable service."

1. With His Disciples.—V. 1.—Jesus takes His disciples with Him. Our service is not alone for Him, but with Him. We are with Him as witnesses, as sufferers, as crucified ones, raised with Him and glorified with Him. "Where I am there ye may be also."

2. Judas Knew the Place.—V. 2.—Daniel's enemies knew the hour and place of his prayers. Let us be known as a people of prayer, we shall be known as a people of power.

3. The Band of Soldiers.—V. 3.—The leaders of the people, the chief priests and Pharisees who should minister life to the people, sent soldiers to execute death. They had "a zeal of God, but not according to knowledge." Zeal should ever be tempered with knowledge, else zeal will drive one to the most grievous errors. Fanaticism can never commend itself because of its zeal.

5. Meeting Jesus.—Vs. 4-7.—"I lay down

my life," "I have power to lay it down, and I have power to take it again." The fearlessness with which Jesus met His adversaries shows His fearlessness of death. "Fear not them which kill the body." The weakness of men was apparent, nor is it more efficient when their power is used against God's children or His cause. We who trust in the Lord need have no fear.

5. His Interest in His Followers.—Vs. 8, 9.—While Jesus prayed He said, "Watch with me." When He was taken captive He said, "Let these go." We are invited to share His blessings, while He alone bears the burden of sorrow and suffering for us.

6. Peter's Sword.—Vs. 10, 11.—Self-defense was not a consideration with Peter, nor is it characteristic of those who lay down their lives for Christ's sake. Peter's efforts were all made for Christ. (See V. 11.) who is ever able to defend Himself. Deeds of violence on the part of the follower of Christ always deafen the injured ones to the message of divine love which they may attempt to proclaim to them.

II. BEFORE ANNAS AND CAIAPHAS.—Vs. 12-27.

1. Jesus a Prisoner.—V. 12.—He was led like a lamb, neither guile nor violence was found in Him. His innocence was not proven by His resistance, either by physical force or by argument.

2. Annas First.—V. 13.—The Jews were scrupulous to follow a direct procedure in order to be guiltless in their deed. Annas was the high priest by right, but Caiaphas had been appointed in his stead by the Romans. Their beginning was wrong, however correctly the trial of Jesus might be conducted.

3. Caiaphas.—As a high priest his utterances were supposed to be inspired. He spoke truly, but was himself guilty of the murder. Judas also was an agent in the plan of salvation, but not a partaker of it. Paul might preach well, yet be disqualified by his conduct. The scripture is a power of salvation to the believer, but not to one who simply quotes it.

a. Peter and John with Jesus.—Vs. 15-27.—(1) They followed Him.—The bond of friendship which had been so strongly formed by the three years of fellowship could not be severed by the danger which hung over Jesus. It is a friendship nearer and dearer than life; one that is worth the sacrifice of every other friendship that men count dear. (2) John within.—We dare not say that John's love was greater because he went into the palace with Jesus. His faithfulness to Jesus, however, was manifested. (3) Peter without. V. 16.—That which marks Peter's conduct so plainly is the assertion previously made. "I will never leave thee." When men fail to live up to their profession their profession protests loudly against their misconduct.—(4) Peter at the fire. Vs. 17, 18, 25.—We may readily discover Peter's mistakes and wonder that one so bold, and one who was afterward so fearless could deny Christ in His very presence. We should not forget that he also was a man, and not yet fully aware of the nature and power of the One whom he was following. He was tempted and fell, but was saved by grace, and kept from the power of the tempter by his faith for which Jesus prayed.

b. Jesus with the high priest.—Vs. 19-23.—(1) The testimony of Jesus.—His ministry was a public one. No private interview would disclose more than had already been told the people who had heard Him. The testimony of the Word must be the same, privately and publicly. There is no secret code of morals, nor secret doctrine for any man or class of men. The Gospel is truth for all men and all that is needed for men. (2) Jesus smitten. V. 22.—The officer who smote Jesus was very jealous of the dignity of the high priest. Jesus was falsely accused and much abused. He was persecuted. How our hearts burn and our cheeks flush under false censure and against persecution! Jesus also suffered wrongfully. "Consider him."

III. IN THE JUDGMENT HALL OF PILATE.—Vs. 28-40.

1. Defilement for the Jews.—V. 28.—How characteristic of the Jews. They wished to keep clean the outside of the cup and platter, but within they were unclean, and in the eyes of God blood was upon their hands. Judas acknowledged his guilt and perished in it. The chief instigators of Judas' act stood without the judgment hall to keep themselves pure. If Judas was guilty they also were. It is not the strict ceremonial observance which purifies one. Let the heart be filled with righteousness and truth, and the life will be justified before God, and faith in the Lamb of God will be effectual in removing guilt and sin.

2. By What Death He Should Die.—V. 32.—The accusation of the Jews were simply declarations of His guilt without evidence. He was treated as a malefactor, but not proven to be one. They had determined on the most ignominious death, one which even their law forbade. "Cursed is every one that hangeth on the tree." They had convicted Him by their supposed law, and desired Him to be judged by the Roman law. They detested the reign of the Caesars, and galled under the Roman yoke; but their hatred of Jesus which amounted to frenzy, welcomed both Caesar and their king and the Roman law as their delight. The inconsistency of hearts perverted by sin.

3. My Kingdom.—Vs. 33-37.—Jesus did not lay claim to the present kingdom of the Jews, which was now under the power of the Romans. His claim was that He was king of the Jews, and that His kingdom was not of this world. No earthly kingdom with its gaudy tinsels, vain glory, and depraved customs and law could appeal to Him. If an earthly kingdom were His, His servants would fight as do the servants of earthly kingdoms. Because His is a spiritual kingdom, His servants are controlled by higher motives and are in touch with greater power, and do not contend in bloody combat and destroy life, but like their king, seek to save life. "Art thou a king." "Thou sayest that I am a king." "A scepter of righteousness is the scepter of thy kingdom." "Thy kingdom come."

4. Whom Will Ye?—The judgment hall was turned into a profligate court. The governor became a pampering puppet.—Wisdom became foolishness. Truth was unknown. (V. 38.) The Son of God was condemned, and a murderer was justified, while another murder was committed. God was set aside while sin reigned with exceeding sinfulness. It was a dark picture. The hopelessness of the disciples must have had some excuse and the fears of Peter justified. The kingdom of God on earth was tottering and shortly would fall. But the foundations which were laid before the world was, stood fast and the king would rise again and raise up His spiritual kingdom whose extent and glory would overshadow all kingdoms, and Himself be proclaimed "King of kings and Lord of lords."

Chapter Nineteen

Chapter Name.—Pilate to the Tomb.
Key Verse.—Nineteen.
Best Verse.—Thirty.

I. THE CHASTISEMENT.—Vs. 1-7.—The custom of chastening criminals was a common one. Torturing to exact confession was resorted to in some form. No deceptive or evasive words were spoken by Jesus. Every word was truth and proceeded from the Father. The chastening and the crown of thorns, the cut of the reed and the buffeting of the soldiers were but cruel torture to Jesus, and cruel custom and sport for the persecutors. "The chastisement of our peace was upon him, and by his stripes we are healed."

1. Pilate's Chastisement.—V. 1.

2. The Soldier's Mockery.—Vs. 2-4.

3. The Presentation Before the Multitude.—Vs. 5-8.—Every effort of Pilate to satisfy the Jews without putting Him to death was unavailing. He knew that they could not put Him to death by law, chapter 18:31. Their assertion as to His claims but complicated Pilate's position. What if Jesus should be the Son of God?

II. PILATE'S DILEMMA.—Vs. 6-16.—Like a worm in the fire, Pilate writhing under the burning of an offended conscience and burdened with conviction of the innocence of Jesus, yet having a desire to gratify the Jews for the sake of their friendship and political influence, threw himself more deeply into torment by delivering up the innocent man.

III. THE CROSS.—Vs. 16-37.—Who framed that simple device, or whence the material from which it was constructed, which when erected makes even Time pause for a moment, and makes a new beginning in its onward march? Many are the men who would claim some honor in the glory of that cross, yet it emblazons no name save that which Pilate wrote,—"Jesus, the King of the Jews." He bore its shame, and bears its glory. It is said that there are held as relics enough pieces of wood, supposed to be part of the cross of Jesus, to build a large ship, and enough pieces of cloth, supposed to have been part of the cloak of Jesus, to make sails for the ship.

So much do men glory in that cross today. "God forbid that I should glory, save in the cross of Jesus Christ, whereby I am crucified unto the world and the world unto me." "If we suffer with him we shall also reign with him."

1. **Jesus Bearing the Cross.—V. 17.**—Our sympathy goes out to the suffering man of Galilee, who broke down under the burden of His cross. No one offered Him a helping hand. Simon, the Cyrene, was compelled to bear it after Jesus. It is too late to bear the cross for Jesus. We may say what we might have done. Present responsibilities say, What will we do? Will we take up our cross daily and follow Jesus? Without sympathy and without assistance, save from the Lord, we must bear alone our crosses.

2. **Jesus in the Midst.—V. 18.**—The confession of the one malefactor, "We indeed justly," makes the scene impressive, and the spiritual import this, that Jesus died numbered with the transgressors. He died for sin, though no sin was found in Him. The repentant thief acknowledges his guilt and the efficacy of Christ's power to save. The other challenges the saving power of God without repentance or petition for mercy, and receives from the Lord no hope. "For I am crucified with Christ, nevertheless I live."

3. **The King of the Jews.—V. 19.**—The contrast between Herod, their king, is incomparable; yet because of prejudice, and in order to elicit the aid of Pilate to destroy Jesus, they set aside the holy One and desired a murderer, and overlooked their own king and professed falsely a loyalty to Caesar. In only one thing did Pilate remain firm, and that was in what he had written. As ages pass by, the kingliness of that King becomes more apparent, and the day will yet come when He shall sit upon David's throne.

4. **His Raiment and His Vesture.—Vs. 23, 24.**—So often does John repeat, "That the scripture might be fulfilled." We should not forget that the many little things which John records concerning Jesus are intended to confirm and establish our belief in Him. Ch. 20:31. Even the taking of the garments and the manner of their allottment is a mark of His divinity, because God has revealed it.

5. **Stood By the Cross.—V. 25.**—The eyes of ages have been gazing upon the cross. Some have looked forward, we look back upon it because of what it bore to the world, a redemption from sin. About the cross was clustered a little company which was but the nucleus of a countless multitude whose sympathies and hopes were there. Upon that little company rested the gaze of one who prayed for them, and for all others who might believe on Him. To that company were directed the words which were afterwards interpreted by the disciple, "Little children, love one another."

6. **It is Finished. V. 30.**—"If it be thy will, let this cup pass from me," said Jesus, "Thy will be done." The bitterness of the cup He was compelled to drink was a trial for Jesus. He was conscious of the fact that for this cause He came into the world. It was now "finished." With His finished work He brought a finished salvation. Yet He must be raised for our justification. The progressive stages of Christ's mission were all finished and complete in themselves, yet all must be brought together, the past work, the present graces and the future manifestation of His power and grace in order to make salvation complete.

7. **Blood and Water.**—The symptoms of a broken heart. The index of the love of Christ for the world. More directly the mention of the blood and water is the evidence of the eyewitness of John who testifies that the side of Jesus was pierced and death was certain, thus strengthening the fact of Jesus' resurrection from the dead. This fact again adds another link to the prophecies fulfilled in Christ. V. 37. How much does it add to our faith in Christ?

IV. THE TOMB.—Vs. 38-42.—A little service, a hasty one, because it was almost at sunset when the death of Jesus occurred and the Sabbath of the Passover would begin. It was necessary that the body should be taken down, that the day and the people be not made unholy. Three days must pass while Jesus remains in the power of death. He must go into the grave to wrest from that power the victory.

1. **Joseph and Nicodemus.—Vs. 38, 39.**—Two secret disciples openly confessed faith and affection for Jesus.

2. **The Garden.—V. 41.**—Compare the trees of the Garden of Eden with the tree planted on Calvary, the place where Jesus was crucified. We have access once more to the Tree of Life and rejoice in the fruits of the resurrection from Calvary's garden.

3. **A New Sepulcher.—Vs. 41, 42.**—No other body lay there, no other was placed there after the tomb was sealed. None remained there after the third day. The one that was placed there came forth and with unrefuted testimony bears witness that from the new tomb of Calvary, God raised up His Son to give life to the world.

THE EMMANUEL MOVEMENT

By J. E. Hartzler.

The Emmanuel Movement has its origin primarily with Rev. Dr. Elwood Worcester of Boston. Dr. Worcester was born in the state of Ohio. After his graduation at Columbia University he continued his studies in Germany. On his return to America he served a short term in the pastorate in Brooklyn. He also held the chair of Philosophy in Lehigh University. It was in Boston that Dr. Samuel McComb, a man of persuasive and magnetic powers, vivid mind and personality, was associated with him in the Emmanuel Movement. Besides Dr. McComb there are other prominent men, such as Powell, Fallows and others, who are connected with the movement, while such men as Prof. James of Harvard, Dr. Barker of Johns Hopkins, Dr. Putnam, Dr. Cabot, Dr. Prince and Mitchell have quite favorably indorsed the principles of the movement and are more or less connected with it.

Being discontent with the work that the Churches were doing, and being anxious to animate her to a more active, apostolic work, Dr. Worcester set on foot this movement. In his own words he says, "The time has come when the Church must enter more deeply into the lives of the people and make a freer use of the means modern science and the Gospel of Christ place at her disposal, if she is to continue even to hold her own." He further states, "I have heard many of the ablest and most conscientious clergymen of our Church confess with tears that they are doing this (social) work with a sense of despondency and humiliation, because they do not feel that they are giving their people the best they have to give. In other words, the Church of Christ can not maintain and propagate itself by anything less comprehensive, less spiritual and tremenduous than the Christian religion, and the plain truth is, we are not bringing the full force of our religion to bear upon the lives and hearts of the people." Again he says, "The Christian religion began its mission with an enormous sense of power. Taking its stand in the very center of the universe—the soul of man—the Chutch had gifts to bestow, gifts for all. In those days no one touched religion without being transformed by it."

From this view of the situation we must conclude that Christianity has fallen from its original level and that it needs to be corrected. To this Robert McDonald of Brooklyn freely accents when he says that "The Emmanuel Movement, so-called, is a serious and successful attempt af this correction and legalizing. It embodies within its concept the most modern scientific principles, biological, psychological, theological, and in the interpretation of the scripture. In this embodiment is also represented what it believes to be Christ's intention regarding the entire man; namely, that he be possessed of bodily strength as truly as of spiritual zeal that he may the better fill out his destiny. and the more worthily honor his God."

As a result of these convictions, and especially of those of Dr. Worcester, the first meeting of the Emmanuel Movement was held on a Wednesday evening in the autumn of 1906, with some two hundred and forty persons present. The meeting was held in Dr. Worcester's church and seemed at once to gain great sympathy among the people.

PREMISES OF THE SYSTEM

It may be argued by some that the Emmanuel Movement is only Christian Science in a modified form. But such is not the case. In contrasting the two movements MacDonald says, "There is this point in common between Christian Science and the Emmanuel Movement, that both desire to remedy bodily ills." But he says further, "I would designate Christian Science as a branching off from Christianity on a single line unto an important work, and carrying some of Christianity's charms with it, while I would designate the Emmanuel Movement as a broadening out of Christianity to

take in a new and long-neglected field, and cultivating it with good seed."

Then to present more correctly the system, Bishop Fallows presents the following promises of religious therapeutics based on psychological principles:—

First, we recognize, according to common experience and the inspired teachings of the Bible, especially of the New Testament, that man possesses a mind and body.

Second, we affirm most emphatically the value of anatomy, physiology, biology, bacteriology, histology, and the like in promoting the health of the race.

Third, we recognize that there is a distinction between functional and organic diseases, and that one may yield directly to psychic or spiritual influences, and the other indirectly through surgical means.

Fourth, we assert the absolute necessity for the work of the physician, and give full value to the splendid efforts of the medical profession in furthering the health and welfare of the race.

FUNDAMENTAL BELIEFS

1. The originators of this system do not claim to be presenting a new dogma. They claim only that they are applying the old religious therapeutics of the apostles. This statement we shall again observe as we continue the subject

2. The movement does not encourage the old theology. In fact it turns near heretical. MacDonald says, "The Emmanuel Movement can not be expected to encourage the old theological heresy of total depravity. Nor is its province to emphasize the doctrine of sin, and sin's dessert. Its work is remedial thoughout. It minimizes depravity. It counteracts the force of sin by lifting as speedily as possible the consciousness above its enslaving power. It recognizes only the truth and goodness actual in the universal and potential in the individual life. It proclaims the Gospel of redemption, the Gospel of loving kindness and good cheer. It is not even on speaking terms with depravity, sin, failure and condemnation. It emphasizes truth rather than error. Its high calling is to introduce truth —but only truth of a positively remedial character—into the depths of the sin-crusted, disease-ridden individual life and set it free. Its sole concern is to make a man whole—splendidly whole mentally, morally, spiritually, bodily.

3. The promulgators of the movement believe that man is a psycho-physical unite. That the mental man is seriously affected by the physical, and that the physical man is affected by the mental. In fact the movement is based on a psychological theory of the subconscious self. "It is based," says Baker, "on the belief that underneath the conscious life of every human being resides a subconscious or subliminal self, which has power and energies which only a comparatively few people learn to utilize."

4. The Emmanuel doctrine believes strongly in, and attempts to inspire its patients to a right conception of God. Without such conception there is little hope for anyone. Bishop Fallows says, "Our conception of God must be right before we can be whole. In any attempt to apply religion practically to every-day living, the conception of God is of supreme importance. It must be one which shall encourage and not cramp the development of the individual, for no one can rise in his ideals beyond his thoughts of Diety.

"See how the pagan people of whom Paul wrote in such terrible realistic words, reproduced in themselves the low attitudes of Jupiter and Venus, whom they worshiped. See how nations have risen and flourished for a time, and then fallen to decay, because their ideas of their ruling deities were too low to create moral stamina. They were degraded people, worshiping degraded gods. As a man thinks in his heart of God so is he. If we would realize the best that is in us, if we would rise to our utmost spiritual stature, if we would use to their fullest capacity our talents, be they one or ten, we must begin. We must have the right conception of God."

4. The advocates of the movement believe strongly in the education and moral training of the individual. Health and happiness depend most entirely upon these two points. Ignorance and immorality are man's greatest enemies. To "Know thyself," to control and rule the self, to know God and obey His laws is the great object to be gained.

METHODS OF TREATMENT

1. All cases must in the first place be carefully diagnosed and examined by an expert medical physician. The movement does not cast aside the medical profession and medicine. The medical physician is as necessary a factor as anything else. He is appealed to on the out set.

2. In this treatment, two kinds of diseases are common. It is true that all diseases fall under one of these or both. (1) There are the organic diseases; Smallpox, Diphtheria, Appendicitis, etc. This class of diseases are treated entirely by the medical physician, the Emmanuel Movement making no effort with them only in so far as it can aid the physician in quieting the nerves of the patient. (2) Then there are the functional diseases and disorders. This class is said to constitute from fifty to seventy-five per cent of the present-day ailments. To this R. S. Baker testifies in the following words: "Medical science and pshchology have shown that a very large portion of all diseases from which men suffer—nearly half, in fact—are diseases in which the mind, the personality or the moral nature is the controlling factor—the point at which the vicious circle of physical and psychial misery can be broken. They are called, roughly, functional nervous disorders, and include neurasthenia, hysteria, with its myriad forms of simulated organic diseases, hypochondria, morbid fears and worries, addiction to alcohol and drugs, and moral disorder of many kinds."

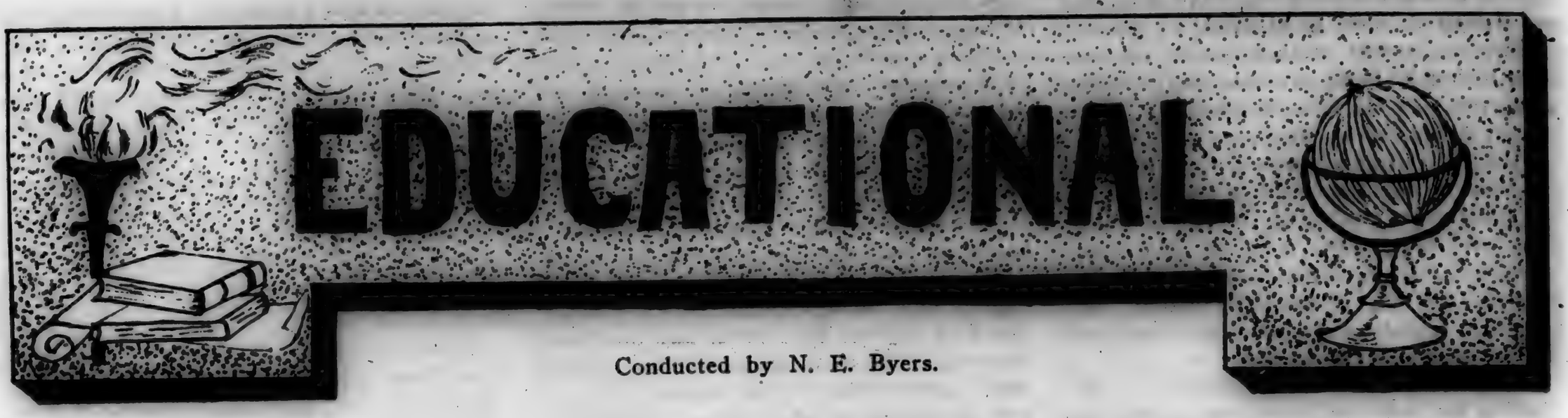
3. Suggestion is a most universal thing in the human family. Men are continually influenced to good and bad, to ill or good feeling simply through the suggestion of others. So also in the Emmanuel Movement, suggestion finds a most prominent place. Mr. Baker says, "It is possible, then, to exert a profound influence over man's mind by thus asserting or suggesting strength, truth, hope. Many men also learn to exercise the same power over themselves by auto-suggestion. Instead of worry, fear, sin, which causes many of the ills and woes that flesh is heir to, and aggravate many others, the aim is to fill the mind with hope, good thoughts, kindness, courage.

"The basis of the whole system is a vital belief based partly on religion, partly on the applications of new psychological knowledge that a man is, indeed, largely the master of his fate; that there is new hope for the weakest and the lowest; that if a man will place himself where he is in the current of good and high thoughts, if he will say, 'I do,' 'I will," instead of saying weakly and hopelessly, 'I cannot,' 'I do not,' his life will become a new thing. This is the phenomenon of the 'new birth,' the 'transformed life.' In short, it is a living faith in the free will of men, as against the old fatalism."

Dr. Worcester gives a statement of his method of treatment by suggestion in the following words: "I place a man in a comfortable reclining chair, cut off the stream of external sensation by darkening the room and insuring quiet, and I earnestly tell him in a few moments he will be asleep. If he knows that hundreds of other persons have undergone this experiment, he will be more certain to accept my assurance and to obey the suggestion. I visit a woman who has been bedridden for months or years, convince myself that her inability to move does not proceed from true paralysis, and I assure her that she can rise, and I earnestly command her to do so, which she proceeds to do. A patient with palpitating heart comes to me. I soothe him by a few gentle and quiet words, and tell him that his nervousness is passing away, that his heart is beating quietly and regularly and that in a few moments he will be calm and happy. He listens to me, believes me, and the prediction is fulfilled." Thus the process of suggestion goes on from ten to fifteen minutes.

Some, no doubt would be likely to think that there was a great amount of hypnotism in such treatment. There no doubt is, but Mr. Powell says, "We do not often hypnotise our patients, it is not necessary. Our idea is to influence their subconscious lives; to replace their hopelessness and moral weakness with suggestions of power and virtue and strength. We do not need to produce a hypnotic sleep, except in rare cases, to reach this end. All that is required is a relaxation of mind and body, a repose, in which the deeper nature is open to suggestion. We do'nt know why it is, but if good thoughts and strong purposes are thus impressed upon the mind of the patient in times of repose, these good thoughts act upon and stimulate his life afterwards. He is cured sometimes instantly, of his sickness or his sin, but usually the treatments must be continued for some time."

(Continued on page 351)



Conducted by N. E. Byers.

A NEW SCHOOL

In this number we have an illustrated article on the opening of Hesston Academy and Bible School. This marks a new epoch in the history of education in the Mennonite Church. Fourteen years ago the Elkhart Institute was started as a private school, owned by Mennonite stockholders and controlled by a Board of Mennonite directors. The Mennonites, as a church, were not ready to engage in educational work. A few men like J. S. Coffman saw the need and had the courage to start the work without much church support. But the results of the work won the confidence of the Church at large to such an extent that eight years later, in 1903, a larger and better equipped school, known as Goshen College, was established. This institution is not a private but a church school held in trust for the Church by a board of trustees, most of whom are appointed by the various church conferences. This same board, known as the Mennonite Board of Education, has now established a second school to provide for the needs of our growing western population. This event is significant since it shows that the Church more and more recognizes the need of providing higher Christian education for its young people and is so organized as to meet these needs as they arise. It also establishes the policy of having all the schools of the Church governed by the same general board, which will eliminate all rivalry and competition, guarantee economy in our educational work and promote harmony between the various sections of the Church. With these schools working together harmoniously under the general supervision of a board composed of representative church leaders in whom every one has confidence and with the regular inspection by a committee appointed by General Conference, we can now feel that the educational work has passed its experimental stage and will have the co-operation and support of all loyal and active members of the Church.

Our young people should appreciate all this effort put forth by the Church in their behalf and should show their gratitude by making use of these advantages, and in turn devoting their developed talents to the cause of Christ and the upbuilding of our beloved Church.

EDUCATION AND MISSIONS

By Geo. J. Lapp.

At a missiioray conference held in Darjeeling some years ago, Sir Charles Elliot, then Lieutenant Governor of Bengal, in his address of welcome said, "My long experience in India in the different Presidencies and Provinces has taught me that the British Government in India cannot possibly do the work which in the Providence of God is our only justification for being here, namely the civilization and uplifting of the whole people of India without the aid of the missionaries. For extended observation and careful study of the people have produced in me the profound conviction that nothing can lift these millions of Hindus up to the standard of our Western Christian nations in probity, morality and nobleness of life, but that Gospel of Christ which has lifted us up. I view then the missionary work as our indispensable, unofficial, voluntary auxiliary of the Government in carrying out in India its highest aspiration, the ennobling of the whole Hindu people."

The above words were spoken in the presence of teaplanters, missionaries and Government officials. They show the real attitude of the Government in India as a whole toward missionary enterprise. It gives us no reason to be proud of our relation to the civil power, but rather humbles us when we think of the great responsibility we have as **"indispensable, unofficial,** voluntary auxiliaries of the Government." And while missionaries are not considered as Government servants by officials or subjects they are regarded as bestowers of good and as powers in uplifting and enlightening the public. It therefore behooves every laborer in the mission field to acquire that fitness which will render him able to meet all demands which are made on those who seek to win those in heathen darkness to the Light of Life.

The writer does not wish to be understood by the heading of this article to mean that education is primary, and mission work secondary. Neither would he draw around this feeble effort a college atmosphere. But the only desire is to glorify God in helping to understand more clearly the relation of general education to mission work

The part education has to play in missionary enterprise may be better understood from viewing the scope of the different agencies involved. Arthur J. Brown in his helpful book entitled "The Foreign Missionary" describes the work of the missionary as follows: "He must found not only churches, but schools, hospitals, printing-presses, kindergartens, orphanages and the various other kinds of Christian and benevolent work carried on in this country. He must erect buildings, translate and print books and tracts and catechisms. The Gospel must be so presented as to touch the lives of men at many points, and they must be helped in making the adaptation to new conditions. In some lands the missionary must even teach the men to make clothing, to build houses and to cultivate the soil; while his wife must show the women how to sew and to cook, to care for children and to make a decent home." In his further discussions he divides the work of missions into four general divisions, namely, Educational work, Literary work, Medical work and Evangelistic work.

Many have tried to distinguish the three first from the last as being secular, while Evangelistic work they claim is spiritual. Still others carrying the thought even further, claim that evangelistic work is the only scriptural calling one has since the command "Preach the Gospel to every creature" was given. Should Ziegenbalg the first Protestant missionary to India, or Wm. Cary the pioneer of Serampore, or Gordon Hall the first American missionary to this benighted land, or the many other consecrated men and women of God who have gone before us, have confined their efforts to preaching alone, we would have no translated Bibles to read, no dictionaries, no grammars, no Christian literature, no Christian schools which the Government recognizes as having been first established by missionaries, no Christian printing-presses, no Christian hospitals in which to alleviate the terrible sufferings of these ignorant people who while receiving treatment hear of the Great Physician. The Gospel is thus carried to all classes from every department of missionary work. The Great Commission is faithfully carried out in College and Industrial shop. Wherever missions have to do with the establishments for the poor and homeless, or with training the hands to honest labor there is the voice of Scripture heard in song and devotion. Let us not then separate the various agencies into secular and spiritual divisions, rather class

them as Evangelistic Educational, Evangelistic Literary, and Evangelistic Medical. May we add to this Evangelistic Industrial which has also become to be recognized as an essential factor

Every missionary during his career has a part in each department as above outlined, although his interests may be in some one special direction. From the very beginning of missionary effort the children have been gathered into schools to be taught about this life and the life to come. Day schools are more or less common in every heathen land. The orphanage or boarding school is generally under the direct supervision of the missionary. Having finished the courses of study in these schools the children have also learned lessons of neatness, of character, of self-respect and in addition have learned the vital truths of God's Word. The high-schools and colleges are means of leading many souls to Christ. To quote again from "The Foreign Missionary;" "All mission schools are uncompromisingly Christian. The Bible is the text-book, Jesus is the great Teacher, Prayer is the atmosphere."

To provide Christian literature for the people has taken much time and thought from every enterprising missionary. Not all are Carys, Wilsons or Kellogs, but each in his sphere is led to contribute at least a hymn or tract to the scanty literature upon which the beginners in the Christian life may feed. One has said that "greater emphasis should be laid upon literary work as a missionary agency." To regions which are not open to the preaching of the Gospel the printed book may be sent and become a messenger of light to many. Archbishop Longley in answer to an inquiry once said, "If I were to choose between sending the man without the Book and the Book without the man then I say send the Book." Over two hundred millions of Bibles have been printed in three hundred and sixty languages. Of the great number of other books printed only a small per cent are published in the languages of the heathen people. One may preach a lifetime, but how few he reaches compared to the vast number impressed by a book or tract The literary harvest is plenteous but the laborers are comparatively few.

The medical mission field is so vast and needy that skilled hands cannot meet all the demands. Many, in fact most, of the missionaries even though they have not studied medicine are required to aid the suffering people who come to them while they preach in the bazaar or visit in some house. Dread diseases of every description from the serpent's sting to the scourges due to unsanitary conditions everywhere prevail. Not only to help suffering humanity are demands made, but for suffering cattle as well. The writer after first arriving in this country was called to a near by village to apply some healing balm to what he understood to be an afflicted child (bachha), but when he arrived on the spot behold it was a calf (bachhru) with a sore head. The remedy was applied with reluctance. Cattle are more sacred to the Hindu than his wife, whom he regards as mere chattel. The poor wives however need the assistance of our medical missionary sisters who can go to them in their dire distress and show them the real interest and sympathy which should characterize their husbands.

The mission industrial shops are training many hands to skillfully make the various articles of furniture, implements for agriculture and vehicles needed by the people. They are taught to make houses, to work in iron, to weave cloth, etc., at the same time learning to apply the truths of Scripture to business affairs of every day life.

Evangelistic work is the warp in the great fabric of missionary enterprise, which binds the various agencies into one great work of planting the banner of the Cross in regions beyond.

Thus viewing the scope of mission work as briefly given, will help us to realize in part that the responsibility involved is tremenduous. Only by the power and blessing of an allwise God can one be fitted for such an undertaking. Those who have labored long and hard have often by tongue and pen expressed their utter inability to cope with all the problems which they are called upon to solve. They have also said, that had they known their own weakness and the great responsibilities awaiting them, they would certainly have feared to undertake work in the foreign field with so little preparation. But how many of them are counted among the learned, or among those who have contributed most to literature, or among those who have exerted a wide influence in enlightening the benighted!

Education, then, in its relation to Mission work means that general fitness which can only be attained by study and experience. Neither should be separated from the other. The former without the latter tends to mold walking encyclopedias with only theories as a foundation. The latter alone does not lend resource for the solving of new problems.

Let us not despise the halls of learning. They have enrolled and rewarded many a consecrated man and woman of God, who have gone forth to lead the heathen to Christ. Rather let it be said of us that we have added more such to our ranks who have become intellectually qualified, and who have remained true to the faith. Not those who have striven for College degrees only, although they need not be refused if honorably won. Not those whose attainments have rendered them proud and artificial. But those upon whom God has laid His hand and who have shown themselves worthy of the confidence of those who send them. Couple with the intelligence the experience of poverty, servitude and adaptability; flavor it with true Christian courtesy, cleanliness, neatness and politeness; empower it with the Spirit of God, and little fear need be entertained that the career will not be a useful one.

Dhamtari, C. P., India

"Severity toward the weakness of others is a sign of wickedness in ourselves."

IN PRAISE OF THOSE WHO TOIL

Two men I honor, and no third. First, the toilworn Crafstman that with earth-made implement laboriously conquers the Earth, and makes her man's. Venerable to me is the hard Hand; crooked, coarse; wherein notwithstanding lies a cunning virtue, indefeasibly royal, as of the Sceptre of this Planet. Venerable, too, is the rugged face, all weathertanned, besoiled, with its rude intelligence; for it is the face of a Man living manlike. O, but the more venerable for thy rudeness, and even because we must pity as well as love thee! Hardly-entreated Brother! For us was thy back so bent, for us were thy straight limbs and fingers so deformed; thou wert our Conscript, on whom the lot fell, and fighting our battles wert so marred. For in thee, too, lay a god-created Form, but it was not to be unfolded; encrusted must it stand with the thick adhesions and defacements of Labor; and thy body, like thy soul, was not to know freedom. Yet toil on, toil on; thou art in thy duty, be out of it who may; thou toilest for the altogether indispensable, for daily bread.

A second man I honor, and still more highly: Him who is seen toiling for the spiritually indispensable; not daily bread, but the bread of Life. Is not he, too, in his duty; endeavoring towards inward Harmony; revealing this, by act or by word, through all his outward endeavors, be they high or low? Highest of all, when his outward and his inward endeavor are one: when we can name him Artist; not earthly Craftsman only, but inspired Thinker, who with Heaven-made Implement conquers Heaven for us! If the poor and humble toil that we have Food, must not the high and glorious toil for him in return, that he have Light, have Guidance, Freedom, Immortality?—These two, in all their degrees, I honor: all else is chaff and dust, which let the wind blow whither it listeth.—Thomas Carlyle.

Do It Now

By Charles R. Skinner.

If you have hard work to do,
Do it now.
Today the skies are clear and blue,
Tomorrow clouds may come in view,
Yesterday is not for you;
Do it now.

If you have a song to sing,
Sing it now.
Let the notes of gladness ring
Clear as song of birds in spring,
Let every day some music bring;
Sing it now.

If you have kind words to say,
Say them now.
Tomorrow may not come your way,
Do a kindness while you may,
Loved ones will not always stay;
Say them now.

If you have a smile to show,
Show it now.
Make hearts happy, roses grow,
The love you have before they go;
Show it now.

—Selected.

OPENING OF HESSTON ACADEMY AND BIBLE SCHOOL

By D. H. Bender.

September 22, 1909, marked the opening of the Hesston Academy and Bible School at Hesston, Kansas. Dedicatory services were held on the previous evening in the Assembly Hall of the institution. Bro. S. G. Shetler of Johnstown, Pa., preached the sermon for the occasion after Bro. G. R. Brunk of Protection, Kans., had conducted an appropriate opening service.

The above is a front view. It does not show the T-annex in the rear, which contains the Assembly Hall on the first floor, and six students' rooms on each of the second and third floors.

The first day of the school registered the names of twenty-one students. Enrollment was made in the three courses—Academic, Normal, and Bible. A few are pursuing an elective course, but the great majority entered the Academic department with a view of completing that course.

The building is not quite completed, nor has the furniture and equipment all arrived, but by pressing the Assembly Hall into service and using one of the class rooms as a dining room, we were enabled to start off with the dormitory and boarding hall doing business from the beginning. The students seem to be of such a character as to indicate that "pioneering it" is not beyond their endurance, if indeed not fascinating. With the assurance that in the very near future all will be completed and the modern conveniences brought into play, both faculty and students enter upon the work with a commendable degree of submission, zeal and future prospect.

The building is equipped with low-pressure steam-heating. Water is supplied to all parts of the building by an air compression system operated by a gasoline engine and compression tank. Good water is drawn directly from a well on the grounds. The "Ideal Lighting System," which furnishes a practically non-explosive, cold-air gasoline gas, illumines the building at night. This same gas is used in cooking, and is fully as satisfactory as natural gas, giving a very intense heat, and being both clean and convenient.

Our hope and prayer is that the Hesston Academy and Bible School may grow to be a helpful servant to the Church and her young people.

Hesston, Kans.

HOME TRAINING

By J. L. Steiner.

(Read before Sunday School Union of Hancock, Allen and Putnam Counties, at New Stark, Ohio, June 27, 1909.)

In our discussion of this subject we find that many things herein enumerated are not applicable to our people, most of whom have been carefully and severely trained in their homes, yet the subject is vitally important, and will need more careful consideration than can be given in the short time at my disposal. It is too broad and too complex to be exhausted in one or more brief papers. In my discussion if I can say something that will create thought and cause people to study the problem with as much thought as is required for the lesser duties of life, this paper will not have been in vain.

There are present today many parents and others who have had more varied and better experience in this matter of home training, who could perhaps give better suggestions than the writer, and we shall be pleased to hear from such at any time.

This paper will not be confined entirely to the department of Sunday school work. Neither does it cover the field of home training entirely, but will touch some phases of life that are not frequently discussed.

I shall define a home; as one's own dwelling place, the house in which one lives with his family, the birthplace, the abiding place of the domestic affections, a place of refuge and rest. For such a place, then, we must have parties to a home, these are man and wife, and their offspring.

The latter first of all have a right to be well born, of good, cleanly, well developed, well educated, normal, moral, Christian parents, with no weakness of mind or body which are liable to be transmitted to the child. These parents should not come together simply because of a certain whim or passion, but only through pure and undefiled love in which Christ's guidance is prominent. If more stringent laws could be enacted and enforced, or if people would more clearly follow reason and the teachings of our Creator, the subject of home training would take care of itself, but as it is anybody, any kind of people, with opposite dispositions, with diseased minds and bodies, can unite in marriage. Many men will marry such simply for the small amount of money that is given them.

There are few men of the present day who would think of breeding cattle or horses with the carelessness that we allow in the human animal. This matter is vital and requires much thought and prayer. Not until we learn to keep weak-minded people, consumptives, or people who bear inherited diseases from uniting, will we have a chance to develop properly constituted homes. It is alarming when we think of the number of imbeciles, or of the number who are suffering from inherited diseases. Not until all people live more in accordance with reason can we give every child a proper chance in this world.

Every parent should know something of child nature, of its diseases, of its tendencies toward contracted habits, of how to train a child, etc. When shall we begin child training? Shall it be before birth; or shall it not begin until the age of two or three? We find advocates of both theories, and also parents who know absolutely nothing of how to train a child; they are entirely ignorant of its condition; of what should be done in this or that case. This is partly the fault of their own parents. Children of such parents simply grow up on the street or even as wild animals.

We know of nothing in the home that requires as much care, thought and worry as a little child, yet there is nothing that gives as much joy to a true, devoted mother or father as this child. True mothers will remain awake an entire night or even for weeks to nurse and care for that little bundle of nerves which is dearer to them than life itself. They will fondle and caress, sympathize and try to do everything for that child. For such homes there is no danger.

True mother's love will overcome difficulties that would be impossible to be overcome by those who are not devoted mothers. By such mothers, children need not be driven to Sunday school, but they go because they enjoy going and do not feel at ease unless they are in their accustomed places.

The child first of all is a bunch of keys, large and small, capable of unlocking most

of the secrets of the entire history of life; a few of the keys are lost, some distorted, some locks are rusty, or not yet found, but for science, the child is geologic ages older than man.

Adult traits of body and soul are novelties lately added, new and less substantial stories built on ancient foundations. Hall says:

"The human infant is a very unique specimen of human nature, a relic or memento of a past vastly older than recorded in history. Under the guidance of mother nature he is climbing daily, at first with almost breakneck speed up the rungs of the ladder, the bottom of which rests deep in the protoplasm of the primitive sea, while its top touches the superman that is to be so much nobler than we are today. Science thus looks with awe and reverence upon this candidate for humanity."

It inherits scores of organs which try to do about everything that all the creatures in its line of descent did.

Biologically, the chief end of man is to transmit the sacred torch of heredity undimmed to the future. Do we realize our responsibility in this matter? Nothing is so worthy of love and reverence and service as the bodies and the souls of the children who will people the earth when the 1,500,000,000 people now living, who are but a mere handful compared to those who are to spring from their loins, are dead.

The child then should be trained and very carefully guarded from infancy. Kept in as pure surroundings as possible, away from bad or impure associates. He should be taught implicit obedience. Should always have utter confidence in his parents. If need be he should be punished whenever he does things contrary to a parent's command, whether it is at six months or twenty-one years of age.

A child should never be threatened unless the parent expects to and will carry out the threat. A child should never be told an untruth by anyone. Truth and righteousness should become a part of the child's life by correct training, and no question which the child asks should be carelessly passed by. Certainly some children will ply the questions so rapidly that you soon lose patience, when you should be glad that your child's mind is so active. Remember, when a child comes into the world, he knows absolutely nothing of the wonderful things all around him. Hence his questioning is but natural and normal.

In fact, I should be alarmed should my child never ask a question, never wonder, or seem curious. Hence answer every sensible question thoughtfully. Parents can thus retain the confidence of their children, becoming the nearest and dearest friend of the child.

A child should never be frightened by telling him ghost or unreal stories. Naturally and normally a child should be without fear when born, nevertheless it can be very easily cultivated. Sometimes only a look, a word or a motion will cause a child to become deathly afraid. Once a child who had never shown the least fear of a dog, was sitting on the mother's lap, when a word spoken to the dog quickly, was noticed by the child, and for weeks afterward it was impossible to take that child near a dog without the child shrieking and crying, and almost going into spasms, because of the fear cultivated so quickly. Does your child fear lightning, trains or anything making a loud noise? If so you know the reason.

A child should be taught to do little things about the home in the spirit of play. If a mother can teach her child to do the little acts about the home making it feel that it is having a good time, the child will do almost everything. Children need play and exercise to work off their uncontrollable nervous energy, and as long as you can keep them busy either in play or light work, so long will you keep them from mischief.

Very few of us like to hear a child cry, yet this is about the only vigorous exercise possible to a child who cannot yet walk. It irrigates the whole body with blood, expands arteries, veins, heart and lungs, develops the voice, helps digestion, polarizes the soul between pleasure and pain, and has its own physiology, psychology and hygiene.

Another useful exercise for infants is creeping, which is necessary to bring out the chest, throw back the shoulders, strengthen the larger muscles of the back and neck which hold up the head, to develop the arms, shoulders, hips, to put the digestive organs in their proper relations at that age. The child's body must be carefully developed until after the adolescent age.

Too many parents attempt to develop the mind of the child and take no thought about its physical well-being. Hence we have so many children whose life is a drag to them, whose nervous force is exhausted, whose bodies are frail and sickly, whose minds gradually lose their strength and vitality and whose influence in the world is a minus quantity. No strong mind can exist for a great length of time in a frail body. You should develop the body first, and make for the mind a healthy place to dwell.

In school life I find many pupils who have been made nervous, irritable and weakly in mind and body by over anxious parents, who desire their children to shine in society even before the age of fifteen. Who think that every child must be promoted every year and if not they are scolded and sometimes punished, instead of being encouraged. There are from two to four years of a boys and girl's life during their early adolescent period when all the energy that the child can command is needed to build up the body and to strengthen it where it is widening and expanding. During this time great care is necessary on the part of parent and teacher, that the child is not ruined in health of mind and body, thus perhaps becoming an invalid, or nervous wreck at the age of twenty. Children at this age need your best care and sympathy. It is the period when children begin to form attachments for others, either older or younger. Blessed is that parent who now becomes more truly than ever the companion and confidential adviser of his beautiful son or daughter.

Parents, if you cannot hold the confidence of your boys and girls so that all secrets or all questions that come to the child's life at this time are asked of you instead of some one else, then it is time for earnest prayer and thought on your part. Many children do not have the advantage of a proper home training. They have either lost a good father or mother or they may have a father or mother who through ignorance or neglect does them much more harm than good, for all such sympathy should be shown.

Herbert says that one good mother is worth a hundred schoolmasters. I believe this to be true to a certain extent. Yet practically nearly all the things that originally fell to the mother after the age of six are now thrust upon the teacher and he is expected to train it for the home, school and state. Why should this be true? May we not attribute it largely to the lack of knowledge on the part of parents as to how a child should be trained? The training of a child is a most delicate and sacred business. It calls for the greatest wisdom, the finest discernment, the most infinite patience. Parents should always try to call out the good in a child and suppress the bad.

Think of the vast possibilities in a child. If a child has a natural bent in a certain direction, study, develop and train the child in that way. Solomon was not far wrong according to our modern ideas, when he says, "Train up a child in the way he should go, and when he is old he will not depart from it." How much this may mean to us. It may mean that we should study the inclinations of the child and then train in accordance with that. If a child feels called to be a doctor, lawyer, teacher, or minister, do not try to discourage him and make him according to your cut and dried pattern, and perhaps make a nothing of him. You cannot read the inner secrets of his heart and mind. Neither should you ever call a child a blockhead or good for nothing fellow, a lazy, stupid, crazy boy, not worth a cent, etc. This many times takes the best spirit out of a child and makes of him the thing you would not have him be.

A child should not be nagged or scolded continually by, "Don't do this," "Don't do that," "You never do anything right," etc. You can do much more by leading than by driving him. Make him feel that he is of some importance in this world, that he has good qualities and that you are trying to help him develop these.

Many a bright future has been ruined and diverted from its natural channel by ridicule, a sneer, a snub, a threat or a deprecating remark. Some of these perhaps given before strangers, you thus wounding beyond repair the true spirit of the child. Praise, appreciation and encouragement are as necessary to bring out the best in a child as a warm sun and rich, genial soil and moisture are necessary to develop the tropical plant.

It is well for a boy to do chores, work

about the home, help in the management of the home not only for the exercise and rest to the mind, but also for the training he will receive from doing carefully these things.

You should put up a room or shop for the boy, supply it with tools and with the things the boy needs, then see that he develops and does useful things.

For the girl excellent and valuable training can be had in her mother's kitchen, learning to wash dishes, scrub the floors, and woodwork, wash and iron her dresses, and taking care of the clothing; keeping everything neat and clean for that hard-working father or mother, baking good pies and cakes, learning with joy how to bake large, light loaves of bread. In fact, helping her tired mother to place upon the table good appetizing meals which all can enjoy. She can learn to sing sweetly, to enliven her surroundings with her melodious voice. To cheer the weary and tired father, mother, brother and sister. She can help to make the home so pleasant that the father or brother will not wish to spend a single evening away from home, and that boy will be happier in her presence than in the presence of any other.

A parent or guardian, however, has no right to make a slave of a child, and compel him to work hard continually. In all home training reason must predominate; and reason must be seasoned with justice. Many children are overworked and consequently dwarfed in childhood and their health ruined by thoughtless parents.

A child is not born into this world to put so many paltry dollars into the pocket of his parent or guardian. No! but for a wider field, where he may grow and develop into the being God designed him to be, so that he may be of the greatest service to society at large, instead of to a few individuals only. Hence the duty of parents and teachers widen in regard to his training until it takes in the entire community, state and nation.

The object of life is not dollars and cents, but pure and clean moral lives, devoted to the service of mankind and of God.

With this training, our Sunday schools, our churches, and all the good of the land will prosper, and God the Creator will be the Victor in having a more cleanly citizenship, a better and more devoted service from mankind.

Rawson, Ohio.

JOHN AMOS COMENIUS

By S E. Weaver.

John Amos Comenius, the Slavic educational reformer, was born March 28, 1592, at Nivnitz, a village of Moravia. His family belonged to the earnest Protestant organization, known as the Moravian Brethren, whose origin goes back to John Huss, the Bohemian reformer. The Brethren are noted for their simple evangelical faith, their humble fraternal lives, their interest in education, and particularly their devotion to the cause of missions. Comenius was a Moravian, a minister and a bishop, and he illustrated the best ideas of the brotherhood in his teachings and life.

His early education was neglected somewhat, a fact probably due to the early death of his parents. He however received an elementary education in the people's schools and at sixteen we can find him in the Latin school, and at twenty studying theology in the college at Hebron. He spent some time in travel and in study at Heidelberg, returning to Moravia in 1614 at the age of twenty-two years. He now began his career as a teacher and educator, being placed at the head of a Moravian school. His attention had already been turned to the teaching art as practiced in the schools, both by observation and by reading proposed educational reforms. Comenius was ordained as a pastor in 1616 and two years later was set over the flourishing church at Fulneck where he also had the supervision of a school. Here he married and lived happily for several years, the only period of tranquility in his native country which it was ever his fortune to experience.

Soon the Thirty Years' War broke out and in 1621 Fulneck fell into the hands of the Spaniards, who dealt with it according to their usual habit in such cases. Comenius lost all his property, including his manuscripts, and he became an exile for life. He lost his wife and child soon after. After living in secrecy in Bohemia and Moravia for some time he at length found a resting place at Lissa in Poland, where he published a little work which at once made him famous This was the "Janua Linguarum Reserata" (The Gate of Tongues Unlocked), which was translated into each of the principal languages of Europe and also into Persian, Arabian and Turkish. The year after this publication, 1632, Comenius was made chief bishop of the Moravians and henceforth there came upon him daily as upon the great apostle the care of all the churches. Still he ceased not to read, think and write on educational subjects, and was engaged often in the practical work of teaching. He visited England at one time in response to an invitation to confer with Parliament concerning educational reform. A similar invitation took him to Sweden where he discussed educational matters with the great Oxenstjerna. His pansophic idea and plan was not encouraged and he withdrew to Elbing in Prussia, where he devoted four years to his "Methodus Linguarum Novissima" (Latest Method with Languages), which work appeared in 1648. From Elbing he went to Transylvania and Hungary on an educational tour. In Hungary he established a model school at Patak and here it was that he produced his "Orbis Pictus" (World Illustrated), the most famous of his writings.

Comenius returned to Lissa in Poland in 1654 and there another misfortune awaited him. The Poles plundered the town and destroyed his house, books and manuscripts. His great pansophic dictionary which had engaged him for many years went with the rest, a loss, he said, that he should cease to lament only when he should cease breathing. His next home was in Amsterdam where he was offered an asylum by a friend. Here he spent his remaining years, devoting himself to teaching as a means of support and in the meanwhile collecting, revising and supplementing his writings on didactics. These were published in 1657 in four folio volumes. It must have been during this residence that he was offered the Presidency of Harvard College. Comenius died in his eightieth year at Naarden, Holland, and there the great educator and pastor was buried

The story of his life is one of sorrow. Persecuted and homeless through the Thirty Years' War, yet he never despaired. He was in possession of a simple faith which conquered. He firmly believed that he knew wherein the educational system of his day was at fault, and he heroically set himself about to correct that fault, and unweariedly did he labor to prepare a better future. That his work is enduring may be known from the fact that in 1892 on the three hundredth anniversary of his birth, the educators of the world united to honor his memory, and at that time a monument was erected at the little village in Holland which marks his resting place.

Comenius wrote one hundred and thirty-five books and treatises, most of which were translated during his life-time into many languages. Many of his writings however, were on religious subjects. The didactic works are formulations of his pedagogic system, and show him to be one of the best representatives of the realistic movement in education.

The Renaissance had placed the ancient literature into the minds of the teachers and scholars. Since these literatures were nowhere in the spoken languages, the schools rapidly became machines for teaching the Latin and Greek languages. Comenius may have seen these machines at their worst, for he speaks of them as "the terror of boys and the slaughter houses of minds;" "places where hatred of literature and books was contracted;" "where what ought to be poured in gently was forced in violently;" "Ten years," he said, "are given to the study of the Latin tongue and the result is disappointing. Boyhood is distracted for years with precepts of grammar, infinitely prolix, obscure and for the most part useless." To simplify the teaching of Latin seems to have been the first problem to which our reformer applied himself. The great and immediate impression that the "Janua" made, shows how ready men were to welcome anything that promised to mitigate the evils of the prevailing methods of teaching.

It is evident that Comenius did not hold the teaching of languages to be the most important educational question of his time. He was taken up and greatly influenced by Bacon's inductive philosophy and proposed to make education an inductive science. He found in nature the great storehouse of educational material and demanded, "Do we not live in the Garden of Eden as well as our predecessors? Why not use our senses as they did? Why need we other teachers than these in learning to know the works of

(Continued on page 351)

Young People's Bible Meeting

Conducted by J. D. Charles.

TOPIC FOR NOVEMBER 7

The Lord's Prayer.—Text—Matt. 6:9-13.

MOTTO

"Thy will be done."

THE VOICE OF SCRIPTURE

The Lord's prayer is found in Matt. 6:9-13 and Luke 11:2-4.

Ask, and it shall be given you;
Seek, and ye shall find;
Knock, and it shall be opened unto you:
For everyone that asketh receiveth;
And he that seeketh findeth;
And to him that knocketh it shall be opened.

—Luke 7:7, 8.

PRAYER

Our Father which art in heaven:
Hallowed be Thy name,
Thy kingdom come,
Thy will be done,
In earth, as it is in heaven.

Give us this day
Our daily bread.
And forgive us our debts,
As we forgive our debtors.
And lead us not into temptation,
But deliver us from evil.

For Thine is
The kingdom,
And the power,
And the glory,
For ever. Amen.

WORD STUDIES IN THE TEXT—

12. **Debts.**—Sin is pictured as a debt, and the sinner as a debtor. Hence the word represents sin both as a wrong and as requiring satisfaction. Legally this satisfaction was required by works on the sinner's part, but under grace satisfied God with His own precious blood.

Forgive.—Literally, to send away, or dismiss.

13. **Temptation.**—Literally, a stretching. It is a mistake to define this word as only solicitation to evil as in Gen. 3:1-6; Matt. 4:1; I Cor. 10:13; Jas. 1:14; etc. It often means a testing or trial of any kind as in Gen. 22:1; Luke 22:28; etc.

SUBJECTS FOR TALKS OR ESSAYS

1. "Thy will be done."
2. Supplying our daily needs.
3. The forgiving spirit.
4. The "Lord's Praper" as a model.
5. Delivering from evil.

CHRIST'S LAW OF PRAYER

Christ's law of prayer may be thus summarized: (1) He grounds prayer upon relationship, and reveals God as freely charging Himself with all the responsibilities, as His heart glows with all the affections of a Father toward all who believe in Jesus Christ (Matt. 6:25-32; 7:9-11). Prayer, therefore, is a child's petition to an all-wise, all-loving, and all-powerful, Father-God. (2) In the so-called Lord's Prayer Christ gives an incomparable model for all prayer. It teaches that right prayer begins with worship; puts the interest of the kingdom before merely personal interest; accepts beforehand the Father's will, whether to grant or withhold, and petitions for present need, leaving the future to the Father's care and love. Used as a form, the Lord's prayer is, dispensationally, upon legal, not church ground; it is not a prayer in the name of Christ (see Jno. 14:13, 14; 16:24); and it makes human forgiveness, as under the law it must, the condition of divine forgiveness, an order which grace exactly reverses (see Eph. 4:32). (On this last point the editor suggests that the following references be looked into—Matt. 18:32; 26:28). (3) Prayer is to be definite (Luke 11:5, 6); and, (4) importunate, that is, undiscouraged by delayed answers.—C. I. Scofield.

SELECTED SUGGESTIVE OUTLINES

Our Father

1. By right of creation; 2. By bountiful providence; 3. By merit of mercy; 4. By grace of adoption.

Which art in Heaven

1. The throne of Thy glory; 2. The kingdom of bliss; 3. The city of the great King; 4. The home of Thy saints.

Hallowed be Thy name

1. By our thoughts; 2. By our speech; 3. By our conduct.

Thy kingdom come

1. Of grace to inspire us; 2. Of power to defend us; 3. Of glory to crown us.

Thy will be done

1. In weal, and in woe; 2. In fullness, and in want; 3. In life, and in death.

1. In us, that we may become like Thee; 2. By us, that the world may be conquered for Christ.

In earth as in heaven

1. In us, as in angels; 2. Willingly, readily, faithfully; 3. Without murmur, let, deceit.

Give . . . . bread

1. For relief of our necessities; 2. For nourishing of our bodies;. 3. For feeding of our souls.

Forgive us our sins

1. By which Thou art dishonored; 2. Our neighbors wronged; 3. Ourselves endangered.

As we forgive those

1. Who have hurt us in our bodies; 2. Hindered us in our good; 3. Wronged us in our good name.

Lead us not into temptation

1. Keep us from the evil world; 2. The enticing flesh; 3. The envious devil.

Deliver us from evil

1. Forgive what is past; 2. Reprove what is present; 3. Prevent what is to come.

Thine is the kingdom, power, glory

1. To rule and govern all; 2. To command to do all; 3. In all, by all, all in all.

Now and for ever

1. At this present; 2. In this world; 3. In the world to come.

Amen

1. As Thou sayest so it is; 2. As Thou promisest, it shall be; 3. As we pray, so be it, Lord.

SEED THOUGHTS

He that cannot forgive others breaks the bridge over which he himself must pass.—Lord Herbert.

He that is not satisfied that plays are an unlawful diversion, let him, if he dare, offer up this prayer to God before he goes, "Lord lead me not into temptation, and bless me in what I am now to be employed." There are many other occupations and amusements, in which the same advice is worth attending to.—Bishop Wilson.

Although I cannot say, "Our Father," as we shall be able to say it one blessed day, I will, nevertheless, like a little child, lisp it; if I cannot believe it in its fullness, I will not let it be an untruth, and say, no, to it; I will daily endeavor to spell it, until I am able to repeat this word, "Our Father,"

after Christ; whether I do it well or not, be it stammering or stuttering.—Luther.

TOPIC FOR NOVEMBER 14

The Christian Idea of Temperance. Text, —Gal. 5:22, 23.

MOTTO

"I keep under my body and bring it into subjection."

THE VOICE OF SCRIPTURE

Temperance:

Prov. 16:32—David's conquest over himself was better than Nabal's spoils (I Sam. 25:35).

Prov. 25:28—Saul's ungoverned jealousy of David exposed him to constant shame and self-reproach.

I Cor. 9:25—Like the wrestlers in the ancient games, who submitted to discipline most severe to fit themselves for the struggle.

Gal. 5:22—Temperance is a work of the Spirit (II Pet. 1:6).

II Tim. 3:2—One of the signs of the last days.

II Tim. 1:7—The power from God.

Job 31:1—Job made a covenant with his eyes.

Psa. 39:1—David made a covenant with his tongue.

Psa. 119:101—The Psalmist made a covenant with his feet.

I Cor. 9:27—Paul made a covenant with his whole body.

PRAYER

"Now, Lord, what wait I for? My hope is in Thee."

WORD STUDIES IN THE TEXT—GAL. 5:22, 23.

Love, joy peace.—The literal of these words indicate Christian character as an inward state.

Longsuffering, gentleness, goodness.—Christian character in outward expression toward man.

Faith, meekness, temperance.—Christian character in expression toward God.

SUBJECTS FOR TALKS OR ESSAYS

1. Temperance, a work of the Spirit.
2. The majesty of self-control.
3. How may we promote temperance?
4. Keeping the body "under."
5. Our attitude toward the Anti-Saloon Movement.

THE CHRISTIAN IDEA OF TEMPERANCE

Temperance is a much misconceived term. It greatly needs re-definition. It especially requires to be expounded in the light of God. Let us engage ourselves with the distinctively Christian idea of temperance. Christian temperance is the only adequate and excellent temperance.

The Greek word means literally "self-control" or "self-mastery." In five New Testament instances out of six the word refers to the restraint of natural impulses. The Fathers limited the idea of the word far too much in one direction. Certainly moderns perpetrate similarly unfortunate limitations in another direction. The elders unduly restricted the reference of the word to sensual lusts; we today too much refer to strong drink. But always when we speak of temperance we allude to abstinence from intoxicants, till by "the temperance question" we usually mean one thing and one thing only. But "temperate **in all things**" is the inspired word of Paul—yes, "**in all things.**"

"The fruit of the Spirit" is temperance—self-mastery in respect of all things which fall to our lot in life. This temperance must be applied to **pleasures.** Pleasures we must have. Pleasures are choice gifts of God. God has His pleasures and He decrees pleasures for all His creatures. But what many forget is that these are to be pruned and limited, else they wreck the soul. The awful liability is that which is sketched by the Apostle—"lovers of pleasure more than lovers of God." Pleasures are the ruin of multitudes today. Watch against this destruction; seek temperance of God, who alone can impart it. And if you be full-blooded and vigorous remember the old adage, "The stronger the engines of a vessel the more needed is the helm." You must conquer your pleasures or they will conquer you. And no despots are so despotic as pleasures to which men yield themselves servants to obey.

Duties should be subjected to the great Christian law of temperance. Just as pleasures dominate some temperaments, so duties dominate others, and we should not be ruled by either, but should rule both. Self-control is required in regard to all duties. Duties must be done, but not overdone. In our busy age certain of us are apt to be the slaves of our obligations. The end of life is not duty, but character. Beware of having no leisure. Beware lest the active side of life monopolizes us altogether. Temperance must govern duty.

So in the matter of **gain.** "In all labour there is profit" is a great and salutary law of life. But assuredly self-control is demanded in this relation. So easily does the desire of legitimate gain pass into the hateful passion of covetousness against which God warns us so emphatically and repeatedly in His Word. Men and nations too often become the slaves of gain. Then their destruction tarrieth not. Business man, let the great and austere virtue of self-control operate in thy commercial life and in all thy life. This virtue is sternly demanded in our age, for if ever the inordinate desire of gain asserts itself it is now. Paul's prediction that in the last days men would be "lovers of money" is sadly fulfilled. He predicted also that in the last days men would be "without self-control." Certainly in respect of financial gain many are devoid of this essential temperance. And it is admonitory to us as a nation.

To **temper** this sublime rule of "temperance" applies. Self-control is rigidly required here. Irritability and every form of anger must be subdued. It is a true saying that "you cannot be your own masters without being your own slaves." All wrathful passions must be subjected with constant and absolute subjection. This is to live a victorious life.

"Temperance" must prevade **speech.** What lack of Christian self-mastery many have in this sphere! It is possible to talk most intemperately even about temperance. But temperance which does not dominate the tongue is not temperance. Few sins are estimated so lightly as sins of the tongue, yet few sins are so disastrous. Unpruned words are a luxuriance of evil. A run-away tongue works incalculable havoc. Practice a noble reticence. How majestically reticent God is! In this as in all things be followers of God as dear children. "The fruit of the Spirit is temperance," and when we possess a self-controlled tongue our tongue is as choice silver and even as a tree of life.

Food is to be brought always under this great rule. Probably this is one of the least considered aspects of temperance, and one of the least practiced. It is a moot point whether more life is destroyed by excessive eating or by inordinate drinking. What self slaughter is wrought by an intemperate table! We impoverish ourselves, where we do not destroy ourselves, by superfluous diet. This intemperance lowers the tone of physical health, it depresses the spirits, it beclouds the intellect, it stops the springing wells of poetry, it upsets the nerves, it gives dulness to the pulpit and languor to the pew. Did we but know it, the lack of self-control in eating our meat is responsible for a great host of human ills physical, intellectual, moral and spiritual.

True "temperance" is not the whole of godliness, for "the fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness," as well as "temperance." Do not think that self-government is equivalent in itself to New Testament Christianity. But it is an essential part of such Christianity. No man is a Christian who has not this "fruit of the Spirit." A soul unruled of itself dwells far away from Calvary. The cross demands self-mastery.

Then ask earnestly, and always ask of God this sedate quality of soul. Blest Spirit, pervade our being that we may rule ourselves in Thy strength. Soul of all power and might, makes man's soul a city of God.—Selected from sermon by D. T. Young.

SEED THOUGHTS

Temperance, that virtue without pride, and fortune without envy, that gives vigor of frame and tranquility of mind, the best guardian of youth and support of old age, the precept of reason as well as religion, the physician of the soul as well as the body, the tutelar goddess of health, and universal medicine of life.—Sir W. Temple.

If thou well observe the rule of not too much, by temperance taught, in that thou eatest and drinkest, seeking from thence due nourishment, not gluttonous delight, till many years over thy head return, so mayest thou live, till, like ripe fruit, thou drop in thy mother's lap, or be with ease gathered, not harshly plucked, in death nature.— Milton.

Temperance and labor are the two best physicians; the one sharpens the appetite—the other prevents indulgence to excess.—Rousseau.

The Christian knows no temperance in things harmful, but total abstinence.

TOPIC FOR NOVEMBER 21

Thankfulness.—Text—Eph. 5:20; Psa. 103:1-5.

MOTTO

"In everything give thanks; for this is the will of God in Christ Jesus concerning you."

THE VOICE OF SCRIPTURE

I. **Christ sets an example.**—Matt. 11:25.
1. Before feeding the five thousand.—Jno. 6:11.
2. Before raising Lazarus.—Jno. 11:41.
3. At the Last Supper.—Matt. 26:27.

II. **Thanks should be offered—**
1. To God.—Psa. 50:14.
2. To Christ.—I Tim. 1:12.
3. Through Christ.—Col. 3:17.
4. In the name of Christ.—Eph. 5:20.
5. In everything.—I Thess. 5:18.
6. For the goodness and mercy of God.—Psa. 136:1-3.
7. For the gift of Christ.—II Cor. 9:15.
8. For the triumph of the gospel.—I Cor. 2:14.
9. For faith exhibited by others.—Rom. 1:8.
10. For willingness to offer our property for God's service.—I Cor. 29:6-14.

III. **Christians—**
1. Exhorted to.—Psa. 105:1.
2. Magnify God.—Psa. 69:30.
3. Habitually be.—Dan. 6:10.

PRAYER

Help us, Lord, to enter Thy gates with thanksgiving, and Thy courts with praise.

SUBJECTS FOR TALKS OR ESSAYS

1. Christ, an example of thankfulness.
2. Reasons for being thankful.
3. Showing gratitude toward our fellowman.
4. How may we cultivate the spirit of thankfulness?
5. The sin of ingratitude.

THANKFULNESS

"And be ye thankful." (Col. 3:15.)

This is an abrupt appeal. Dr. Maclaren calls it "a jet of praise." When Paul's heart was fullest his speech was abruptest. He was constantly carried away on swelling tides of emotion. Inspiration often overwhelmed him.

We have had quite a crowd of precepts in the verses preceding the text. In the earlier portion of the verse we have been summoned to allow "the peace of Christ" to "rule" in our hearts, and Paul assigns a great evangelical reason for his appeal. Then suddenly he adds "And be ye thankful." Immediately following this is another noble series of Christian injunctions. So that the brief command of the text is "a jet of praise;" it rises in exquisite loveliness and grace from its fair surroundings, and shoots up as a lofty column flashing in the rays of the morning sun. Let us catch the refreshing crystal spray as it falls in delightsome plentitude.

The adjective "thankful" is only used this once in the New Testament. But thankfulness is a duty and delight greatly prominent in the holy pages. I doubt if any of us realize the spacious place given to thankfulness in the New Covenant. The Bible is a book of gratitude. I cannot read God's Word and be unthankful. To be unthankful is to be unscriptural. Alas that our lives are so oft discordant with the book Divine. Thankfulness is emphasized in this profound and beautiful epistle. We shall do well to catch and emulate the gracious emphasis. May we so reflect upon this "jet of praise" that our speech and our lives shall plash with melodious fountains of thanksgiving.

"Be ye thankful" is not uttered to mock us. It is an appeal of God, and "God is not mocked." Nothing is commanded which is not possible to man through grace. Every injunction of Scripture is a tacit promise of God. In the center and soul of each exhortation is a glowing prophecy.

Note that this grace of thankfulness is a **climacteric grace:** "And be ye thankful." that "and" is very significant. There is a lesson in practical divinity in that homely copulative term. Such a succession of graces has greeted our gladdened eyes as we have read! Already these Colossians are "holy and beloved." They are urged to such qualities as "kindness," "humility," "longsuffering." They are entreated to be "forbearing" and "forgiving." "Love, which is the bond of perfectness," is to safeguard and adorn them like a strong and exquisite girdle. "The peace of Christ" is to reign as a king in the palace of their regenerated hearts. "And be ye thankful" adds this wise master-builder of souls. Thankfulness is the crown of the graces. Your conquering brow lacks its garland if you are wanting this celestial quality. Do we realize that gratitude to God is a completion of character? Oh, to carry this gem on our foreheads! Give it its Biblical place in your life. Do not be content till this vaster music rolls through your days. No soul is complete in Christ that is not thankful. Add this to your store. There is no characteristic so essential to "perfect love" as thankfulness. **"And** be ye thankful."

Thankfulness is recognized as **in some degree already existing.** Paul said literally, "Become ye thankful." Not that these Colossians were unthankful, but that they might increase in the idyllic grace. It is as if he said, "Become **more** thankful." Already the sacred and gentle fire burned in their hearts; Paul would have it fanned into a fervent flame. None was ever more keen to acknowledge spiritual attainments than the magnanimous Paul. He gladly owns the gratitude which now prevades their hearts. Is this sweet characteristic yours? Do all men see your thankfulness? Is any appeal on this subject simply an appeal to be more thankful? The soul is an unwatered garden if it be ungrateful.

But this becoming thankful is no easy work. Let no man boast as he girds on his armour for this encounter. Only the fulness of the Spirit can make us capable of so royal a possession. Constant prayer and ceaseless vigilance are needed if we are to attain to this grace. What a noble ideal of thankfulness Paul always sets before us. In 2:7 of this epistle he presents an aspect of this ideal: **"Abounding** in thanksgiving." How reluctant and restrained are our praises! Even our prayers, limited as they are, are more copious than our thanksgivings. Strive constantly towards a worthy scale of gratitude. Sing far more frequently and far louder songs. Emulate the hosts above, whose abounding strains of praise make the eternal arches of glory ring. Oh what niggards we have been in thankfulness! "Become ye thankful." In Ephesians 5:20 we have another illustration of the standard of gratitude. "Giving thanks **always** for **all things."** Continual thanksgiving and universal thanksgiving. Is there "always" some cause for thanksgiving? Yes. But whose heart is always resonant with grateful song?

To this standard, however, Christ's people struggle. Praise must be perennial. Day and night this sparkling fountain must rise heavenward. Are we approximating towards that "always?" Is the ideal becoming more and more distinctly actualised in us? Are we to give thanks "for all things?" Yes. If we saw all things in their true light we would be thankful for all things. For life and death. Our lack of gratitude arises in great degree from our lack of knowledge. When we know even as also we are known, we shall for all things give thanks. All will be approved when all is understood. Meanwhile let this noble ideal be ever before us: "Become ye thankful." Our days must be days of heroic spiritual endeavor. God works within us that we may work out our salvation to sublimest issues. The struggle will be long and hard, but never abate the glorious war till "always" and "for all things" we have "become thankful."

This grand ideal has **a sure secret of attainment.** All God's imperative commands are lovely possibilities. I am bidden to be thankful and I am empowered to be thankful.

After the lapse of but one verse Paul says, "giving thanks to God the Father through him." It is by union with the Lord Jesus we become thankful. Gratitude is evangelically achieved. All ethics are evangelically realized. Now I see why I have not been more thankful. I have too often separated myself from the source of power. Apart from Christ we can do nothing, but we can do all things in Him. Wouldst thou be thankful? Then seek this golden grace "through Him." Connect yourselves with the energising center. Cleave to the Savior and gratitude shall well up in your soul till you give thanks always for all things. Regard as a "general appeal" what a summons to thankfulness is this text of mine! We are to be grateful to the All-Father for everything—life, health, friends, books, comforts, the Church, the Word of God, the heaven that smiles above us. All things! Blessed souls who for everything are thankful! Not only happy in all things, but grateful in all things—ever rendering thanks to the bountiful Lord.—Selected from a sermon by D. T. Young.

SEED THOUGHTS

When thankfulness o'erflows the swelling heart, and breathes in free and uncorrupted praise for benefits received, propitious Heaven takes such acknowledgment as

fragrant incense, and doubles all its blessings.—Lillo.

Many favors which God gives us ravel out for want of hemming through our unthankfulness; for though prayer purchases blessings, giving praise keeps the quiet possession of them.—Fuller.

God's goodness hath been great to thee.—Let never day nor night unhallowed pass, but still remember what the Lord hath done.—Shakespeare.

He who receives a benefit should never forget it; he who bestows should never remember it.—Charron.

There is as much greatness of mind in acknowledging a good turn, as in doing it.—Seneca.

TOPIC FOR NOVEMBER 28

Ways of Supporting Our Missionaries.—Text—Phil. 2:4; I Cor. 9:7-14.

MOTTO

"Pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest." "God loveth a cheerful giver."

THE VOICE OF SCRIPTURE

I. Commanded to support the missionary—

1. By prayer.
   a. For the extension of His kingdom.—Matt. 6:10.
   b. For them.—Col. 4:3.
2. By our means.—II Cor. 11:9; II Cor. 8:1-4.
3. By giving systematically.—I Cor. 16:1, 2.
4. By abounding in faith, knowledge, and love.—II Cor. 8:7.

PRAYER

Show me, Lord, all the ways in which I may help to spread the gospel, and then make me willing to act accordingly.

SUBJECTS FOR TALKS OR ESSAYS

1. The relation of the home congregation to the mission church.
2. Living for the missionary.
3. Systematic giving.—I Cor. 16:1, 2.
4. Blessing of liberal giving.
5. A duty or privilege. Which?

WAYS OF SUPPORTING OUR MISSIONARIES—Phil. 2:4; I Cor. 9:7-14.

By Noah H. Mack.

The work of spreading the Gospel, thus bringing light and hope to many souls who have been darkened by sin and folly has been a work of keen interest to the followers of Christ our Lord during all the centuries since the Church was established at Jerusalem.

The missionary zeal has firmly taken root in the hearts of the Mennonite people during these later years. Though their be some who cannot as yet see the importance of the work, yet conviction concerning the work is fast taking hold even of this class. Work has been opened in a number of places in the homeland, and one station of considerable size has been established in the foreign field.

In looking over the reports and appeals of the workers at the various stations one readily notices that the work, as a whole, needs a great deal of improvement and better support to make it as successful as it really should be. And why should we not expect this to be the condition since we are so young in the work?

The most gifted worker needs to undergo a great deal of training by actual work in the gospel field of whatever sort it may be, whether it be of the simplest or the most responsible; he needs a great deal of consecration by prayer and sacrifice. This training and consecration supports the work by bringing workers well fitted for the work into the field. Men and women who have learned to stick in all manner of trials and difficulties, who have learned to trust the Master because they have sat at His feet and heard His holy word are the ones who can be relied upon. We have a small number of missionaries in the field whose experience counts for much. We have no real old ones, yet we notice some gray hair on the heads of a few who have been in the field for ten or more years.

From the reports of these, and from our own personal observation, I mean to say each brother and sister, whether young or old who with interest observes and meditates, can glean sufficient knowledge on this subject of which we are now thinking that the church at large need device and adopt ways and means by which the work may be brought on a more substantial and systematic basis.

Many members in the church will give liberal support when moved by a stirring address or by some sad and mournful event or occurence among the workers, but would hardly think of contributing anything when nothing special happens or when no appeal is made. This will not do. The workers in the field cannot be continually telling of sad happenings or come home and make stirring speeches, nor should this be necessary, for we should not get in that state of mind that we must be continually appealed to in order to do that which we are taught to do by the apostle whose sayings are referred to above. Brother and sister, don't you think it more than likely that the blessings of the Gospel and the joy in your heart have come to you as result of the great and persistent effort of the great missionary apostle (Paul) who labored many centuries ago? Will we then be inspired by his teaching and by the blessing we enjoy to put forth our best efforts to support the work and workers by our means and prayers. In order to do this we must be regular and continuous in that which we do, so that those who have the work in charge may at least in a measure know what work may be undertaken. There have been seasons in the experience of the workers when funds came quite freely. Then work was undertaken which could hardly be fully opened or if opened could hardly be maintained by the sudden drop in the support by the churches.

The work of interesting the people and to systematize the work of support, largely falls to the lot of the ministers of the various congregations and also the Sunday school workers in the same congregations. A hearty co-operation between ministers and Sunday school workers is a great help to the cause. All work to be effective, we say again, must be systematic and continuous. A man starting to work on Monday morning and working at the highest pitch for two or three days and then resting the balance of the week will not accomplish as much, nor will he do as good work, as the man who works at a normal gait and continues to the end of the week. The first man works to get the work out of the way, he does not like the work, but the rest is what he wants, consequently he can not be relied upon. The second man loves the work and wants to be at it and do good work. He has his mind on the work and not on something else, therefore he can be relied upon, so also in the missionary support. Some congregations give one opportunity a year to contribute to the mission funds and thank God they do no less, for there are some who do not even give that much. But even if the offering taken up once a year should be of a considerable amount it would not amount to as much as if there had been four offerings in a year, or twelve for that matter. Only once a year is too long a rest for the mind and spirit not be exercised. Only one contribution a year then rest the balance of the year and think we have done well, is not as well as it should be, for it is not only the means or substance that we should give in support of the work, but also our prayers and our sympathies. The gift and the giver together are worth much more in the sight of God than only the gift. When the giving is regular then the minds are more continually exercised and the funds and the work can be gaged in a measure at least.

In our human disposition we are apt to make many excuses. We have so many other expenses; the family must be supported; the children must be schooled, etc. Then, too, we must lay something in store for them. The house or the barn must be repaired or possibly rebuilt, or build a new church. May be we need a good many new clothes. But let us consider the Lord and His work first. We should read Matt. 6:33 while we are attending to all these necessary expenses which oftimes are many. We are constantly spending money for conveniences and luxuries that could well be dispensed with, but the human side of our being is so persistent in its demands that the lowly Lord Jesus is often unheard, when He knocks at our heart's door for a mite to support His work on the earth. If we would consider our own interests first before we would give to the Lord, let us refer to I Kings 17:8-16, then compare with I Sam. 25:1-38. Here we can learn how one may bring a great curse upon himself by being selfish and hard-hearted, refusing to give to the needy of that which the Lord has so plentifully given in store. If we would be tempted to give only little or less than what we had been prompted to give, then we would refer to II Cor. 9:6, 7; II Cor. 8:9; Haggai 1:2-6; Mal. 3:8-12. When the Lord blesses you specially, chastises you specially that you have a conviction or a spirit prompting concerning that which

(Continued on page 351)

OUR SUNDAY SCHOOL

A WORD TO SUNDAY SCHOOL TEACHERS

An increasing pressure is brought to bear on all schools through articles in magazines and addresses at conventions for more extensive grading of classes, better equipment, more exact application of principles and methods of public schools. So far as these are practicable for the purpose of the Sunday school you will be eager to apply them, for you want the best results to be gained from the service you freely give. You will of course be interested in the working of these methods in schools where they have been successfully introduced.

Some persons who urge the introduction of new methods are enthusiastic theorists who have had no experience in managing such a school as you have been working in, perhaps for a good many years. Others are persons of professional training who see little value in the work of teachers without certificates of graduation from normal schools or colleges. Others who perhaps overestimate their own success are disposed to make their work appear large in contrast with yours. Others are patiently testing all commended ways of working to evolve noble character in their pupils, are familiar with the disappointments of teachers, both as to their own powers and the material with which they work, have known something of the exhilaration of uplifting souls, and would help you to larger service and the joy of its rewards.

You need not find it difficult to distinguish between these classes of writers and speakers. Those who denounce the Sunday schools of the past and present as utterly inefficient and behind other educational institutions; and who would tolerate none except trained teachers, with possibly very rare exceptions have not had any notable success in an average Sunday school. Those who know just how the schools ought to be managed and classes taught, and possess full assurance that their methods will succeed, have never tried them in the average Sunday school. Those who do not boast of their achievements nor pin their faith to any set of text-books or plan of grading, who realize the limitations of all instruments, but would prove them and hold fast that which is good, and who believe that every disciple of Christ, who heartily aspires to be like Him can impart his enthusiasm to others are your real teachers. Seek them, listen to them, and then make your own plans for your teaching.

Don't be discouraged by those who tell you how far you are from attaining the skill which they imply that they possess. Don't be persuaded that any one method will fit all schools or that any one sort of lesson helps is divinely inspired above others, especially the sort that claims superior scholarship. Take up your task with confidence because it needs to be done, because you love your Master who wants it done, and because you are moved by the spirit of service for those pupils who will be better men and women when it is done.

Take your Sunday school as it is, without finding fault with its imperfections and with the purpose to make it better so far as you have opportunity. Sum up your qualifications as a teacher and make the most of them. Remember that there are two factors in Sunday-school teaching—the truth which makes men Christlike and the personality which reveals that truth through itself. The life in Christ is contagious. It is not imparted by a rule or along a selected grade. It is a flame kindled in the soul of the teachers and kindling the souls he touches. Above all principles and methods of teaching is the laying of the life of Christ in one human soul beside another soul till the vitality of the one passes into the other. That is the philosophy of religious teaching.

You know through experience some of the truth which makes men Christlike. You have brought what you know into some degree of orderly system by the study of Christ's words, of the history of men who loved Him, and of its action in your own friends and pupils who have accepted it. You have accepted your place as a teacher that you may serve your Lord and Savior as well as you know how. You have some pupils whom you esteem and love and with whom you have sympathy. You possess, therefore, the two great factors of religious teaching—truth and the personality through which it is to be imparted. With these qualifications you are equipped to be a Sunday-school teacher. Pray for light and guidance and go ahead.—The Congregationalist.

MISSIONS PUT WHERE THEY BELONG

Many are now asking, What is the best method of introducing the study of missions into the Sunday-school? By special lessons? By supplementary lessons? By dropping the regular lessons for a number of weeks and taking a special course in missions? No doubt all these and other methods have their value, and may be used with success under right conditions. But there is one method of studying or introducing the subject which takes precedence of all these, which is adapted to all schools under all conditions, which will never lose its interest, no matter what part of the Bible is being studied, and which is the natural, universal method of studying missions, the same as any other great Bible theme is studied. It is simply to note, teach and emphasize mission themes wherever they occur in connection with the current lessons, the same as faith, prayer, love, fidelity, or any other theme is emphasized when it is in the lesson. It is one of the mysteries of Sunday school history why this was neglected for so long. Missions run all through the Bible, from Genesis to Revelation (Gen. 18:18; Rev. 7:9). The great majority of passages selected for Sunday school lessons have a direct missionary teaching in them, and it is safe to say that there is no lesson that cannot be enlivened and illuminated by some incident of this kind. This is the right way to get missionary truth before the classes; it comes naturally, not as something brought in from the outside. This fundamental truth is just beginning to make its way in the Sunday school. Teachers who use missions in this way are enthusiastic in their testimony about results. They say it is easier to make the lessons interesting; they say that the classes are aroused to a new appreciation of the Bible, that it makes it almost a new book to them. But the real results are far deeper than this. In time the Church of God will be awakened to the real meaning of the Great Commission; there will be many ready to go, at home or abroad, and money enough to support them. Encourage the study of missions on the ground that missions are the constant topic in the one Text-book of the Sunday school. —Sel.

WHAT CHILDREN SHOULD BE TAUGHT

We should try to impress on children that God represents the soul of all true happiness, and that he approves and takes pleasure in all innocent joy. We should help them to feel that God looks upon their sports and amusements with the same spirit of pride and loving gratification which they see in the light of their mother's eyes and smiles. Nothing is more important than that we should relieve our children of the notion that God looks askance upon the things which they most enjoy, or that at best He takes no interest in them. Their wholesome enjoyments should be made a part of their religion.

Children should be encouraged to believe that God is pleased to have them play heartily and honestly, and to work heartily and honestly. They should be brought to incorporate into their religious ideals the conception that God expects of them that they will be frank, and truthful and open-hearted, that they shall perform their tasks, small or large, cheerfully and thoroughly, that He is displeased with trickery and deceit, and sham, and unfairness, and every attempt to avoid duty. Thus they should be brought to see that religion covers everything included in the day and the week, not simply saying their prayers, reading more or less from the Bible, and attending a service or two at church.—Sel.

"It is a dangerous thing to treat a child's questions lightly. They are not from the lips outward as we are too ready to believe, but stand for real perplexities. There is no easier way to shove our children off from serious things than by shoving off their serious questions as silly and absurd."

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Such actions by students cannot be too strongly denounced. The High schools and colleges where hazing is practised should take such drastic action that would stamp out this worse than barbarous practice. Such cases as the above mentioned are a dark blot upon the history of an institution. The perpetrators should be severely punished.

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ANTI SALOON NOTES

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On October 1, the enemies of the saloon began a six-month's campaign to endeavor to rid the city of all its saloons. The election will be held on April 5, 1910. If the anti saloon forces make a winning fight, the result means that 7,000 saloons in Chicago, must go out of business for eighteen months at the very least. This is likely to become the most stupenduous contest ever known in the United States, between the friends and foes of the open saloon. The first step necessary is to secure sixty odd thousand names which is necessary to secure the submission of the question at the April election. After the petition is secured the real fight will begin. Prominent speakers will be employed to lead the campaign in the different sections of the city.

An order, said to be burdened with woe to certain city employes, was issued by Chief of Police Steward of Chicago, decreeing that henceforth ambulances and patrol wagons shall carry spirits of ammonia for reviving victims of accidents, instead of brandy. "I think the ammonia will last longer than the brandy," explained Chief Steward. "The brandy is sometimes gone by the time an ambulance crew reaches its destination. Ammonia also is cheaper and just as effective."

In Indiana 2,453 saloons have been closed. During 1908 15,000 saloons were closed in twenty-two states.

The United States drink bill decreased during the last year about $80,000,000.

Key West, Florida, suffered a property loss of about $2,000,000 in a storm that swept over the peninsula.

A Word of Appreciation from Africa.

Matara Mission Station,
Kijabe, B. E. Africa, Aug. 20, 1909.

To the Christian Monitor:—

I would like to communicate to you through the columns of the Christian Monitor my indebted thanks, and the assurance of my deep appreciation for sending me this Magazine. When the first one came I said to my fellow-workers, "Surely some kind-hearted friend has been mindful of us, knowing that we like good reading matter." The Christian Monitor is an inspiration, and greatly appreciated by us all; and is read from cover to cover as soon as it arrives. I am convinced that the Christian Monitor is doing a great deal of good, and should be in every Christian home. Wishing you the highest success in the enterprise,

I am sincerely yours in darkest Africa,

A. Oyer.

(The foregoing communication is self-explanatory. In a personal letter Bro. Oyer informs us that he will keep the readers of the Christian Monitor in touch with the work in Africa by contributing occasional articles on the various phases of the work. We are confident that we are expressing the wish of all the Christian Monitor family by wishing Bro. Oyer God's blessing in his work in Africa.—Ed.)

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ANTI SALOON NOTES

Chicago Engaged in a Great Fight

On October 1, the enemies of the saloon began a six-month's campaign to endeavor to rid the city of all its saloons. The election will be held on April 5, 1910. If the anti saloon forces make a winning fight, the result means that 7,000 saloons in Chicago, must go out of business for eighteen months at the very least. This is likely to become the most stupenduous contest ever known in the United States, between the friends and foes of the open saloon. The first step necessary is to secure sixty odd thousand names which is necessary to secure the submission of the question at the April election. After the petition is secured the real fight will begin. Prominent speakers will be employed to lead the campaign in the different sections of the city.

An order, said to be burdened with woe to certain city employes, was issued by Chief of Police Steward of Chicago, decreeing that henceforth ambulances and patrol wagons shall carry spirits of ammonia for reviving victims of accidents, instead of brandy. "I think the ammonia will last longer than the brandy," explained Chief Steward. "The brandy is sometimes gone by the time an ambulance crew reaches its destination. Ammonia also is cheaper and just as effective."

In Indiana 2,453 saloons have been closed. During 1908 15,000 saloons were closed in twenty-two states.

The United States drink bill decreased during the last year about $80,000,000.

Key West, Florida, suffered a property loss of about $2,000,000 in a storm that swept over the peninsula.

A Word of Appreciation from Africa.

Matara Mission Station,
Kijabe, B. E. Africa, Aug. 20, 1909.

To the Christian Monitor:—

I would like to communicate to you through the columns of the Christian Monitor my indebted thanks, and the assurance of my deep appreciation for sending me this Magazine. When the first one came I said to my fellow-workers, "Surely some kind-hearted friend has been mindful of us, knowing that we like good reading matter." The Christian Monitor is an inspiration, and greatly appreciated by us all; and is read from cover to cover as soon as it arrives. I am convinced that the Christian Monitor is doing a great deal of good, and should be in every Christian home. Wishing you the highest success in the enterprise,

I am sincerely yours in darkest Africa,

A. Oyer.

(The foregoing communication is self-explanatory. In a personal letter Bro. Oyer informs us that he will keep the readers of the Christian Monitor in touch with the work in Africa by contributing occasional articles on the various phases of the work. We are confident that we are expressing the wish of all the Christian Monitor family by wishing Bro. Oyer God's blessing in his work in Africa.—Ed.)

Miscellaneous

HINTS FOR THE JOURNALIST

The best size of paper for copy is about six by nine inches. Write lengthwise and be sure to indent your paragraphs.

Have your copy typewritten if possible. Otherwise write with ink in a legible hand. Illegible copy is an imposition upon the editor and a puzzle to the compositor.

Write your copy clearly. Editors dislike dim writing.

Don't be stingy with your paper. Leave a margin of about one inch at top and bottom of page, and about one-half inch at left hand side.

Be sure to number your pages. Put the folio figure in middle at top of page.

Try to get about the same number of words on all the pages so the editor can estimate the length of your article. But what is better, count your words and put number in top, right-hand corner of the first page.

Draw a dash under the end of your article to show that there is no more to follow.

Send your sheets in flat.—Folding makes them inconvenient to handle. Never roll your sheets.

If a letter to the editor is enclosed it should be on a separate sheet and very brief. Don't urge the editor to buy your article. His position depends upon the merit of the articles he prints.

If you wish your copy returned enclose stamps for postage.

If your article is to be illustrated leave a space in the manuscript and write the word "cut."

Do not use abbreviations. Spell your words out and it will save the editor the trouble of semicircling.

If you have canceled a word, or sentence, and afterwards wish to restore it, put a line of dots under it and write in the margin "stet," which means, "Let it stand."

When writing in a dialect that you wish printed as written write in margin "Follow copy."

Divide words only at end of syllables, and avoid dividing a word at the bottom of a page.

One line drawn under a word shows that it is to be set in italics, two lines, small caps, and three lines, caps.

If you have in your copy some hard name, or unusual word, better spell it out so typesetter will not make mistake.

Never write on both sides of the sheet—not even if you have to use a new sheet for the last half dozen words.

Don't use hard and obsolete words; express your idea clearly, and stop when you are through. A clear and easy style gains success best in journalism.

Every office has rules of its own regarding punctuation, italics and capitalization. The editor will change your copy according to the style of the office.

Follow these rules and you will save the editor from using so many blue pencils.

—Inglenook.

MARVELS OF MEMORY

A good memory is one of the chief elements of worldly success. Without it, the finest intellect or imagination is constantly hampered in its struggles with the world, and, if the memory is very defective, often goes down in utter discouragement and defeat.

The way to get a good memory or retain it, if you have one already, is by exercise; for this function of the mind has a definite physical basis in the brain, and, like any other part or organ of the body, must be used, to be strengthened. And if it is properly used and exercised, the limits of its attainments and usefulness are almost boundless, as some of the illustrations given below will indicate.

Themistocles, a famous Greek general, is said to have known every citizen in Athens.

Otho, the Roman emperor, attained great popularity and through that, his seat on the throne, by learning the name of every soldier and officer of his army.

Hortensius, the Roman orator, is said to have been able, after sitting a whole day at a public sale, to give an account from memory of all things sold, with the prices and names of the purchasers.

Coming down to later times, there is a very interesting story told of Frederick the Great, of Prussia, the French author Voltaire, and an Englishman with a very long memory.

It is said that at the king's request Voltaire read one of his long poems, that he had just completed in manuscript, through aloud, while the Englishman was concealed from Voltaire's sight, in such a position that he could hear every word.

After the reading of the poem Frederick observed to the author that the production could not be an original one, as there was a foreign gentleman present, who could recite every word of it. Voltaire listened in amazement to the stranger as he repeated, word for word, the poem which he had been at so much pains in composing, and, giving way to a momentary outbreak of passion, he tore the manuscript in pieces. He was then informed how the Englishman had become acquainted with his poem, and his anger being appeased he was willing to do penance by copying down the work from the second repetition of the stranger, who was able to go through it the same as before

When reporting was forbidden in the house of the English parliament, and any one seen to make notes was immediately ejected, the speeches, nevertheless, were published in the public press. It was discovered that one Woodfall used to be present in the gallery during the speeches, and, sitting with his head between his hands, actually committed the speeches to memory. They were afterward published.

Lord Macaulay had a marvelous facility for remembering what he read, and once declared that if by accident all the copies of Milton's "Paradise Lost" were destroyed, he would be able to write out the whole of this long poem without a single error. In fact, he once performed the marvelous feat of repeating the whole poem, making only one omission.

Charles Dickens, who was once a reporter, and thus had occasion to roam about the streets a great deal, contracted the habit of reading the signs of shopkeepers. So firmly fixed upon him did this habit become, that he was able, after walking through a long street, to repeat the names and business of every shopkeeper on the thoroughfare.

But great power of memory it not always found in educated persons. There is a notable instance of "Blind Jamie," who lived some years ago in Stirling, England. He was a poor, uneducated man, and totally blind, yet he could actually repeat after a few minutes consideration, any part of the Bible, even the obscurest and least important.

The power of retaining events has also sometimes been manifest in a marked dedree. A laboring man named McCartney, at fifty-four years of age, claimed that he could recollect the events of every day for forty years. A test was made by a well-known public man who had kept a written record for forty-five years. The man's statement was fully corroborated—indeed, so acurate was his recollection that he could recall without apparent effort the state of the weather on any given day during that long period of time.—Everywhere.

THE SORCERY OF SONG

Madame Pauline Lucca, the Prussian songstress, rented a beautiful villa beyond the city limits of Berlin while extensive repairs were being made and addition also, to her palatial residence in Victoria Strasse.

One afternoon she went to the city and secured the casket of jewels which had been presented to her some years previous by Queen Victoria, her purpose being to show a friend who would visit her on the morrow. It never occurred to Madam Lucca that anyone could know of this, nor did she dream of burglary; but that evening, and it was a very dark, drizzly evening, as she sat writing letters, she saw in a small mirror on her desk the face of a man glaring at her through one of the windows, against which his face was pressed.

She moved a little to shut out the vision and also to prevent the man from seeing that his face was thus mirrored, although the glass was so small that he might not have been able to discern his own reflection. Madam Lucca continued writing; that is, she kept on moving her fingers as though writing, but she really ceased to write. She was thinking and wondering what to do. Not a man-servant was on the place—nobody, indeed, but her young maid. To make an outcry would undoubtedly produce no other result than to incite the intruder to violence.

Instinctively she thought of her one great power—the power of song. Handling two or three letters as though wondering what

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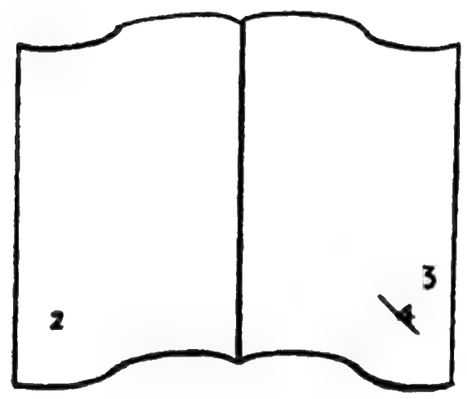

to do with them, she began slowly crooning a Prussian lullaby. Gradually she sang with more spirit, and at last, although her voice trembled pitifully, she sang with considerable spirit, and sang again, and again, the lullaby she had most often heard while yet in her cradle. When she had concluded she moved a bit, looked into the glass and the face was gone.

She sang another lullaby and sang it with more energy, and again looked to the glass, and knew that she was either alone or that the intruder was seeking admission by some one of the various entrances to the little villa. Then she called her maid and asked her to stand between her and that window, while she took the jewelry case under her arm, turned down the light and left the room. The maid accompanied her to her bed chamber upstairs. There they barricaded the door, moved the bed against the one window and spent the night sleeplessly, but there was no intrusion.

Three days later Madam Lucca received an unsigned letter which she read to her maid ,and often to others as the years went by:

"Madam Lucca.—The night you sang the lullaby song you saved me from crime and maybe your own life. I knew that the jewels were there, and I came desperately determined to have them at any cost. Your singing drove me away; but flatter not yourself that it was your power of song. It was the trembling voice of my dear old mother that I heard coming from your lips, singing the lullaby of my babyhood. It made me feel that my angel mother was there and I was powerless to commit any crime, so I went away."—Lippincott's.

(Continued from page 337)

The Emmanuel Movement also encourages the patient to auto-suggestion in their remedial efforts, and the gaining of power over their own natures. The following is a formula used by Mr. Powell in which he claims to have cured himself of insomnia: "I am going to sleep. I shall not lie awake. I cannot lie awake. I am going to sleep. The tired eyes are closing. The blood is flowing from my brain to my extremities. There is no longer pressure on my brain. The muscles are relaxing. Sleep is stealing over my senses. They are growing numb. I am getting drowsy, drowsy. I am softly sinking into sleep, I am sinking deeper, deeper, deeper. I am almost asleep. I am asleep, asleep, asleep."

(To be continued)

When men do anything for God, the very least thing, they never know where it will end nor what amount of of work it will do for him. Love's secret, therefore, is to be always doing things for God, and not to mind because they are very little ones.—Faber.

He that does good to another, does also good to himself; not only in the consequence, but in the very act of it; for the consciousness of well doing is an ample reward.—Seneca.

(Continued from page 345)

you should give to the Lord, give it at once for the enemy will be around to offer you a compromise in the half or quarter, or a little something of that which you had promised the Lord, and he will make it so real for you, that you must be very watchful or he will convince you that what he is suggesting is a real conviction, and that the first conviction and promise were made under too much pressure or feeling, and consequently need not be regarded.

If we would be happy in supporting the Gospel work we would give regularly according to instructions of the Bible, to Holy Spirit promptings, not of duty only nor grudgingly, but cheerfully, willing, gladly with a full heart and open hand, praising the Lord for the privilege.

New Holland, Pa.

SEED THOUGHTS

"Have you ever helped to make the life of one missionary happy?"

"Only those now living can be held responsible for the salvation of this generation. Our forefathers are gone and the children are yet too young. Will you do your duty?"

"If every Protestant Christian would give one dollar a year to missions, the annual income would be over $150,000,000."

Give until you feel it and then give until you don't feel it.—Mary Lyons.

If I had a thousand souls and they were worth anything, I would give them all to God.—David Brainerd.

"If you feel that money sent to save the heathen is wasted, it shows that you know nothing of the worth of a human soul."

Every step in the progress of missions is directly traceable to prayer.—A. T. Pierson.

Emotion is no substitute for action.—Pilkington.

"You may think you are enlarging your bank account by not giving to missions but at the judgment you will find every cent thus saved is forever lost."

I will place no value on anything I have or may possess, except in relation to the kingdom of Christ.—Livingstone.

"Have you ever written a letter to even one missionary to cheer him up in his loneliness?"—Try it.

(Continued from page 342)

nature? Why should we not instead of these dead books open to the children the living book of nature? Why not open their understandings to the things themselves; so that from them, as from living springs, many streamlets may flow?" Holding these views and putting them before the world so effectively in his text-books, Comenius became the founder of the pedagogical school known as the Sense Realists.

The primary principle of the Great Didactic was that "Eternal happiness with God is the ultimate end of man." To this end all education must tend. But Comenius differed with his predecessors in advocating that this end is not to be attained by eradicating the natural desires, instincts and emotions, but rather by a moral control over one's self, and this to be secured by knowledge of one's self, and consequently of all things. To properly arrange and systematize all knowledge was a work which occupied his time for many years. He had entirely absorbed Bacon's idea of universal knowledge and claimed that all things could be learned if rightly taught. He accordingly projected a pansophic school and greatly desired to find a patron who would support him in such a work. He overestimated the capacity of the mind in acquiring knowledge and the benefits of knowledge in building character. Comenius is remembered today for the very things which he deemed of lesser importance. He it was, who emphasized the fact that modern education must be built upon modern languages, and so he proposed to have the elementary school called the "vernacular." He insisted that the child must be taught things before words and vernacular words before foreign words.

Comenius was not decidedly first in any particular line. But it was left to him to give a lasting impulse to the new pedagogy which he himself shaped. He was an ardent advocate of popular education, and his graded system for schools was decidedly modern. In his scheme there were to be four kinds of schools for a perfect educational course; first, the mother's breast for infancy; second, the public vernacular school for children from six to twelve; third, the Latin school, or Gymnasium; fourth, residence at a University and traveling, to complete the course. Each school was to be divided into six classes corresponding to the six years the pupil should spend in it. Like Pestalozzi and Froebel, he thought of the development of the child from its birth, and being aware that most boys and girls stop at the vernacular school he outlined for that school a rather extensive course of practical subjects.

Comenius is remembered for his text-books which were widely used. In his "Orbus Pictus" he heroically endeavored to furnish an easy natural device for learning to read. The book was to be in the hands of pupils and it was the child's first picture book. This realistic work, though at present merely a relic, portrays clearly the spirit of Comenius, and that spirit secures his place as an educator. He it was, that looked upon a child as a heritage from Heaven and a creature to be trained up to become a reasonable being with developed God-given faculties. He was an ardent advocate of popular education and of higher education for women. He was a Christian minister, who was also an enthusiast for science. Shall the first man who demanded training for every human being **because he or she was a human being** be highly remembered by all who care either for science or religion?

Goshen, Ind.

"Do you hesitate to become a missionary because the people are degraded? Remember, your forefathers were savages in Europe."

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CHRISTIAN MONITOR

DECEMBER, 1909

SELECT READING

THE TRUCE OF CHRISTMAS
(An Incident of the Franco-Prussian War.)

"In the night preceding the twenty-fifth of December, 1870," began the captain, "I was in command of a company of volunteers engaged in the defense of Paris. The siege had already lasted three months, and in the trenches my brave comrades were enduring a martyrdom of suffering and privation. The cold was biting bitterly; the stars were shivering in the cloudless sky; the moon shone brightly on the snowclad plain between us and the enemy; the German trenches were so close to us that we could hear the pass-words of their sentinels as, hour by hour, they were relieved and passed into their camp.

"As I was walking about to keep my feet from freezing, one of my men came up to me, and, saluting, said: "Captain, I have a strange request to make; I want you to permit me for a little while to leave the trenches."

"'Leave the trenches?" I replied. 'But why? Because it is so cold? It will be warm enough when we begin to fight.'

"'It is not that. I ask you, as a favor, to allow me for a little while to leave my post. I cannot tell you why, but, if you grant me leave, I promise you, you won't regret it.'

"'Impossible! You want to go to Paris. If I give you leave, I cannot well deny it to the rest.'

"'No, not to Paris,' he said, smiling, 'but in that direction,' pointing towards the German lines. 'I shan't be long.'

"He had roused my curiosity. I granted him permission, but warned him that he would probably be killed.

"'No fear,' he said, and, leaping over the ramparts, he walked into the middle of the plain.

"We followed him with our eyes, listening for the sharp crack of the enemy's rifles, and expecting at every step to see him fall. Not a sound, save the crunching of the frozen snow beneath his feet! As soon as he had come within hearing of the German sentinels, he paused, saluted, and began to sing a well-known Christmas hymn with the refrain:

'Noel! Noel! Christ is King of Israel!'

"It was so unexpected, and so simply done, the strain took from the night, the scene, the circumstances such a beauty and sublimity, that the least religious of us hung upon his lips, and the hardest-hearted in our trench were moved. The Germans neither spoke nor stirred. It seemed as if a spell bound them all in silence and in immobility. The simple strain had doubtless made them think of home, and of the happy groups around the glittering Christmas trees beyond the Rhine. They were evidently listening, for no other sound was audible—not a step, not a movement of arms. As soon as X—— had done his hymn he gave another military salute, turned on his heel as on a pivot, and deliberately walked back to our line.

"'Well, captain," said he, 'are you sorry that you gave me leave?'

"Before I could reply, a soldier had begun to move across the snow from the opposite camp. He, like X——, saluted, and, between the companies of armed men, he sang a lovely German version of the 'Noel, Noel,' that the French recruit had sung. I had given orders, though they were superfluous, not to fire on him. He sang the hymn through, verse by verse, and when he came to the refrain, the soldiers in both camps joined in the chorus—

"'Noel! Noel! Christ hath ransomed Israel!'

"The same emotion filled all hearts. All diversities and enmities had been forgotten in the presence of the Prince of Peace. The soldier then departed to the German lines, and disappeared. A few hours later we began to fire again."—"Methodist Recorder."

AUNT BETSY'S CHILDREN

Some time ago a lady in London was trying to get a girl to help her in doing housework. Her name was Mrs. Levy. One day, while walking in the street she met a friend and asked her if she knew of any good girl that she could get. Said her friend, "Why don't you get one of Aunt Betsy's children?"

"Aunt Betsy's children? Pray, who is Aunt Betsy?"

"She is an old Scotch woman who lives in Bird's-alley. She adopts poor, homeless, motherless children; teaches them, takes care of them, gets them into good habits, and then puts them out into good places. I have had one of her children a good while, and she is the best girl I ever had."

"That is very singular," said Mrs. L. "This woman must be a curiosity. I should like to see her for her own sake. I'll go."

The next day Mrs. Levy went to Bird's-alley to find Aunt Betsy's home. As soon as she entered, she saw a large tidy-looking room. The floor was as clean as hands could make it. She saw eight or nine girls from three years old to fifteen. They were all busy. Some of the oldest were ironing clothes, others were sewing or knitting, and the youngest were twisting up slips of paper to make lamp lighters.

While she was looking at them an elderly Scotch woman came in. She wore a plain gingham dress, with a white apron, and a large frilled cap. She made a courtesy to the lady, and her face lighted up with a smile that made it look quite beautiful.

"I am looking for a girl, my friend," said Mrs. Levy, "and your home has been recommended to me as a good place to get one. Are these your own children?"

"Oh, no! ma'am, I'm not so rich as that. But let me see, there's Lizzie, she's a strong, hearty girl, ma'am, and never will trouble you with any mean, low ways. Come here, Lizzie. Now look in her face, ma'am. That's how I choose my children."

"Then are none of these yours?"

"Never had one in my life, ma'am," said Aunt Betsy, with a smile.

"You are paid, then, for taking care of these children, and providing them with a home?"

"Not a penny, ma'am; who's to pay me? They are all poor orphans; not one of them has a father or mother, except me, and I am both to them, they think," she said, as she looked around affectionately at them.

"Sometimes I feel half sorry that I took the wee things; but what could I do. They'd honest parents as war taken off with heavy sickness, and I couldn't see them left to suffer. True, it's little I can do, for there are thousands of such poor creatures in the world; but I'll do what I can. I've put thirty-one into good places."

"What!" cried Mrs. Levy, "do you mean to say that you have taken care of and provided for thirty-one children besides these that are here now?"

"Yes'm, and the Lord blessed me to do with my own hands for more than fifteen years back. I've never wanted, neither have they; and whether it's knack in me or goodness in them, I don't know; but they'll all mind me, they will, ma'am, with lifting up a finger."

What a beautiful sheltering cloud Aunt Betsy was! She was working for Jesus all alone in that little alley, while nobody in the busy world knew what she was doing. But God knew it all. Without husband or children of her own, without any church or committee to help her, without means but what she earned with her own hands, she had been a bright sheltering cloud to thirty-one poor children, besides the eight or nine then in the house. She had clothed them, and fed them, and taught them the best she knew how, and then had good homes for them where they could be useful and happy. —Selected.

A DAY

By H. T. Miller.

Who shall write the history of a day? Troubles issuing in rainbow feet, gliding o'er the golden sands. Who shall gather these days into the volume of the year? Who classify and emphasize the entries of a volume of three hundred and sixty-five pages? Oh, the volumes of life and the readers! Oh, the libraries of God! Shall there be a grand rehearsal and the dark sayings on the harp which came fitfully in days of old, now be enlarged, illuminated, displayed for the use of students, human and divine? Oh, the ripening sun of Heaven to unfold the purposes of earth; hidden mysteries, tearful here, open and clear and beautiful there! Vineland, Ont.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

VOL. I SCOTTDALE, PA., DECEMBER, 1909 No. 12

PLOWS AND POVERTY

(Concluded)

Terrace Gardening Abroad

In Italy and Sicily similar conditions of hillside husbandry produce vast quantities or oranges, lemons, grapes and olives in an astonishingly rugged country where productive little terraces cling like swallows' nests on the faces of cliffs. Crowded by the numbers of his fellows the Italian peasant has had to climb the golden stairs through hunger or climb the cliffs and build him gardens in their face that he might dig and eat.

These foreign examples of the utilization and preservation of the hillside by tree crops on terraces are more for our edification than for our duplication. The time has not yet come for such intensive culture in roomy America. The terrace is used a little with us, and it will be used more; but it is better adapted to the hoe and garden stage of agriculture that prevails in Japan and Italy than to the horse and field stage that exists in America. The terrace makes a field of bad shape for the plow. The terrace reduces uneven slopes to even steps, and unless the slope be uniform throughout its length, which is most uncommon, the terraces are shaped like willow leaves. This makes no difference to the peasant with a hoe, but it is an awkward matter to the plowman with a team.

In the cultivation of chestnuts as a hillside crop the French and Italians have, for decades, spread out before us an object-lesson that we may do well to learn and, with certain modifications, to practice. Upon the slopes of the volcanic Etna, of the Apenines, the Alps and the other mountains of France and Italy there is a great industry prosecuted on land that would be in the blue Mediterranean in a decade if they plowed it. Far too much of both of these countries has gone into that poetic sea through the erosion that follows injudicious forest clearing. They, too, have had their beaver epoch.

In crossing the Apenines from Venice to Florence a striking contrast is unfolded. For the first eighteen hundred feet of the climb the country is brown, yellow, sedgy, practically untilled, almost empty, with meager villages few and far between. At the elevation of nineteen hundred feet the forest zone begins—a forest of chestnut trees of the kind that produce good, big nuts. These chestnut orchards cover the steep mountainside for miles. The numerous villages of the caretakers show a large and fairly prosperous population

Not long ago I visited such an orchard in the south of France. A new road was being cut through the lower part of it, and I had an excellent chance to see that the hard granite rock was only six to twenty-four inches below the surface, with occasional pockets of earth three or four feet deep, while a glance at the upward slope showed protruding boulders which put that hillside clear beyond the bounds of ordinary tillage With the exception of a few small terraces the whole spur of the mountain was covered with grafted chestnut trees, from the foot of the slope to the top, a thousand feet above, and it almost seemed that where the rocks were thickest the trees flourished best.

"How many chestnuts do you get as an average crop?" I asked the proprietor.

"Eleven to fourteen bushels per acre," he replied.

That makes a rather interesting comparison with the thirteen bushels which is the average yield per acre of wheat in the United States.

"What becomes of the grass that grows between the trees?" I asked.

"The cows and goats run here," he answered.

Observing that there were no dead leaves beneath the trees, I asked what had become of them and was informed that they were used to bed the stock.

Money on Rocky Hillsides

"How much is this orchard worth?" I inquired, and quick as a shot came back the answer, "Two thousand francs per hectare," which, being translated, means one hundred and sixty dollars per acre for a steep, rocky and unplowable granite mountainside, four miles beyond the end of a little railway that stops down in the mountains, some seventy miles southwest from Lyons. The place was so remote and the people so unsophisticated that when I tipped an old woman for helping me photograph her goats in the market square the crowd guyed me. And yet their land, on a strictly farm basis, was as valuable as the fine, level, rich, black, productive prairies of Illinois. And you can buy the same kind of mountain land in the United States by the hundred miles for five or ten dollars per acre, and tens of thousands of better hillsides in this country have been cleared, tilled, gullied and abandoned, and are now going from bad to worse. Yet, right beside these ruined hillsides there are, in thousands upon thousands of cases, healthy and vigorous chestnut trees growing on the same slope, usually the worst part of it, showing at least one thing the slope can grow and at the same time remain uninjured. It is astonishing to see in what a fraction of soil the chestnut tree will thrive. It will wedge its roots in a mere crack of the solid rock. It will hang on the edge of a quarry or a steep gravel bank, rear its crown in the sunlight fifty feet above, and shower down its sweet nuts in the autumn frost and winds.

If we do not choose to live on chestnuts, as do the mountaineers of the Mediterranean countries from Portugal to Turkey, let us raise them for the pigs and sheep. The demand for wool, mutton and pork seems to be about as sure as sunrise, and the prices are going up. There are scores of hardy Japanese chestnuts that yield nuts as large as the fruit of the horse-chestnut trees They will grow on any hillside that you can climb over and they will hold the soil tightly in its place for a thousand years. The big Japanese nuts have somewhat the flavor of acorns, but the pigs and the sheep like that, and it gives the meat a gamy flavor. Ten bushels of chestnuts a tree have often been produced in a single year. Some of these varieties of chestnuts (which are important human food in Japan, Korea and China) will yield apparently as much food an acre as the American farmer is now getting from his wheatfields, and they will do it oftener than any one field can yield wheat, and do it, too, on ground that could not produce wheat. We have over a million square miles of land where these trees will thrive excellently, and the price of meat and the price of wheat are rising while the fertility of the American farm is falling.

To the man who loves his country there are few more sickening sights than the gaping gullies on the abandoned hillside, for it means the destruction of the country that he loves. So universal is this sight south of Mason and Dixon's Line and in many other parts of the United States that it makes travel depressing for the patriotic economist. Already an area greater than Rhode Island, Connecticut and Delaware has gone down these gullies to its economic grave, and several times as much more land is sick unto death.

Take the case of a fertile hillside within ten miles of Philadelphia City Hall. It is useless and has long been unused because of the impassible gullies. This soil-wash curseth him that gives and him that gets. The farmer lost his acres into the Delaware, ten miles away, and there the United States Government is dredging in a

vain effort to keep the mud out of the river. Meanwhile ,the Pennsylvania Congressmen are trying hard to get Uncle Sam to deepen their river, and the Philadelphia merchants bemoan the fact that the big ships cannot come to their port, and every year the Pennsylvania farmers are sending down from their hillsides another million tons of the fat of the state, which they cannot spare, to spoil the river which they cannot get along without.

How the Leak Can be Stopped

It is as unprofitable as it is for a snake to bite himself because some boy puts a stone on his tail. And herein lies the hope of rather speedy remedy. The new patriotism, growing out of the new national consciousness, is going to say with increasing force: "Stop needless waste of national resources, of which the greatest of all is soil-wash." The new transportation needs are to be met by improved river navigation, of which the greatest enemy is the same soil-wash which has already robbed us of hundreds of miles of good waterways by filling them full of mud and sand. The awakening nation will soon say to the farmer: "Stop that gully, or we will do it for you!"

In that day it will be a great aid to real and rapid progress if the spokesman of Uncle Sam, who will probably be the Department of Agriculture, can have more than a mere prohibition to hand out to the farmer. When we say, "You shall not plow that hillside!" we should be able to point out a dozen other good ways of using it to better advantage. Therefore, let the Department of Agriculture and the Experiment Stations—which together make the greatest scientific body on earth—get to work at once to develop the science of tree crops ready for the time that they are generally to be appreciated and used

Let them experiment widely and determine the limits of plowless fruit growing. Let them send out yet more explorers into the very ends of the earth to bring back all manner of nut-bearing, fruit-bearing, hay-bearing, root-bearing, grass-bearing and woodbearing things Then let a regiment of the greatest of all wizards, the plant breeders, get to work with their newfound laws of heredity and produce from all of this mass of plants with their few isolated good qualities a dozen or two of splendid crops for the hillside. Then, instead of the bare hillside with gaping gullies showering down destructive mud, we can have green verdure showering fruits and harvests on a land that will last forever because it is rightly used. Away with beaver tricks!

—By J. Russell Smith.

EASTER TIME

By H. T. Miller.

They set the watch, they sealed the stone,
The stars kept coming one by one,
Surveying dismal scenes,
Disciples gone, the Master dead,
The golden hopes of life were fled,
Like fragments of a dream.

Vineland, Ont.

SEEDS ON THEIR TRAVELS

The work of a plant is not completed with having borne and matured its seeds, but like a wise and loving parent it takes care to place its children advantageously in life and protect them as far as possible from coming dangers.

The thistle, milkweed, and dandelion provide their seeds with little tufts of down which fly before the lightest breeze and in autumn gales must travel fast and far. The seeds of maple, elm and ash, of the trumpet-creeper, and of the pine tree are made buoyant with papery, outspread wings. These winged and tufted seeds are found only in fruits that split open at maturity. They are produced by a great number of plants, and every puff of autumn wind carries along a mixed company of such tiny travelers.

By means of little claws and hooks some weeds are enabled to cling tenaciously to the hair of cattle and dogs, the wool of sheep, and the clothing of persons. When we pick the burs from our clothing, we are probably some distance from where they grew. We throw them into fresh soil, thus aiding nature's plans, and distributing the weed still wider.

The garden balsam has still another scheme for putting her children out upon the world. At the slightest touch the ripe seed-vessel curls up elastically, shooting the seeds away in all directions. The squirting cucumber, when ripe, shoots, as from a syringe, streams of juice mingled with seeds. The jimson weed is a native of Asia and was introduced into this country by the gypsies who use the seeds as a medicine.

The peaches, which made such a wealth of beautiful color on the tree and on the fruiterer's stall, may have been brought a long distance for the sake of the luscious flesh around the seed. Peaches have thus traveled all the way from Persia, where the family originated. Oranges, limes, lemons, apples, pears, etc., are carried all over the country in the same way.

Rose-hips, the fruits of bitter-sweet and mountain ash, and all the pretty shining berries which bead the autumn hedgerows, are gotten up to attract the attention of the birds with a view to getting their seeds sown. Birds often seem to search for the hard, indigestible seeds of such fruits as grapes, raspberries, strawberries, asparagus, etc. It appears that small seeds can traverse the alimentary canal without alteration. When the birds are migratory they often carry these seeds great distances.

In all the modes of seed distribution already mentioned, nature assists. They are, as it were, regular modes of vegetable travel. Besides these, there are a number of curious accidental ways by which a species may be spread over a wide area. Seeds may be contained in little balls of earth which often cling to the legs of birds. Darwin is said to have raised eighty-two plants from one ball of dry mud which had clung to the leg of a partridge. Nuts growing near river banks may fall into the water, float out to sea, and be washed up by currents on other shores. The cocoa, and cashew nuts, and the seeds of the mahogany tree, are known to have made long voyages in this way. Seeds have also floated long distances lodged in the crevices of driftwood.

Seeds also travel far by the unconscious agency of man. They may be brought over the seas in the clothing, among bedding, or clinging to the tools of emigrants. Some of our most troublesome weeds are from Europe, and may have effected an entrance into this country in these ways; or perhaps their seeds got mixed with those of vegetables and grain shipped into this country. Ballast heaps near seaport towns are favorite grounds for botanists, and in these spots introduced plants are often found. At the edge of the river Lez, near Montpelier in France, American wools are cleaned before they are sold to the clothmakers. Seeds of American plants which have been carried in these fleeces have sprung up in the country surrounding Montpelier; so that botanists have found, in this small place in South France, many flowers belonging to the landscapes of this country, Mexico and Buenos Ayres.

Seeds may be carried from place to place mixed with the earth used in making roads or railway embankments. Wherever a certain sort of gravel has been used in making repairs on the Cincinnati, Hamilton and Dayton road, the neighborhood of the track is decked each spring with a pretty spurred violet which is not native to the surrounding woods and meadows.

Movements of armies are apt to have the result, unthought of by commanders-in chief, of spreading plants. Some new species were introduced by the Germans into France, and several kinds, notably the scarlet poppy, were brought by the Roman invaders into Britain.

New plants are apt to enter a country, as human immigrants do, by the railroad. Seeds may be raised by the wind the train makes in passing, and may then cling to the platforms of cars. They may be mingled with the litter on the floors of freight and cattle cars, and reach the ground when the cars are cleaned. This is why new flower faces smile provokingly at us as we see them from the window of a rushing train.

Near Seal Rock, California, there is a point of land covered with peculiar ancient cedar trees. It is claimed that they are the only ones of this variety in the United States. It is surmised that the seeds from which these trees sprang came from Japan where this variety of cedar is found. They floated across the ocean many hundreds of miles years ago, propelled by the prevailing westerly winds, and were washed ashore at this point, where they took root and grew.

Some plants, like some birds, seem to like people and are never found far from human homes. Burdock, nettles, and the despised purslane are social in their tastes, and only cling to us more closely for all the merciless beheading and uprooting they get at our hands and hoes. The plantain is called by the Indians, "The print of the white man's foot," and follows the Caucasian race around the world.—Inglenook.

EDITORIAL PAGE

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IN HIS HONOR:—Another Christmas season with its attendant festivities is nigh. The merchants have got hold of Christmas as the milliners have hold of Easter, for their own commercial purpose. It is to be deplored that the commercial spirit enters so largely into the celebration of these events in sacred history.

The true Christmas spirit is seemingly almost forgotten. We should remember that it is a religious anniversary. To be more exact, it is a birthday celebration. In order to get a proper conception of the true Christmas spirit it is necessary to consider and study the life of Him for Whom the day is named and in Wh ose honor it is kept. It is only by a careful study and proper understanding of His life and mission, that we can properly enter into the true spirit of the occasion. Begin the day by reading and meditating upon Isa. 53 and Luke 2.

The spirit that should predominate at this season may be characterized as a happy combination of solemnity and happiness. Solemnity because of the condition of humanity that necessitated His suffering; and happiness because of His willingness to endure in order to make it possible for us to get to God. This spirit will result in a desire to give unto others a taste of this joy we are experiencing. Let us think of one or two, or more according to our means, who are not as fortunate as we are, to whom we may bring in a quiet, friendly way an added pleasure, something that will remind them of Him, in whose honor we are celebrating, share with them the overflowing happiness of our own heart. All of this do in the name of Him whose anniversary we celebrate, remembering His own poverty, how He went about doing good, and how He told us to love one another as He loved us. In thus doing our Christmas season will be well and happily spent, there will be no regrets or remorse, but we will realize as never before the meaning of Christmas.

OUR YOUNG PEOPLE'S BIBLE MEETING TOPICS:—The Young People's Bible Meeting work of our Church has been and is yet laboring under disadvantages because of the lack of unification and proper organization. There is practically no relation or co-operative effort between the individual meetings. It is not long since each congregation was following its own course, working out its own problems, arranged their own series of topics, or adopted those of the Christian Endeavor or other organized Society of young people.

This condition of affairs led some within the Church to recognize the need of having topics prepared and approved by the Church, in order that the work might be more thoroughly unified. This is vitally essential because this work is being gradually enlarged and is being more generally taken up by the congregations.

We are glad to note that at the last Mennonite General Conference, held last October, a step was taken toward the unification of this work, when a committee of five brethren was appointed to prepare the topics for 1910-11. The work of this committee was approved by Conference, thus giving us authorized topics for the first time in the history of the Church. Recognizing the importance of this work, the Conference appointed a committee of five brethren to prepare the topics for 1912-13, said committee to report at the next General Conference.

We are glad that next year the Christian Monitor has a series of topics that have been sanctioned by the Church. This fact should result in making their use more general. These topics will be treated in a suggestive and helpful way in this paper. It is the purpose to make this department as practical and instructive as possible. Space will be given to the discussion of problems and methods relative to this work and we invite good, helpful discussion, and solicit questions and problems that may confront you in your work, in the hope that through these columns you may secure the help and inspiration needed for successful work. In the January issue we expect to have a Symposium on "Young People's Bible Meeting Organization." Also a number of short articles on "How can we improve our Y. P.'s B. M?"

TO OUR SUBSCRIBERS:—It has been our custom to inform our subscribers by card when their subscription expired, but since hundreds expire with this issue we have decided not to do so this month, as it will save considerable time and expense. Following your name on the cover you will notice the month and year your subscription expires. If it is **Dec. 09,** it expires with this issue. We would be pleased to have you renew as soon as possible, before the holiday rush begins. In sending your subscription state whether it is new or a renewal. In case you do not wish to renew inform us by card.

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CHRISTIAN LIFE

MEDITATION

By H. T. Miller.

There is an act of mind, natural to the earnest and wise. Those who knew what it was, called it **meditation.**

It is not **reading** in which we apprehend the thoughts of others and bring them to our critical tribunal.

It is not **study** in which we strive to master the unknown and prevail over it till it lies in order beneath our feet.

It is not **reasoning** in which we seek to push forward the empire of our positive conception and by combining what we have, reach others that we have not.

It is not **deliberation** which computes the particular problems of action, reckons up the forces that surround an individual lot, and projects accordingly the expedient or the right.

It is not **self-scrutiny** which is by itself only shrewdness, or at most science tamed within instead of without, and analyzing mental feelings instead of physical facts.

Its view is not personal and particular, but universal and immense, the sweep of the nocturnal telescope over the infinitely great, not the insight of the solar microscope into the infinitely small. It brings not an intense self-consciousness, and spiritual egotism, but almost a renunciation of individuality a mingling with the universe, a lapse of our little drop of existence into the boundless ocean of being. It does not find for us our place in the known world, but loses it for us in the unknown. It puts nothing clearly beneath our feet, but a vault of awful beauty above our head.

Vineland, Ont.

THE MYSTERY OF PRAYER

It is sometimes urged that prayer is mysterious. So is everything, if we stop to think about it. Force is a mystery. Nobody knows what force is. Gravitation is a mystery. Nobody knows what gravitation is.

Nobody knows what takes place when we drop a lump of sugar into a cup of coffee. Whether the change is mechanical or chemical the very wisest men are not able to say.

We know just one thing, that by dropping a prayer into a day we sweeten the day. How that is brought about we do not know. Who has sight so keen and strong that it can follow the flight of song or flight of prayer?

Why should we not be as reasonable and practical in our religion as we are at the dinner-table?—Charles E. Jefferson.

THE WOMAN "DOOMED TO LIE AND LOOK UP"

Not so very long ago, in a lovely old Massachusetts village, there lay in a large, pleasant chamber of a fine old two-story colonial residence, standing far back from the umbrageous street, a young woman suffering from spinal affection induced by a fall upon the ice while skating.

The only daughter of a proud, ambitious, cold, haughty man, many of whose traits she had inherited, she had been all her life envied for her beauty, her wealth, and her position; and now, here she was, helpless and hopeless for the surgeons had said after their examination, when she insisted upon knowing the worst, "You may live for years, but you will probably be an invalid and a great sufferer as long as you live."

"Am I doomed to lie upon a couch in this room, and give up all my beautiful ambitions and plans? Of what avail are beauty and wealth now?"

"Doomed to lie and look up!" said a timid voice one day, and turning her eyes, the sufferer noticed that a poor woman from a tiny cottage on a little farm back of the village was moving very gently about, wiping the paint in her room, who, as she turned to leave, ventured to emphasize her words by a glance and a smile of sympathy.

"What can she mean by that?" thought the invalid, too surprised at the woman's presumption to be angry. "If it is meant for preaching I will have none of it!"

The thought remained with her, however. She could not see the ground anywhere, but her windows on one side looked out into a huge rock maple; and—for her eyes must rest upon something—she soon became familiar with the denizens of the air who made the great tree their home. She noted the shadows cast by the sunlight, the drip, drip of the rain. She explored cloudland, noted the surpassing beauty of dawn, the glory of the sunsets, and soon learned to look for the first star that smiled in at her with its never-failing assuring gleam.

Those whose task it was to minister to her noticed that, while she did not suffer less she ceased complaining, and her mind seemed to have some new occupation.

When the woman came next, with her soft step and her dust-cloths, the girl said, simply, "Tell me something more."

"It is a wonderful thing to look up," replied the woman; "it creates a prayerful spirit; you can't help thinking what is above it all."

"How did you learn all this?" asked the invalid; "you who are always so busy about disagreeable work."

"Work is a blessing," replied the woman; "but that does not matter now, for I want to tell you of a wonderful thing which once happened to me. I was at work for a beautiful lady who was obliged to see callers one morning when the nurse happened to be away, and everybody was busy, and I was dusting the outside shutters; she called me to mind the baby, who was sleeping in a cradle under the trees; and she said, in a kind, gracious way she always had to all: 'Lie in the hammock and look up, if you like; that is what I like to do when I am tired.' And I did so for nearly half an hour, I think it was and I did as she told me, and I looked up, and up, and up, into the blue, and I saw birds fly up as if they were carrying thoughts or prayers; and when the dear lady came back and bent over the cradle, she said to me: 'Thank you; I hope you have seen that although we have our different duties here, the life above is for us all in equal measure.' Well, I went back to my work a different and far happier woman—it was as if I had life; and ever since I have looked up for a glimpse of new and higher, purer things, away from all bother—some things which make life hard if you think of them; and I am sure that is what the Heavenly Father wants us all to do. So when I saw you so unhappy, I could not help saying, 'Look up!' And now I make bold to tell you this—your life will not be spoiled; it will be changed, for God will give you something to do here, if you ask Him; and one thing more. You were that baby, and the gentle lady was your mother. She lived less than a year after that morning."

"My mother!" sighed the girl. "I never knew as much as that about her before. She must have left those words as a message for me."

From that moment the poor woman's words became prophetical, for the invalid, in improving the condition of this humble friend, became interested in other needy ones. Soon her father, and, indeed, many of her friends, fell under the benign influence, and the haughty, ambitious pride which had characterized them was lost in the desire to mount to a higher spiritual level; and when one seeks to trace the beneficent and far-reaching influence which went out from that room to the timid words of that poor woman, who after many years conveyed the mother's healing thought to the suffering soul of the daughter, he is lost at wonder at the influence which may attend our smallest act and most thoughtless word. —Western Christian Advocate.

A good life, however quiet and unseen, is an immortal thing. The sun sets, but the day's sunshine is not lost; nature has locked it in her heart, and will thrive for having had it.—Selected.

JESUS CHRIST A REALITY

The world, I find as I travel from nation to nation, is impatient with unrealities. Even more so are the Christians with whom I mingle in these countries. Yet I am constantly meeting Christians, and even Christian workers, who confess to me with great frankness that some of the most important points of their faith are not vital, vivid or commanding to them. Only the other day I met a young man who came to me and made this confession:

"Jesus Christ is not real to me."

I entered into conversation with him, and he admitted to me, as I can usually get such a person to do, that his mother was very real to him. He admitted that his closest friend was a very real personality and influence in his life, and went so far as to concede that now and then a stranger crossed his path who became a great influence in his life. You and I know that now and then a friend, or even an absolute stranger with whom we may come in contact for a few minutes, or whom we hear give an address, becomes a prominent factor in our lives; but this young man went on to say that in no such sense and to no such degree was Jesus Christ real to him.

Now I wish to take this position, and I take it with great conviction, that it is **not only possible but also practicable** for each person to have Jesus Christ become and remain henceforth the greatest single reality we have ever known; that is, we may become conscious of His presence, and more conscious of His presence than of any other person; that we may experience His help in the breaking of the forces of our temptations and in lifting the burden from our hearts and consciences caused by sin; in the dissolving of all doubts as they arise concerning important matters of the Christian faith; in the sense of affording us His companionship in times of sorrow, and trial, and loneliness. Not merely a memory, but a beneficient character, communicating to us virtues not naturally our own. Thus Christ Jesus becomes not simply One who lived and wrought and taught well-nigh two thousand years ago, but

> "A living bright reality,
> More dear, more intimately nigh
> Than e'en the dearest earthly tie."

How is it Jesus Christ may become and remain thus real to me ?

I answer, first, Jesus Christ may become and remain real to those who continue the study of His life and words and works.

Any person to be real to us must be known to us. Is that not true? And am I not right when I say that confidence is a mark of closest friendship? And that confidence is based on knowledge.

Chinese Gordon knew Christ very intimately. He gave one an impression that he was living right in the same room with Christ, and was vividly conscious of His presence During the early portion of his life he gave not only minutes but hours to the study of the Scriptures. When I was in the Queen's apartments at Windsor Castle in 1904, I viewed the presents received at her jubilee, and nothing interested me so much as the old Bible of Chinese Gordon. I noticed that parts of it were so worn that you could scarcely read them. The secret why Christ was so vivid to him is to be found in a letter written to his sister, in which he said:

"In times of coldness, when Christ recedes, I give myself to the special study of reading these records about Christ, His words and His works, and that brings Him back to reality."

What should characterize our study if Christ is to become thus real?

Be thorough. If some Christians I know gave no more study or attention to the cultivation of their friendships than they do to the study of Christ and the Scriptures, those friends, their characters and movements would become exceedingly shadowy and would have no influence in their lives.

This study should also be reverent. "The secret of the Lord is with them that fear (revere) him."

It should also be continuous. You may say you have studied the life of Christ and He is not real to you. I ask: Are you making it your constant purpose and principal study from now until you die?

Secondly, Jesus Christ becomes and remains real to those who obey Him and seek to conform their lives to His example.

Without doubt a dominant desire to live a right life is indispensable to the reality of Christ. "He that hath clean hands and a pure heart, who hath not lifted up his soul unto vanity, nor sworn deceitfully—he shall receive the blessing from the Lord, and righteousness from the God of his salvation." The man with defiled hands and a stained heart never has been known to have the realization of Christ in his life. To whom shall these spiritual experiences be constant? "He that walketh uprightly and worketh righteousness, and speaketh the truth in his heart." Let Christ speak Himself: "Blessed are the pure in heart, for they shall see God." A man whom God knows is pure in heart, has no trouble in keeping this consciousness. Heart purity means vastly more than you or I usually associate with it. It means not only keeping the heart free from sin but also free from envy, jealousy, pride, selfishness, vindictiveness and unkind judgment of others. The person who thus keeps his heart swept clean has Christ with him, and there is nothing so real.

I knew a man in Australia who had the reputation of being one of the finest teachers of the life of Christ, and yet even this man was living a life of sin. He had studied the life of Christ, but he was not conforming his life to Christ's example.

Christ is either Lord of all, or not Lord at all. The more completely we identify our aims and ideals with His, the more real Jesus becomes to us.

Let us, further, preserve an uncompromising attitude towards sin.

A so-called little sin may be deadly in cutting off the reality of Christ. "Your sins have separated you from God." Let us cultivate the habit of reminding ourselves of the presence of Christ. Nicholas Herman, a saint of the 17th century, has this key-note: "Christ is within you; seek Him not elsewhere," and before the end of his life he could say:

"It is as difficult for me not to think of God as it originally was difficult to bring myself to think of Him."

Such was also the life habit of Henry Martyn. Wherever people met him they said:

"There is a man who is with God, and with whom God is."

And the secret of it is found in his diary, where he said:

"My principal enjoyment is the enjoyment of God."

Finally, let us avail ourselves of the help of the Spirit of Christ, whom He promised when He found it expedient to withdraw Himself from the sight of men. This is the distinctive function of the Holy Spirit.

When I am away from home, my wife is just as real to me as if she were in the next room, because love bridges the distance. And if the Spirit of Christ has done His true work, the sense of reality comes without struggling or striving or straining on our part, flooding the soul with a passion of love for Him. Men cannot cheat us out of Him.—John R. Mott.

A QUESTION OR TWO

By Charles W. McClintic.

Say, is it really a sin
To steal a common metal pin?
As has been stated many a time—
Or is that just a senseless rhyme?

I asked a friend of mine, and she
Replied, "To steal a thing with the
Intenf to steal is always sin,
No matter if it's just a pin."

But if a man can take some steel
Without the least intent to steal,
Can he not also take some coin
Without intending to purloin?

The deed which we call stealing when
Accomplished my some other men,
Would not deserve a better name.
If we perchance should do the same.

For if our neighbors we condemn,
The judgments we pronounce on them
Will likewise rest on us, if we
Are likewise guilty, don't you see?

Elkhart, Ind.

Practice to make God thy last thought at night when thou sleepest and thy first thought when thou wakest; so shall thy fancy be sanctified in the night, and thy understanding be rectified in the day; so shall thy rest be peaceful and thy labors prosperous.—Francis Quarles.

Beauty of character is much more to be desired than beauty of face.

MISSIONS

Conducted by I. R. Detweiler.

BEGINNINGS

VIII.

By J. A. Ressler.

Few, if any, normally constituted Americans begin their missionary life in India without determining to reform the system of household service at least so far as they themselves are concerned.

We began housekeeping at Igatpuri without any servants. We did not think we should continue to live all the time without servants—oh, no, we wouldn't confess that—but we had a secret feeling, and sometimes, I fear an expressed feeling, that the older missionaries were yielding to the influence of India and the pernicious servant system and sacrificing principle in order to make life easier and thus failing to do their whole duty.

At first we took turns at cooking. We had an oil stove and American oil and we thought that would certainly work all right. But we had come to India to give the people of India a knowledge of salvation and in order to do that we had to know the language the people talked. That meant that we spend time in study. The studies interfered sadly with the cooking or the cooking with the studies. And then there were the ever recurring dish washings, the cleaning up, the sweeping, and everything that pertains to keeping house that had to be done by us three or no one.

We had only a thousand dollars to begin our mission with. We realized that whether we got any more depended to some extent, at least, on what we did with the first thousand. The confidence of the people at home, the success of the work, the salvation of souls depended on our getting that language. We sat down and counted the cost. Our health, our time, our influence were precious. If we failed what a blow it would be to the cause—but we dare not fail. We could get a servant—we would have only one—for twelve rupees a month, or four dollars. She would live in her own house and board herself and help take care of the baby and wash dishes, and sweep the house and help to cook all for four dollars a month. If we wanted to get our work done, the work we were sent for, we felt that the four dollars would be a most excellent investment. And so Sarah Bai was hired as our first mission servant aside from the Pandit.

When our real work at Dhamatri opened we found that more employes were needed. Indeed it would have been time and money worse than wasted for the missionaries to do themselves the thousand and one mechanical things that had to be done and could be hired done so cheaply when missionary strength was so much needed and people needed employment so much.

Children cannot be left alone in India with safety. Snakes, scorpions, spiders, centipedes, and other things that creep or make you feel creepy, besides jackals, wolves, and dogs, not to mention bad people who would think it a great joke to poison the mind and body of a white child, abound everywhere. Shall missionaries leave their children to their mercy? Common sense as well as a sense of duty says we should employ a nurse that costs from one to three dollars a month and saves the missionary many times her wages in time and anxiety. India is not America.

Then there is the peon, messenger man, or chaprassi as we call him in India. That individual has been the subject of much criticism from those who know India only superficially or have only heard of it from a distance. After I had been in India several months and thought I knew a great deal about the land and its work I wrote an article on Mission servants and mentioned the chaprassi as being entirely out of our consideration. Anyhow why can't the missionary do a little more walking? Exercise would be good for him. And the two and a half dollars a month would be saved.

But it costs six times the yearly cost of a chaprassi to get a missionary to India in the first place, and about six times the cost of the chaprassi to keep him there. If the missionary were to walk to the bazaar for every pound of meat, and every pencil, and all the rice, and walk to the station for every parcel, and to the post-office for every letter, and to the different mission stations with every message or package that the faithful peon sees to, where in twenty-four hours a day would he get time to preach the Gospel, to plan his wrok, to work his plan, to direct the work of others who look to him for instruction? In short, how could he be a missionary if he had to be a chaprassi? India is not America.

We might refer to other servants in the same way. Oh, yes; missionaries are human and they are liable to make mistakes and it is quite possible to overdo the matter of servants just as it is possible to overdo any other good thing. Satan is no less active in tempting those who invade his kingdom to fight against him than he is in lands where there are more Christians.

While we lived at Igatpuri we had some remarkable experiences with various phases of human life. There are many railway people living in the town. The story of one of them will come next.

Smithville, Ohio.

Few are willing and able to stand perfectly alone with their God, in spite of what others think or say.

AN INDIAN CHAIN-LETTER

By Geo. J. Lapp.

The readers of the Christian Monitor may be interested to know that among other peoples of the earth the chain-letter system has been in use for years, and has been a means of communicating religious knowledge and other news to the many people who otherwise would have been in total darkness.

While the writer was visiting a certain bazaar and aiding in preaching the Gospel, he was handed a small paper by a Mohammedan upon which was written what was supposed to be a heavenly message revealed at Bidranath, one of the sacred places of pilgrimage in India. The contents as translated are as follows:

"In the temple of the great king Bidranath of the northern part (of India) has been received the following revelation, that no person is to sell cattle to Chamars (leather dealers) to butchers or to any one who would slay them.

Let no one allow Brahmins, sadhus (devotees), blind or lame to suffer hunger or be dishonored.

For this reason O Hindus do not leave the true religion and become unrighteous lest we (the gods) leave this land of India and go to the Nilgiri Hills.

If this voice is not heeded nor this altar regarded the sins of the cattle slayers will remain (on you). If the great king (god) leave his native place and go afar then there will be great calamity in India. Therefore attend sincerely to the affairs of your own religion.

Let this letter be copied and sent to five villages and let it be read and explained to the people lest the sins of the cattle slayers rest upon them. Signed, Divine Revelation, Bidranath, Northern Division"

The above letter has evidently been in circulation for a number of years. One of our missionary brethren has a like document that he obtained several years ago.

It is a fair sample of the impostions which are thrust upon ignorant humanity, under the garb of religion; by unprincipled leaders who seek to draw the people to themselves in order that they may be well fed and clothed.

The inventors of many chain letters little realize the mischief which results from such disseminaton. Let us not link arms with the heathen in these methods of work. Spread the Gospel truth by supplying the Gospel to the benighted, and God will through the Holy Spirit provide the chain.

Dhamtari, C. P., India.

His grace can take the storm-clouds and tear-drops of our lives, and turn them into arches of triumph and jewels of glorious luster.—A. B. Simpson.

O, what peace when you do all your work "as unto the Lord" and not with eye service as men-pleasers.

FUTURE PROSPECTS OF THE AMERICAN MENNONITE MISSION

By M. C. Lehman.

Prospects are nonenties. A more accurate heading for this article might have been, "Present Opportunities of the American Mennonite Mission." Taking account of one's opportunities is well if we are encouraged to more strenuous effort to take advantage of those opportunities.

Statistically the problem faces us as follows: Dhamtari is the capital of the Dhamtari Thasil, which contains 772 square miles. In this area there are 1017 villages and towns. The population is 310,996. If we compare these figures to home conditions they will appear more real. The counties in the state of Ohio average 466 square miles in area. Their average population in 1900 was 41,730. The area of the Dhamtari Thasil is slightly more than one and one-half times that of an average county in the state of Ohio. The population of this Thasil is more than seven times that of an average county in Ohio. If the population of seven such counties were compressed into a county one and one-half times as large as the average Ohio county and this population were largely illiterate and depending for their spiritual teaching on fourteen persons we would have a vague illustration of the field around this mission. It must be remembered that this is but a small part of the field, for around this there are unoccupied areas much larger than the Thasil itself.

Intellectually the people in this area are not so far advanced, generally speaking, as in districts farther north. They are far in advance of many of the hill tribes and of people living to the south of us. All the most common castes are found among them. These people are in a state of transition which will be one of the most important crises in their history.

Sumrit and Gaintri as they came with their mother

The upper classes can scarcely now be called idol worshipers. Religious phenomena and experiences are questioned among this class. This is less true of the people in outlying villages than in larger towns, but even among these this change is beginning to manifest itself. It is bound to grow in intensity because the lower classes revere the upper classes. The ease and rapidity with which the lower classes will change long cherished beliefs simply because their higher caste fellows have done the same, is amazing.

Just here is a remarkable opportunity. In some parts of India this transition has taken place and general opinion and practice have become more solidified. In the outlying districts about Dhamtari this transition period is just now in the first stages and all the characteristic criteria of such a movement are evident.

It is evident that at just such a juncture when old institutions and ideas are breaking up that people are more prone to listen and accept new ideas. This is our opportunity. If the missionaries take advantage of this crisis to do a special amount of evangelistic work, God's kingdom on earth will receive an impetus that will mean the ingathering of many souls. God's people in America have laid upon them the responsibility of fervent, believing, intercessory prayer for those who have gone from among them and are now trying to meet this crisis. Our prospective then in this case implies opportunity which will not always last, which is God-given, and which if lost will mean a great loss, the responsibility for which would rest with people who are now Christians because others in the past took advantage of just such opportunities.

Our prospects are bright for other reasons. This we deduce from what has been accomplished by Divine help in the past. The two photos tell their own story. There are many characters of just this very kind. If in ten short years a change of this kind can come about, what can be realized in the future?

If in ten years of strenuous effort (especially on the part of those starting — the work) a Christian community of five hundred members is the result, what shall we reasonably expect to see in the coming decade? The Church in America has a much more sensitive and noble missionary conscience than at the time this work was started. The missionary forces of the Church are effectively organized. Heaven's resources are no less. The history of the Church proves that its founders were not afraid to be burned at the stake, buried alive, and torn asunder on stretching racks to retain their faith. Will the descendants of these faithful martyrs do any less to propagate the same faith if necessity demands it? To what extent are the Mennonite people indebted to God and their progenitors for retaining their faith, and how can they rationally decide to expiate that debt but by passing it on by word and deed to those who know not God as the Lover and Savior of men? The Church is training its workers in its own institutions. There is an organized foreign mission in this place, situated in a field more advantageous than has been described in the beginning of this article.

Sumrit and Gaintri three years later

With the above resources there is no honest reason for discouragement. It is more than possible for a well organized Church to be the fruits of a co-operative and consecrated effort. A Church with its own conference in India and its own evangelists in the field having the missionares as a guiding spirit in the work. It is more than possible that a well organized industrial department will be teaching honorable occupations to this Christian community which will help the individual members thereof to hold aloof from temptations to pander to old and dishonest heathenish customs. It is more than possible for a training school to be training Christian workers. It is more than possible for the mission to make itself felt in a well-equipped High School of its own and let its young men be trained in the home fold as well as reach many with the Gospel who would not otherwise receive it. It is more than possible to have a competent, consecrated physician reaching men's souls by healing their bodies. It is more than possible to have zenana or general evangelistic work carried on much more widely than it is now.

The above is not a prediction. It is an account of the opportunities God is holding before His children. Some phases of each kind of work mentioned are carried on now.

Dhamtari, C. P. India,, Sept. 1, 1909.

FIRST EXPERIENCES IN AFRICA

By A. Oyer.

It was on the 4th day of December, 1907, when we, a party of twenty-one missionaries, arrived at Mombasa, British East Africa. Although steaming into port at six o'clock, we could not land till ten. It was indeed a glad day for us all, for we were tired of life on board, where it had been so hot that we could scarcely endure it. Hence we praised God that we were once more permitted to tread on dry ground. Mombasa is surrounded by beautiful forests and always abounds in fruit, such as oranges, bananas, pineapples, lemons, mangoes, etc. We were glad to learn after landing that a special train had been arranged for, to take us to Kijabe, 370 miles into the interior. As the train was to leave at four o'clock that afternoon, there was some smart hustling done, as we were anxious to get away to where it was not quite so hot.

Darkness soon came on, preventing us from seeing the beautiful country through which we passed. As the train began to climb the mountains it did not move very rapidly; in fact, one could at times walk faster than the train went.

The coaches are provided with bunks for four persons each, and if one provides himself with sufficient bedding a comfortable night might be spent but for the shaking of the cars. However, the shaking gave occasion to the remark more than once, "This is as bad as on shipboard when the waves are rolling high." We spent the night as best we could and when we awoke in the morning we were amazed to see that we were all covered from head to foot with red dust which came in through the open windows.

We now began to enjoy the most beautiful scenery, one hill towering higher than the other. All the way from the coast to Kijabe the traveler may feast his eyes on the beautiful scenery. We saw thousands of wild animals along the road as the train sped on. We arrived at Kijabe Dec. 5 at 8:00 P. M. The missionaries at Kijabe were at the railroad station to give us a hearty welcome. I shall never forget the first impressions and the feeling that came over me the next morning as I came face to face with a lot of raw heathen, and especially to see how they disfigure themselves with ornaments.

My First Experience on Safari

Two weeks after our arrival three of us took a journey to Matara, my present place of work, to visit the friends who originally started this work.

We started on a Monday morning, with not a little anxiety. Africa is full of wild animals and we had no firearms. We needed first of all to climb a hill over two thousand feet high, through dense woods; the path through this woods is called by the natives the rhinoceros path. We started to climb the hill not knowing what minute we would meet a rhino, a leopard or some other beast, but we committed ourselves unto God and traveled on that day, unmolested. We traveled through woods and bamboo forests which shut out all sight of the sky, as well as the view before us. At 4 P. M. we camped for the night with some anxiety, for our camping place was only a little opening in the heart of the bamboo forest, with no protection against wild animals except the almighty Father, who after all is our only protection if we but trust in Him. After reading Psalm 91 we retired for the night and slept unmolested until morning, when I was awakened by a shout, "Praise God for life in Africa!"

At 8:00 o'clock we resumed our journey and reached our destination at 2:30 P. M. After visiting at Matara for a week, we returned to Kijabe, where we remained six months to study the language. On our way back we met with difficulties. Our porters were lazy and at about 2:00 o'clock in the afternoon they wanted to stop. As we could not speak the language we had a hard time getting them to go on. Traveling is not as pleasant in Africa as at home, as we have no nice carriages or fine automobiles to ride in. The only way most missionaries travel is on foot, those having a mule being fortunate indeed and escape much of the fatigue on larger journeys which continual walking up and down hills produces.

After six months of hard work with the language, we returned to Matara where we have been laboring ever since. Our work is among the Agikuyu people. The station is about 30 miles from the nearest transportation point and our goods are portered by natives. The permanent buildings are being built on a high hill, where we get a beautiful view of the surrounding country. To the northwest about 15 miles is Mt. Kenangap, over 12,000 feet high, a beautiful scene. To the northeast Mt. Kenia towers up into the cloud, with snow-covered peak, over 18,000 feet high. It is about 90 miles from here and on a clear day, when stripped of its veil of clouds, presents a most magnificent view.

The climate is absolutely free from fever or any contagious diseases, which in other districts are prevalent among the natives. Matara Station is 7008 feet above sea level and the weather gets very cool here, especially during the rainy season. The water is good. We have two flowing springs nearby. Vegetables of all kinds can be raised all the year around. Fruits, such as figs, mulberries, raspberries, cape tomatoes, wild cherries, bananas, etc., can be raised. Apples and peaches have thus far been a failure.

God was very thoughtful in placing us in such a healthy and beautiful place, not many miles away from places where no white person can live. The people are steeped in sin and superstition and many of their customs are simply horrifying. Great is the darkness in which they are in. Again and again I am reminded of the Scripture in Mark 6:34. "And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd." They are indeed without a shepherd, destitute of any care for their eternal welfare.

May we ask the co-operation of God's children, that we may accomplish His will and Matara Station be a great lighthouse in this dark place.

Kijabe, B. E. Africa.

THE WORLD VISION

By Fannie H. Hershey.

In John 4:35 Jesus says, "Say ye not, There are yet four months and then cometh harvest? Behold I say unto you, Lift up your eyes and look on the fields; for they are white already to harvest."

And sad to say after 1900 years of the Gospel the fields are still white. The work of spreading the Gospel is still growing as the Christian people realize more fully that we owe the Gospel to the heathen, and that it is alone through man that men can be saved. God has ordained it so. He might have provided another way for men to receive the Gospel, but has not, and this makes our responsibility so much greater.

It is impossibe for our finite minds to grasp the magnitude of this vast harvest field. It is estimated that the human family on the earth today numbers about 1,450,000,000 souls, not fewer, probably more. Out of all these swarming millions some 500,000,000 are clothed or at least wear some kind of garment to cover their nakedness. Some 700,000,000 cover only the middle of the body and 250,000,000 go habitually naked. Some 500,000,000 live in houses, 700,000,000 in huts and caves and the remaining 250,000,000 have no place to lay their heads.

The awful picture of human depravity and degradation everywhere existing among these millions are revolting to every sense of taste and refinement. These pictures exist not alone in "Darkest Africa" and "Half Heathen China," but in the very centers of civilized wealth and refinement.

But foreign missions should have an ever lessening task to perform; and the announced facts of progress seem to show that this desirable condition is on its way. The increase of native converts in foreign fields last year was 164,674, or over 450 a day. It took about 100 years previous to 1896 to win the first million converts. The second million were added in 12 years, by 1908. They are now being added at the rate of a million in six years. The increase in church membership in the United States last year was 1½ per cent. In the membership of American Missions abroad it was 12 per cent. An average of two members for each ordained Protestant minister was added in the United States. The average was forty-one members for each ordained missionary abroad.

In **Mexico** one-third of the population are Indians. They are almost untouched by missionaries. Catholicism has not lifted them above their old-time paganism. The religion of the people is a greatly degraded Catholicism. More than 99 per cent belong to that church. There is no religious teaching allowed in the public schools and public ceremonies are never opened by prayer.

In **Central America** the Indian type is growing stronger. The European element is diminishing and is likely to pass away altogether. They have free schools, but only a small part of the population is educated. They have religious freedom, but their Catholicism is shamefully degraded. The Indians in many places hide under the altars in the churches, dolls representing their old pagan gods and so worship both deities at once. The Moravian church has the largest mission.

South America. "The Neglected Continent" is a name rightly applied to South America. Vast regions yet remain unoccupied by missionaries and untouched by true religion. And yet the United States by proclaiming the Monroe Doctrine and insisting upon it with much force, has made herself peculiarly responsible for the nations to the South. Instead of doing less for South America than for other continents, we should be doing more. The Catholicism of South America is recognized by Catholics in the United States as a form of heathenism. Gambling, intemperance, ignorance, superstition of lowest form and secret infidelity abound under the mask of religion. The Indians are found everywhere, especially in Patagonia and the interior forests of Brazil. One may easily travel 3000 miles without seeing a missionary. In adopting Catholicism the Indians merely change idols. South America has one Protestant missionary to every 400,000 of her deluded ignorant souls.

Africa—"The Dark Continent"—Nowhere else are the masses so degraded. In the main they are a warm-hearted, affectionate people. Only the border of Africa has been touched by missionaries. There is one missionary to every 50,000 counting lay workers and their wives. In the United States there is one missionary to 500 not counting lay workers and wives. The difficulties to evangelization are all but insuperable. The absence of harbors, roads and navigable streams renders Africa the most inaccessible region of the globe. 438 languages are spoken besides 1,153 dialects. One-third of the population are Mohammedans, which is the most difficult of all religions to dislodge. It denies the divinity, death and resurrection of the Lord Jesus Christ. It upholds polygamy and degrades women, making them the slaves and playthings of the men. It legalizes sin and is called, "The Easy Way." It absolutely stops the moral and intellectual progress of the countries under its sway.

A still greater impediment to missionary enterprise is the climate, which in many sections is the most unhealthy in the world. Africa is called the "graveyard of missionaries."

The slave trade is a cursed barrier to the entrance of the Gospel. 500,000 negroes are annually sold into slavery. However, the horrors of slave trade are passing away, but Christian civilization is replacing them with still greater horrors, with its unspeakably iniquitous traffic in strong drink. Intemperance, ruinous in Europe and America, becomes insanity and swift death under tropical sun. It is estimated that forty million Africans have been sold under slavery. The rum trade will soon be the death spiritually and physically of more than that number of Africans. No hindrance to the progress of missions compares with this terrible curse that comes largely from Christian America.

Dr. Wanless says, "Ethiopia would stretch out her hands unto God, but professedly Christian nations are preventing this by sending to the dark continent 8,000,000 gallons of rum annually. The liquor is the vilest adulteration, and the natives have actually used it for turpentine. For every missionary who goes to Africa there is sent 70,000 gallons of rum. Liquor is causing more destruction in a single day than missionaries can repair in months, or even years."

India, which is half as large as the United States has three times as many people. Large portions contain four hundred to the square mile. Two-thirds of them are Hindus, 60,000,000 Mohammedans, 1,000,000 Christians, of which half are Catholic. If each person in India could represent a letter in the English Bible, seventy Bibles would be required to represent the entire population, while the Christians could be represented by the letters in the prophecy of Isaiah. Eight hundred priceless souls, for whom Christ died, are passing to Christless graves every hour in India. India has 21,000,000 wailing widows, 50,000,000 persecuted zenana prisoners, with but one woman to every 100,000 to point them to the Lamb of God. S. A. Stock says, "Enforced betrothal, enforced motherhood, enforced widowhood, enforced devotion to the gods, enforced ignorance, enforced seclusion. They are waiting in the wild, sick and weary and defiled, And the Savior's healing word they have never never heard. Waiting, Waiting."

China is one-sixth larger than the United States and has a population five times as large. It holds one-third of the entire heathen world. There are still in China 1,000 counties and an almost countless number of cities, towns and villages, wherein the Gospel has never been preached. Fourteen hundred Chinese have passed into Christless graves during the past sixty minutes. Thirty thousand every day. Twice the population of Canada departs from China annually without God and without hope. 1,000,000 new graves every month.

Persia is ten times the size of New England, and the population is one and one-half times as great. Earthquakes and famines are frequent and the people are very poor. 90 per cent of them are Mohammedans; the women are secluded and the slaves of the men.

Arabia with a population of six million has only **four** missionaries.

Japan has a population of forty-four million, of these not five million have ever heard of the Gospel. There is but one missionary to every 85,000 thousand souls.

Turkey. Two-thirds of the 21,000,000 inhabitants of this empire yet firmly resist the claims of the Gospel, while only a few thousands of the other third have received it.

Mongolia, Eastern Turkestan, and **Thibet** have a combined population of 15,000,000 and not one missionary to every 2,000,000.

Dr. A. T. Pierson says, "Darkness overspreads the earth and gross darkness the people. But God's glory arises and is seen in the work of missions. We have but to lift our eyes and look, and we may see that on the very summit of heathendom and in the midst of the death shade, the heroic soldiers of the Lord Jesus have planted the banner of the Cross, and there it still waves, a trophy of coming triumphs.

God grant that the unwritten history of the years before us may embrace far greater marvels than have ever been witnessed. New Pentecosts with floods of blessing, until as Malachi says there is "none left to pour out.' New apostles until God's chosen heralds leave no regions beyond unpenetrated, and no creature unreached. New visions and voices, until every divine lesson is learned."

Chicago, Ill.

View of Sunderganj Compound from the Northeast. Mennonite Mission, India.

1. Graded road. 2. Girls' Training School and Church. 3. Bungalo for missionaries. 4. English School and Dispensary. 5. Entrance to Compound. 6. Girls' prayer room. 7. Dormitories for orphan girls. 8. and 9. Bungalows for missionaries. 10. Girls' eating room, cook house and dormitories. 11. Store room. 12. Mango orchard.

NOTES

A Specimen of Missionary Economy

The Shao-wu station, occupying an area equal to that of Massachusetts, has thirty Chinese pastors and preachers, four less than there were a few years ago. This reduction was made necessary by the lack of funds. To reduce further the native force would be to greatly cripple the work which it has taken many years to develop. The preachers remaining are picked men, able, devoted, self-sacrificing, many of whom have given up a good income for a meager support which they receive as Christian workers. Their salaries average between three and four dollars a month, practically the same that they were fifteen years ago, while living expenses at Shao-wu have during that time increased one-half. These salaries are not sufficient to provide the necessites of life for their families, some of whom have suffered for lack of nourishing food. Many of them are unable to send their children to our high schools, but must put them to work to bear their share of the support of the family. They need an immediate increase of salary, and this can not come from the native Christians, for they are already doing all that we can reasonably expect from them, for the average Chinaman is very poor. Yet the 800 church members and a small number of "learners" contribute the entire salary of ten of the preachers and a third of the support of the remaining twenty.

Probably few of the contributors to the American Board realize how much their money is made to accomplish on the mission field. Here at Shao-wu is our Boys' boarding school, and sixty students, the larger part of them Christians, who after their graduation readily find positions of profit and great influence under the government. And yet the yearly appropriation from the Board is only fifty-six dollars, less than one dollar for each student.

Then there is the Men's hospital, the only one for a region two-thirds as large as New England. It has more than thirty beds, and a dispensary with a large daily attendance. Last year 12,000 visits were recorded, and the Board can help in this work only $144.00 a year, or a little more than one cent for each visit. This, of course, makes it necessary to practice most rigid economies in the matter of hospital supplies. The importance of proper dressings and bandages for surgical cases, and of selecting diet for patients of all classes, is taken for granted in all modern hospital management. At Shao-wu we are able to give the patients only the coarse food which they have at home, while they would do so much better with some special diet. Even the regular dressings and bandages are too expensive for our general use, and the best substitutes we can afford for them in the majority of cases are gauze and oiled paper held on by a bit of twine.

The appropriation for preachers,. touring and schools, Christian literature and medical work altogether is only a little over a thousand dollars a year for all this Shaowu field. If someone who is abundantly able will only see fit to add another thousand to this, it will far more than double the efficiency of all these agencies.

Armenian Martyrs

During last April when the troubles broke out in Cilicia a number of Armenians died for the Christian religion. The name of one is especially put on record for our encouragement. There was a little village called Tavutlu hidden away in a deep valley.

When the troubles broke out this village did not escape the hand of the Turk, but, as its inhabitants were led out one by one to announce their allegiance to the Moslem faith, at last Atomian Khoja's turn came. All those that had preceded him had confessed Mohammed as their leader and were safe. He said: "I am a Christian. There is only one God, one Savior, and one true religion, and that is mine. I can not change. I can never have a better death than to die for Jesus!" His three brothers, wife and six children entreated him to forsake Christ, but he said he could not deny Christ. When the Turks saw how firm he was in this faith they were enraged and led him out of the house and shot him before his friends and all his family. They were not satisfied with this and even tried to destroy his body. Only two months after this some of those that had denied Christ again returned to the Christian religion, but Atomian Khoja had died because he would not forsake Christ for two months.

The Layman's Part in the Evangelization of the World

It has been the conviction of a number of the most prominent men in the modern missionary movement that if the work is to be a real success the laymen in the church must become as much interested in the work as the leaders in the different denominations now are. Money is not the most important in the great work of saving souls, and yet thousands of souls are being lost because there is not enough money in the treasury to keep those going who are supposed to be preaching the Gospel. Many a missionary would be willing to give a great deal more than his time if he had it. But the money is in the hands of the laymen. The present financial condition of our mission stations is not because there is not enough money in the church, but because those who have the money are not enough interested in the movement. The last year's experience has proved that the amount of money given to religious purposes is not determined by the prosperity of the church members.

One encouraging feature of the present situation is that the amount given from month to month does not fluctuate as much as it once did.

Perhaps one reason why there are not more of our financiers interested in the movement is because they have not been made to feel the responsibility of the work.

Opium in China—Three Good Steps

When the autumn has come we all begin to speculate as to what the officials will do in regard to the opium and its growth. This year I am glad to be able to report:—

(1) That proclamations have been issued of a very stringent nature, absolutely prohibiting all planting this autumn. Dire punishment is threatened to anyone daring to plant an acre, and I have no doubt in many places they will carry out the threat. Making allowance for human frailties—especially Chinese, in this particular instance, I think we are now well on the way to see the end of this business in China.

(2) The Chentu Chamber of Commerce, on its own initiative apparently, issued an order for all traders to report the number of opium smokers in their employ. When the report was complete they took steps to verify the figures, and issued notices, which are now posted in about 70 or 80 per cent of the shops in Chentu, that no one in their employ smokes opium. The notice reads as follows: "The Chamber of Commerce has examined our shop and declares that we employ no opium smokers." This is fine! We have now the following classes as a body against smoking—the officials, the merchants, the army, and the schools.

(3) All opium dens are closed. This is a great step; formerly a certain percentage of dens were left, but now opium can only be got by two means through official sources—by "large" permit tickets, which allow smokers to purchase quantities over one ounce; "small" permit tickets, which are only available for five days, and do not sell quantities over an ounce. The latter system is open to abuse, and is abused, but it is only a temporary arrangement to meet the present need.—The Christian.

The Power of the Cross

The North American Indian who once reveled in slaughter and blood and the tomahawk and scalping knife has exchanged these implements for the tools and implements of manufacture; one of the most savage of the North American tribes has not only adopted the customs of peace and civilization, but has given to the world examples of eloquence and transformed lives.

Some of the best authorities on the subject tell us that these tribes are not being exterminated by the advance of higher civilization, but that there are probably as many Indians in the country now as when the country was discovered. Their manner of life was such that it was impossible to determine how many they would number at that time.

Out of the present number of about 350,000 about one-fifth have been semi-civilized during the past forty years. The present grouping is approximately correct: the Sioux, 16,000; Choctaws and Creeks, each 15,000; Navajoes, 10,000; Papagos, Chickasaws, Pahutes, Pueblos, Tahequacheutes, each from five to seven thousand.

Bible Study

Conducted by S. F. Coffman.

ONCE A WEEK STUDY

Study in Genesis

FORTY-NINTH WEEK

Joseph's Reconciliation With His Brothers. —Gen. 45, 46.

I. Joseph Revealed.—45:1-15.

1. Alone with his brethren.—Vs. 1, 2. The yearning which Joseph had for his brethren, forcibly reminds us of the love of Christ for His own brethren. Both wept. But the tears of Jesus were the more bitter because He endeavored to reveal Himself and His brethren would not believe Him. Joseph purposely concealed his identity, yet he longed intensely for the moment of his revealing.

In another sense the conduct of Joseph was in harmony with the purpose of the Lord. "Blindness in part is happened to Israel until the fulness of the Gentiles be come" (Rom. 11:25-36).

2. His identity established.—Vs. 3, 4. Joseph previously spoke to his brethren through an interpreter. He now spoke to them face to face in their own language.

a. His language was the same as theirs.
b. He was concerned about his father and them.
c. He knew the dark secret of their lives which none other than Joseph could know. "They that pierced him shall see Him."

3. His brotherly kindness shown.—Vs. 5-15.

a. In forgiveness.—V. 5. It was an equivalent to the prayer of Jesus. 'Father, forgive them, for they know not what they do."
b. In his providence for them; showing good for evil.—Vs. 5-7.
c. Provision for their future welfare.—Vs. 9-11.
d. His unrestrained affection.—Vs. 12-15.

II. Pharaoh's Invitation.—Vs. 16-24.

1. Pharaoh learned of Joseph's brethren. —V. 16.

2. His command to Joseph.—Vs. 17-20. It is worthy of note that while Joseph had already invited his brethren to come to him in Egypt, Pharaoh gave his royal mandate and invitation to Israel to come to Egypt, in which sense Israel was not the guest of Joseph only, who therefore may have laid a claim on them as his subjects.

a. The provision for them.
b. The home promised for them.

3. Joseph's preparation for the journey. —Vs. 21-24.

a. For the family.—V. 21.
b. The raiment.—V. 22.
c. The gifts to his father.—V. 23. It was the glory which Joseph had with Pharaoh which enabled him to bring his brethren to him in Egypt. It was of Pharaoh's wagons and raiment and provisions, and it was royal in quality and quantity. All that Pharaoh had was Joseph's. But the meekness of Joseph ever kept him subject to his superior.

III. Joseph's Message to Jacob.—Vs. 25-28.

1. He is alive.—V.25. "I am he that liveth and was dead, and behold I am alive forevermore, and have the keys of death and of hell." It was a message of life and of hope to Jacob and his family that came to him from his son Joseph. It is such a message that comes to us from Christ.

2. His glory.—Vs. 26, 27. Joseph's glory was revealed at his coming for his father and his brethren.

3. Jacob's comfort.—V. 28. It was the manifestation of Joseph's love and the testimony of those who had seen him that convinced Jacob of his son's life and his glory. The testimony of His disciples and the love of Jesus should be sufficient to convince us and inspire us with a faith that brings us the comfort of a sure salvation.

IV. Journeying to Egypt.—Gen. 46:1-34.

1. Israel at Beersheba.—Vs. 1-4.

a. Offerings.—V. 1. Jacob remembered the covenant of the Father. Going down to Egypt involved much. He left the land of promise. He went to the land of idolatry. He knew not when he would return. But he trusted in the God of his fathers.
b. Assurance.—Vs. 2-4. (1) From the God of his fathers. (2) Abiding presence. (3) A great nation. (4) Promise of Canaan. (5) Promise of his son Joseph.

2. The company.—Vs. 5-7.

3. The families which went into Egypt.—Vs. 8-27.

a. The sons of Leah. (thirth-three).—Vs. 8-15.
b. The sons of Zilpah (sixteen).—Vs. 16-18.
c. The sons of Rachel (fourteen).—Vs. 19-22.
d. The sons of Bilhah (seven).—Vs. 23-25.
e. Recapitulation.—Vs. 26, 27.

4. Meeting Joseph.—Vs. 28-30.

5. Preparing to meet Pharaoh.—Vs. 31-34.

Suggestions for Study.—Joseph's submission while in authority. Joseph's representation of Christ. The power of love. The faithfulness of Jacob's faith. The man of the covenant.

FIFTIETH WEEK

Jacob's Last Days in Egypt.—Gen. 47, 48

I. Presented Before Pharaoh.—Vs. 1-10.

1. Joseph's introduction.—Vs. 1-3. The father and six of his sons thus stood before Pharaoh. A goodly representation of a goodly people. They were the choice of God out of all the people of the world and God gave them great favor in the presence of the great king of the world, Pharaoh.

2. The interview.—Vs. 4-10.

a. With the five brethren of Joseph.—Vs. 4-6. The brethren had previously been instructed by Joseph. See Gen. 46:31-34. The brethren were not only given a welcome, but were appointed as overseers of Pharaoh's herds.
b. With Jacob.—Vs. 7-10. A simple and informal interview, but marked with two important features; Jacob's blessing upon Pharaoh and Pharaoh's reverence for Jacob. "I will bless him that blesseth thee." If Egypt had never been prosperous previous to this time she had, by the prosperity to Jacob and his family, inaugurated a period of unequalled glory and greatness. It was Jacob's blessing upon Pharaoh. Pharaoh respected Jacob's age and his family and his sons. He may have failed to have honored Jacob's God.

Note.—The favor with which Jacob and his sons were received may have been due to a common origin of Jacob's family, and that of the reigning dynasty of the Egyptian kings who were supposed to have been of Semitic origin. They were called "Shepherd kings." (Hyksos.) Note Joseph's instructions (Gen. 46:34). The true Egyptians were not shepherds, but the king himself had herds. See Gen. 47:6.

II. Israel Nourished in Egypt.—Vs. 11, 12.

1. The land of Rameses.—V. 11. Near the city of that name. A tract of uncultivated land used for pasturage.

2. Ministered unto.—V. 12. Joseph supplied them with all they required and with no expense on their part.

III. The Extent of the Famine.—Vs. 13-26.

1. Egyptians purchase corn for money.—Vs. 13, 14.

2. Egyptians purchase corn for cattle.—Vs. 15, 17.

3. Egyptians purchase corn for land and themselves.—Vs. 18-26.

4. Exemption of the priests.—Vs. 22-26.

IV. Israel's Prosperity.—Vs. 27, 28.

V. Jacob's Request.—Vs. 29-31. It is with pleasure that we notice Jacob's adherence to God's promise. His seventeen years of exceeding prosperity in Egypt did not satisfy his faith. The land of God's choice and his own inheritance was far better. The covenant was of more value to him than all the riches of Egypt.

VI. Jacob's Blessing upon Joseph.—Gen. 43.

1. Jacob's infirmity.

2. Joseph's visit to Jacob.—Vs. 1, 2. Joseph's sons were children of an idolatrous wife, daughter of a priest of On. On this occasion he shows his esteem for his father and his father's religion by taking with him

his two sons to receive the blessing of Jehovah the God of his father.

3. Blessing Joseph.—Vs. 3-7.
   a. The blessing of the covenant.—Vs. 3, 4. Joseph was no doubt familiar with this incident as related again by his aged father.
   b. The double portion.—Vs. 5-7. Just why Jacob at this time nominated the two sons of Joseph as his heirs, is mysterious, but the spirit of the Lord rested upon him See I Chron. 5: 1, 2. The birthright, therefore, rested upon Joseph, and in time was transferred upon Ephraim. See Vs. 17-19. In this manner was it manifested that God bestows His gifts where He wills and upon whom He deems worthy. If God departs from the natural course of events and the customs of men, let it be reckoned as according to His will and His wisdom. The twelve tribes bore the name of Israel who had the birthright and also of Ephraim. See Psa. 60:7. Jer. 31:9.
   c. The heirs.—Vs. 5, 6. Joseph's two sons were even counted as the sons of Jacob. They were Jacob's heirs with his other sons and numbered with the twelve tribes except in Rev. 7, in which place Joseph still has a double portion, but in Joseph and Manasseh.

4. Blessing of Manasseh and Ephraim.—Vs. 8-20.
   a. Brought before Jacob.—Vs. 8-12.
   b. The right-hand placed on younger son's head.—Vs. 13, 14.
   c. Jacob bestows Joseph's blessing upon Ephraim and Manasseh.—Vs. 15-20. (1) The covenant blessing.—V. 15. The blessing of Christ is plainly indicated in the angel of which Jacob makes mention. The blessing is that of the Messianic covenant. (2) Joseph's intervention.—Vs. 17, 18. (3) Ephraim, the chosen of the Lord.—Vs. 19, 20.

5. Joseph's portion in the land of promise. Vs. 21, 22.

Suggestions for Study.—Jacob's attitude towards Egypt. Living in faith. Assurance of the faith. God's intervening providences. God's sovereign will in the covenant and promises. The triumph of the patriarchal faith.

FIFTY-FIRST WEEK

The Patriarchial Blessing.—Gen. 49.

I. A Prophetical Benediction.—V. 1. As in the case of blessing Joseph's sons, Jacob was moved to speak by the Holy Spirit and inspired in His message.

II. A Final Blessing upon His Sons.—V. 2. See V. 33.

1. Reuben's blessing.—Vs. 3, 4.
   a. Inherited gifts.—V. 3.
   b. His sin and his loss.—V. 4. The chief place of the family was taken from him. The birthright was kept from him.

2. Simeon and Levi.—Vs. 5-8. It was not the circumstances of their birth, nor the purpose of their father that caused them to be so violent. They were the avengers of their sister, but this brought disgrace upon their father.
   a. Violence condemned.—Vs. 5-7.
   b. They will be scattered. Not an aggressive force in Israel. Levi had no inheritance except the cities of refuge "scattered" throughout Israel.

3. Judah.—Vs. 8-12.
   a. Honor.—V. 8.
   b. Power.—V. 8.
   c. Rulership.—V. 8.
   d. Strength.—V. 9.
   e. The Messianic family.—V. 10.
   f. Prosperous.—Vs. 11, 12.

4. Zebulun.—V. 13. His location.

5. Issachar.—Vs. 14, 15.
   a. Strength.—V. 14.
   b. Love of ease and luxury.—V. 15.
   c. Servitude.—V. 15.

6. Dan.—Vs. 16-18.
   a. Judge.—V. 16.
   b. Subtility.—V. 17.
   c. The deliverer.—V. 18. The tribe of Dan supplied a rescuer of his people in times of great distress, in Samson.

7. Gad.—V. 19.
   a. Conflict.
   b. Victorious.

8. Asher.—V. 20. Riches and prosperity.

9. Naphtali.—V. 21. Peace and a goodly report.

10. Joseph.—Vs. 22-26. This prophecy must be taken for its spiritual and symbolical interpretation as well as for the direct application to the tribes of Ephraim and Manasseh.
   a. Prosperity.—V. 22.
   b. Opposition, as a type of Christ.—V. 23.
   c. Strength and victory in the Lord. Special divine favors above the other tribes.—Vs. 25, 26.

11. Benjamin.—V. 27.
   a. Fierce conflicts.
   b. Partial success only.

III. Jacob's Final Charge to His Sons.—Vs. 28-32.

1. Concerning his burial.—V. 29.
2. Concerning his grave.—Vs. 30-32.

IV. Jacob's Death.—V. 33.

Suggestions for Study.—Patriarchal prophecies concerning Israel. Israel's character as a nation portrayed in prophecy. Messianic element in Jacob's blessings. Steadfast in faith.

FIFTY-SECOND WEEK

The Faithfulness of Jacob.—Gen. 50.

I. Faithful to His Father.—Vs. 1-13.

1. A faithful son.—Vs. 1-6.
   a. An affection.—V. 1. The affection of friends at the hour of death can be most naturally shown by the tears that are shed. Tears are nature's tribute of love at the casket's side of those whom we hold most dear.
   b. In reverence.—Vs. 2, 3. All that could be done for Jacob was done. None of the honors of Egypt were too great for Joseph to bestow upon his father. The embalming and the mourning were fully accomplished.

2. Faithfulness in keeping promise.—Vs. 4-13.
   a. Request of Pharaoh.—Vs. 4-6.
   b. The journey to Canaan.—Vs. 7-11.
   c. Burial of Jacob.—Vs. 11-13. No doubt there was much of Oriental ceremony connected with the burial of the patriarch Jacob, but there can be no doubt of the naturalness of the sorrow. When the Lord shall return and gather to Himself His elect, Jacob shall arise from his resting place in Canaan in testimony to his faith in God, that He would give that land to his seed.

II. Faithful to His Brethren.—Vs. 14-21.

1. His brethren's mistrust.—V. 15.
2. Their messenger.—Vs. 16, 17.
3. Joseph's love.—V. 17.
4. Joseph's humility.—Vs. 18, 19.
5. Comforts his brethren.—Vs. 20, 21.

III. Faithful to His God.—Vs. 22-26.

1. Blessing from the Lord.—Vs. 22, 23.
2. Faith in the covenant promise.—V. 24.
3. A pledge of his brethren.—V. 25.
4. His death and burial.—V. 26.

General Outline of Genesis

1. The Creation. Ch. 1-3.
2. The Covenant. 3-5.
3. The Flood. 6-8.
4. The Covenant with Noah. 9-11.
5. The Covenant with Abram. 12-24.
6. The Covenant with Isaac. 25-27.
7. The Covenant with Jacob. 28-50.

While this chapter study necessarily requires a more detailed noting of events, the general study of the book of Genesis has to do with the relation of men to the covenants that God made with them. The whole trend of each individual life was characterized by the presence or absence of faith in the promises of God and obedience to Him. It was that that determined the success and failure of each one, which gave him a name to live or caused him to pass out of God's record in ignominy. The same rule holds true today. We are a covenant race, dealing with God's covenant confirmed in Christ. By that covenant we live or die. Let each one lay hold on those promises in unwavering faith and live.

DEVOTIONAL STUDY

John

Chapter Twenty

Chapter Name.—Resurrection Chapter.
Key Verse.—Twenty-seven.
Best Verse.—Twenty-nine.

I. THE TIME OF HIS RESURRECTION.

1. The First Day of the Week.
2. Yet Dark.
3. Stone Taken Away.

There is no need of troubling ourselves overmuch in regard to the exact time of Christ's resurrection from the dead. In such discussions we are apt to lose sight of the importance of the resurrection itself. As to the day, the first day of the week is generally accepted, and is fully substantiated by the Word, without going into hair-splitting details and useless discussions. The new life is symbolized by the ushering in of a new week. We celebrate the first

day of the new week of which there is but one day with the Lord,—the eternal day.

II. THE MANNER OF THE RESURRECTION.—V. 1.

1. The Stone was Taken Away.—Do we remember the guard of soldiers and the seal of the government placed upon the tomb? The soldiers must guard the tomb at the cost of their lives. The seal could not be broken except by permission of the government or a conflict with the soldiers. Neither of the latter occurred, but the stone was taken away. Never another place on earth was so pervaded with angelic beings as was this sepulcher. Angels sat upon the stone without. They sat at the head and at the foot of the place where the body had lain. They were the attendants upon the resurrection of Jesus. They were the witnesses to the early visitors to the tomb. They were God's sentinels at that important place until His disciples had become eyewitnesses of that divinely-planned and executed resurrection of Christ from the grave.

III. THE FACT OF HIS RESURRECTION.

1. The Empty Tomb.—Vs. 2-10.

a. Mary's message. In Mary's mind the indignities which had been heaped upon her Lord were further added to by His enemies by robbing His grave and perhaps further dishonoring the body. None of the followers of Jesus were conscious of the fact as yet that, "He must rise from the dead." See V. 9.

b. Peter and that other disciple.—Mary's report interested Peter and John, who modestly styles himself "that other disciple." They ran. The intensified activity of the Lord's first day of resurrection life has ever since been a characteristic of those who are partakers of that new life. Mary ran, Peter and John ran. It was for their interest and the safety of the body of Jesus. Those who are interested in the welfare of the body of Christ, the Church, should also make haste. The visit of Peter and John to the sepulcher was a matter of great importance. What they saw resulted in the believing of at least one of the disciples. See V. 8.

c. The grave.—It was not the scene of a grave robbery, for the clothes were there. It could not be a hasty unwrapping of the body, for each part lay by itself, the napkin which was about his head, "wrapped together." Would it be impossible to assume that these grave-clothes were still wrapped as they had been about the body of the Lord, each piece in its own place, but without the Lord within the folds? It was the scene within the sepulcher that caused John to believe

2. The Reappearing of the Lord.—Vs. 11-29.

a. To Mary. The weeping woman at the wayside as Jesus went to cross touched His heart. He had a word of comfort for the bereft ones at the cross. "I will not leave you comfortless, I will come to you." This was the first opportunity to comfort His sorrowing followers.

Tears at the tomb are sad indeed. But sad also are the vacant places where loved ones have been. Angels cannot comfort nor restore the lost. They cannot sympathize though they may see our tears and wonder at our sorrows. Only He who took upon Himself our flesh can feel our infirmities and "succor those who are tempted." The angel could say, "He is not here," "He is risen," "Come see the place," or "Go into Galilee, there ye shall see Him." But Jesus stood near and said, "Mary." He is not to be made the mere idol of our affection. His mission is not that of satisfying our anxious or lonely hearts with His visible presence. He said, "Touch me not." And let us be weaned from our simple conceptions of comfort and consolation, and gather up the forces of our faith and grasp the import of the greater glory which shall result because of the physical absence of the Lord in His going to the Father.

b. To the disciples.—Vs. 19-23. The sudden and mysterious entrance of Jesus to the assembly would startle His followers; yet, with the news which Mary had brought them and the peaceful greeting of Jesus they, too, could but rejoice to see Jesus in their midst. So silently and unseen, but so certainly is the Lord in the midst of His own today. "Where two or three are gathered together in my name." Jesus knew their inquiries;—is it Jesus? And He showed them the marks that proved it beyond a doubt. He stands today before the throne "a Lamb as it had been slain." When He comes "they that pierced him shall see him." We have no other than **A Crucified Savior** who has **risen from the dead.**

The commission which Jesus gave to His disciples is one with authority. Too often do they fail to appreciate the high calling and the important position or the divine authority which is invested in the church of Christ. "I send you as I am sent." "I give you the power as I had it, to remit or retain sins." "I bestow upon you the spirit which the Father bestowed upon me." We should be careful not to place too much stress upon this incident in calling this a baptism or an infilling of the Holy Spirit. If we do we must make some further provision for Thomas or deny him some of the authority and power, which it was the privilege of the other disciples to receive.

c. To Thomas.—Vs. 26-29. After eight days would mean on another "first day," of the week. Other confirmations of His resurrection were required. Jesus said, "Go tell my disciples and Peter," because Peter required a special token of Jesus' love. Jesus must meet His disciples again, **and Thomas,** because of Thomas' doubting. God will honor honest men and actual infirmities, but has no special miracle for Herod, nor did He feed the multitude on the second day who followed Him for loaves and fishes. Miracles are for those who having eyes, see not, and parables for those who having ears hear not. The word which enters into the heart gives light; and more blessed are those who have faith than those who have had the sight of Christ and His works. Nineteen hundred years after Christ we may enjoy a greater degree of blessedness by reading and believing in His records than was the privilege of Thomas to enjoy as he beheld these wounds, and cry, "My Lord and my God." The more fully we grasp the word by faith the greater is our knowledge of the Lord and our blessedness.

3. The Witness of the Word.—Vs. 30, 31. As we approach the closing chapters of this record of the life of Jesus we cannot but be impressed with its truthfulness. The simple narratives of the modest author, the irrefutable testimonies and undeniable facts which are clearly and simply stated form in themselves an argument so strong and convincing that Jesus is in truth the Son of God, that not one sentence of argument on that point is required, nor is one sentence of human reasoning found. This is not a book of philosophical argument, it admits of no debate. Until men disprove every fact which John states they must believe that Jesus is the Christ. It is on this evidence that we believe and for which our faith is commended and by which we "have life through his name."

Chapter Twenty-one

Chapter Name.—Peter's Confession.
Key Verse.—Verse Fifteen.
Best Verse.—Verse Seventeen.

I. THE DISCIPLES AT THE SEA OF GALILEE.—Vs. 1-3.

1. The Seven Disciples.—Five whose names are given and two others.

John places no special emphasis on who saw Jesus; because this is to be a record of his own observations. See V. 24; Jno. 20:8, Etc.

The disciples were waiting in Galilee, and while they waited they busied themselves in providing themselves with the necessaries of life. They had not received their commission to go out and preach the gospel, nor were they qualified for it. Even after they went forth they "worked with their own hands." They did not "Go fishing" as too many of His followers do in this day of holidays.

2. The Master Fisher-man.—Three years before, the Master stood on the same shore, sons of the same men were in the boats having the same failures at fishing. This suggests the manner of the Lord's revelation of Himself. It is by familiar objects and by characteristic acts that Jesus taught, and revealed Himself. If we desire to show Christ to others our lives too must be Christ-like. "It is the Lord," said John, when he saw the effect of the Master's words. While the Lord may never do the same thing the same way, the nature of the thing done proves the presence of the Master's hand.

"And verily thou shalt be fed." The sympathies of the risen Lord are just as great as before His resurrection. We may trust Him as much for our daily food as for spiritual life and grace. It is not a mistake on our part to feed the hungry in order to reach the heart with spiritual truth. But, like the Master, we must not forget to show the Lord to those whom we feed.

II. PETER'S CONFESSION.—Vs. 15-17.

1. The Lord's Love for Peter.—Peter never questioned the love of Christ, nor is there any occasion to question it. There was no rebuke, no reference to the three-fold denial of the Lord which was still fresh in their memories, no cold demeanor. Jesus loved Peter as much as He loved the other disciples.

2. Peter's Love for the Lord.

As there had been three denials, so were there three confessions. We may not be justified in saying that our repentance must equal in degree our transgressions; but the nature and quality of our repentance determines our forgiveness and righteousness. "Except ye repent ye shall all likewise perish."

The nature of Peter's love was tested in the questions which were asked Peter. "Lovest thou me?" In the first and second instances the term implies the highest degree of affection. To each question Peter replied in the most humble way, leaving his reply open to the judgment of the Lord. The third time the question differed in degree of intensity, meaning "Do you **care for** me." It was this emphasis on **love** which grieved Peter. His soul was stirred because his faithfulness to his Master was so strangely questioned. The Lord is not satisfied with words of love; he desires an expression of affection from a deeper,—a truer source. Our love to CHRIST is measured by our sympathy and service for the flock which He loves. If we set our love before the judgment of the Master we must justify our profession by the fullest amount of service possible.

The love of Peter was to be further tested. Is it not enough that we give our time and talents to the service of Christ? To give our lives is not too much. Have we not at one time become dead to the law,—to sin, and to the world that we might become alive in Christ? Is it a greater thing to give up this natural life for His sake? To be "after the flesh" is death, and to be in the flesh is to be "absent from the Lord," and vice versa. Love for Christ is the love of the "First and greatest commandment."

While the believers are all joined together in one body in Christ each one has his own duty to perform and has his own individual experiences to endure. If we love Christ truly we will not be inclined to question whether He loves others more or less than He does ourselves. We should always remember that God is sovereign in His life as well as in the exercises of His will in other things. It is sufficient that God loves us so much that He gave His Son to save us. Our best service is but a feeble expression of the gratitude and honor due Him for His great love.

III. JOHN'S WITNESS.—Vs. 24, 25.

1. His Identity. Should the question of the importance of the testimony of John arise, we could only reply that John himself considered his witness of some value. He was "That disciple whom Jesus loved." He was with the Lord from the beginning. He was with the Lord on every occasion.

At a time when many called themselves, and when many opposing reports of the life of Jesus were spread abroad by both the friends and enemies of the church, John writes this record of the life of Christ. "We know that his record is true." This record comes as a corrective, restorative, reviver and creator of faith in the hearts of men. How has this record effected my faith in the Lord?

2. The Sufficiency of the Record. To know more of the events of the life of Jesus might be a matter of great interest to every one, but it might not add any more to the power of the Word as a saving force. If the world were full of books of the sayings and the deeds of the Lord would it have a greater power of salvation? As it is, the world is being filled with the Word of God, and everywhere it brings to men the power of salvation. It is our privilege to help to fill in what John could not do. He began a work which we may help to finish. He began a witness which we continue; a record which we perpetuate; a measure to which we are adding until the testimony of the Gospel of Christ shall fill the world and the countless throngs of the redeemed shall be gathered together to behold in His glory, Him whom they have learned to love through the testimony of His Word.

THE EMMANUEL MOVEMENT

By J. E. Hartzler.

(Conclusion.)

4. Faith is most important. It must be exercised in the patient as well as in the minister. While the minister exercises the power of suggestion the patient must believe and be willing to try and fight. He must believe that he is receiving his desires.

On the question of faith Bishop Fallows states, "Faith is a dynamic power within the soul itself. It springs from the innermost nature. It can be reinforced and strengthened from without, but must ever originate from within. In the healing of the mind or body the energy exerted by the patient himself upon himself is of the utmost importance. It must begin with the belief that he can be helped. He may say, 'I have no faith,' when he seeks relief, but the very fact that he seeks it is the clear indication that he has some belief. According to the measure of his faith will be the corresponding good."

Bishop Fallows further says, "There are varying degrees of faith. These include: (1) The slightest suspicion of assent; the most primitive form of belief. (2) Expectant attention and a passive confidence. (3) A complete reliance, trust, or surrender of self. (4) A positive certainty, which nothing can shake, and a going forth of all the intellect, moral, and spiritual energies of the man to accomplish the work to be done."

5. Love is an important factor. There can be little doubt but that the mental and sympathetic condition of a man has much to do with his physical condition. Regarding the importance of love in this movement in the treatment of a patient it is said that, "The therapeutical value of love can not be over-estimated. Every evil thought and hateful feeling is banished by it from the mind. It tranquilizes, calms, and yet energizes the entire nature. It kindles the enthusiasm of all healthy affection and emotion. It gives a secret power that brings back and helps to maintain abounding health and unalloyed happiness. Every nerve, every muscle, every organ, feels its life-giving influence. The God of love fills His earthly temple with His hallowed presence, as we have seen, He will fill the temple of humanity with His glory when love shall reign supreme."

6. Prayer must not be neglected. Communion with God and right relation to Him is absolutely necessary. An unhealthful relation with God means an unhealthful condition of self. Through prayer and meditation on godly things new brain paths are formed and the old pessimistic ones are destroyed. Life should be viewed from its sunny side. A good, optimistic letter written by yourself and to yourself occasionally is a healthful tonic.

7. The Tuberculous Class. A word on this special feature of this movement may not be amiss. The attempt to combat tuberculosis among the poorer districts of the city without removing the patients was made by Dr. J. H. Pratt in connection with the Emmanuel Church. The class was organized in July, 1905. As a result, Dr. Worcester reports more than seventy-five percent who were not incurable, are fully restored.

As to the method of treatment Dr. Worcester says, "We do not attempt to treat paupers or the homeless, for the reason that we have no institution for their accommodation. Our class organization consists of a medical director and his assistants, the friendly visitor who is especially trained for her work, and voluntary visitors who are members of the parish. Of these, only the nurse—who devotes most of her time to the work—receives a salary. Her duty on visiting a new patient is to make arrangements for the treatment which is about to begin. Usually the first step is to convince the patient of the necessity of discontinuing work at once and of going to bed."

"Since beginning the class," the doctor reports, "we have treated sixty-seven persons. Of these twenty-one are at present under treatment, thirty-one are graduated, and thirteen are dead. In addition to these we have instructed thirty-two persons in the home treatment of tuberculosis without admitting them to the class. Of the thirty-three patients who have been graduated at different times from the class, all but two were well on Jan. 1, 1909. In all these persons the disease remains arrested and they are in good physical condition. All are working, and have been restored to their normal earning capacity."

AN APOLOGY

It is frequently asked, why should the Church now take up the work which the

medical profession has always been doing? To this the advocates of the Movement reply:

1. There is a moral reason for the Church taking up such work. The soul is the most essential of the whole man. The spiritual life is more important than the physical. The soul and the spirit need treatment, many times, worse than the physical body. Mental and religious maladies make up a great percent of the present-day failures, and this condition a vast number of physicians are not morally and spiritually able to treat. Hence the Church, a spiritual agent, needs to enter the field. "That," says MacDonald, "is the inspiration of the Emmanuel Movement—to make the man whole. It accomplishes this by bringing the whole man under the redeeming power of the Christian religion."

2. The apology is offered that a man is not cured until his character is changed. That the religion of Christ is as essential in the cure of a patient as any medicine. Says Mr. Baker, "A man is not really cured until his character is changed, until he has substituted peace, love and courage for fear, worry, sin. Physical disease is often a symptom of deeper distresses of the personality growing out of sin and selfishness, and such a physical disease can not be permanently cured until the deep underlying cause is removed. And these things are within the gift of religion alone."

CRITICISM ON THE MOVEMENT

No one will deny that there are good things about the Emmanuel Movement, and yet it is a question whether the attention given to it is really deserved by the movement. It is well enough to awaken the Church to the neglect of her duties, but it is most unwise to neglect others equally as important. The following criticism, then, may be passed:

1. Psycho-therapy is nothing new. By this we do not mean that only old things should be advocated by the Church. We only mean to refute the idea that the Emmanuel Movement is something entirely new and unheard of before. We criticise the idea of presenting such principles as a new doctrine and practice. G. L. Parker, who is perhaps not one of the wisest critics, says, "First of all psycho-therapy is not a new Gospel. It will be answered that none of its advocates have claimed this for it. The denial is true, nevertheless the popular impression is, that the old Gospel has had a new setting given to it, and practically a new meaning. This popular impression is far more powerful than the careful statements made by the psycho-therapists themselves. Such ought not to be the case, but such is the case. Psycho-therapy has required of the public mind an adjustment to Christian faith almost as new as that which Christian Science, its unscientific fore-runner demands. New adjustments are not to be despised, but in this instance there is great reason to question if it has brought with it a vital gain." So it is evident that what the movement stands for is nothing more than can be seen to have been practiced through all the ages.

2. Danger involved. This criticism by Gorden, that the principles of the Movement are liable to abuse by novice practitioners, and thus become a reflection on religion, is not well taken. For it is clear that if there is truth and service in the movement, and the Church accepts its doctrines, then it is the duty of the Church to see to it that she has men and ministers who are able to perform the service. Men are made responsible in medical clinics, and why should they not be in religious ones. The above criticism is of little consequence.

3. The Emmanuel Movement is not apostolic as it claims to be. True enough, there are some results which are quite similar, but this proves nothing above even a medical physician. There is a vast difference in the apostolic and the Worcester methods as will be observed in the following points:

(a) The apostles appealed direct to God, the Emmanuel Movement appeals to suggestion. The apostles appealed to no other source of power than God, while Worcester appeals largely to the personal and human in the individual will.

(b) The apostles used no medicine, Worcester claims that he must have a medical physician at the very beginning of every case. The apostles never called for a scientific diagnosis of the cases brought to them. The apostles never turned some of their patients off telling them that they were incurable, Worcester does. The apostles never used medicine, Worcester does.

(c) The apostles took any case, any disease, and from any social or religious circumstances. Dr. Worcester's Tuberculous Class can receive no paupers, and no incurables.

(d) The apostolic cures were instantaneous, Dr. Worcester works for hours and months. The apostles spoke the word and the sufferer was healed, Dr. Worcester speaks the word and requires the patient to do the same.

(e) Apostolic cures were performed in the light and before all people, Dr. Worcester performs his cures in the dark to a greater or less extent

(f) The apostolic cures caused faith in God, the Emmanuel Movement causes faith in Dr. Worcester. In the days of the apostles the people glorified God on such occasions, today they glorify Dr. Worcester.

(g) Jesus said, "Come unto me all ye that labor and are heavy laden and I will give you rest; take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." Dr. Worcester says, follow my suggestions, deny original depravity, give no thought to sin, suggest to yourself what you desire, believe that you have your desires and you shall be free from your mental, religious, and functional diseases; you shall find the rest your soul is demanding.

In conclusion, then, we may say that there will be no harm done, but no doubt great good, if the Gospel ministry would become more scientific and active in the physical needs of the people, and that it will be a great blessing if the medical profession become more religious and active in the clinics of the human soul as well as the physical body. There is no valid reason why the two professions can not clasp hands in the present kingdom of God.

700 Park Ave., New York City.

The Doms of Benares

For several years we have been working among the Doms of Benares. The origin of this gipsy people is uncertain, but they seem to be of Dravidian descent. They are feared, hated, and despised by the Hindus. In the villages they live by making baskets, burning the dead—if they live near the Ganges—and by begging. In the city they are employed as sweepers and general scavengers.

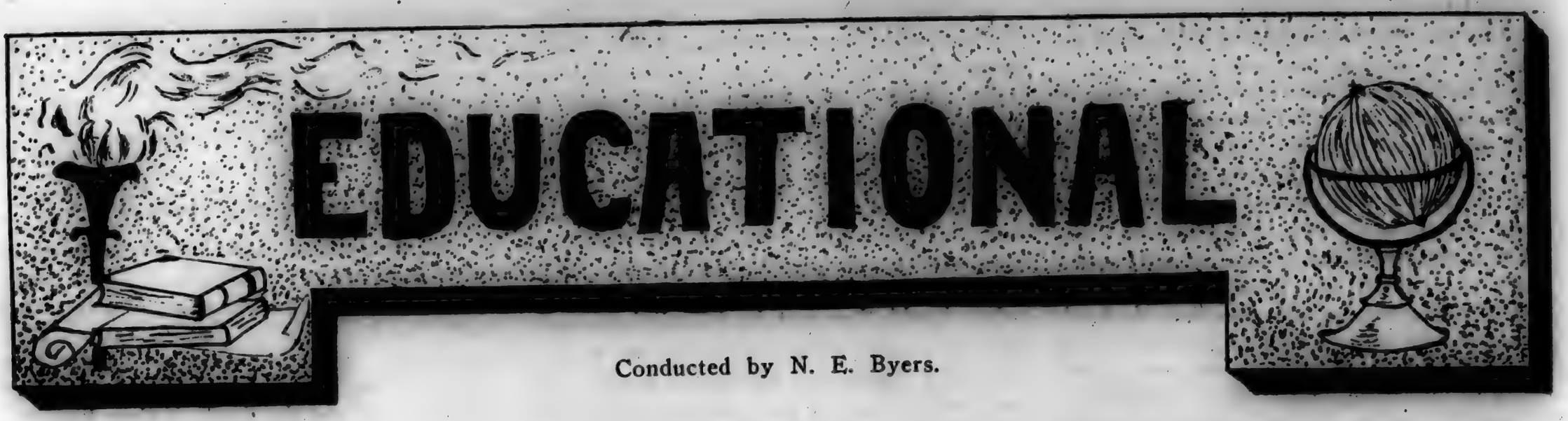
Through fear of evil spirits they are all their lifetime subject to bondage, and strong drink robs them of the little money and sense of shame which they possess. A village Dom can obtain a wife by giving ten shillings' worth of daru (alcoholic liquor) to the bride's relatives.

During the last four years we have instructed and received a considerable number of these people. The work is practically a mission to thieves and the fallen. Here is an old man, whose parents were thieves and drunkards, and he has ninety years of ignorance and drunkenness behind him. Generations of sloth and crime produce men and women whose conversion seems almost hopeless, but we are thankful that we despair of none. Day by day our evangelists go to the hovels of the people, telling them the good news of the love of God and teaching them Christian hymns. It is true that the Hindu scriptures condemn us for teaching religion to such "vile" folk, but we have found that the thoughtful Hindu commends us. We are laboring for the conversion of the hundred thousand Doms of the Benares district.

The mission messenger had been three times in goal (and his father died in prison,) but he is now a member of the church. Another Dom has given up the drink, has learned to read and write, and hopes some day to be a teacher among his own people. There are also some twenty widows here, too old to work. Some of them are baptized. Then there are the children; we want them to be able to read the Bible. Also, we desire to help women whose husbands are in prison. A very little—1s. 4d. per month—will save them from terrible danger. We can maintain all this work for £50 per annum. (Rev.) C. Phillips Cape, Wesleyan Methodist Mission, Benares.—The Christian.

"We are not asked to buffet our bodies needlessly, after the manner of the hermits who cut their flesh or lie on a bed of spikes, but only to deny ourselves every hurtful indulgence, and to make use of God's gifts carefully and wisely."

"It doesn't cost much to remember the poor, but if you want the poor to remember you, it will cost you something every time."



Conducted by N. E. Byers.

HOME ECONOMICS

Home has too often been a mere boarding place, and housekeeping a degrading, slavish drudgery. Many young women prefer the office, store or factory in the most undesirable environment for the development of true womanhood, to their more natural work of home-making. It may be that they do not understand and appreciate the possibilities for interesting work, self culture and a high order of usefulness in this traditional and normal sphere of woman's work, and perhaps the schools of domestic economy can be or a real service to our young women by giving them higher ideals and more intelligent interest in their work. With this hope we have asked one who is having the advantage of such training to contribute a series of articles giving some of the most practical results that such schools can give us. This special line of school work is new, but is being rapidly introduced in all schools for girls and in the near future we will not consider any course of study for girls complete without some instruction in home-economics.

DOMESTIC ECONOMY

By Amanda Ebersole.

The home, wherever and whenever it has approached perfection, has stood for quiet, for peace and affectionate cooperation between its members. It has been a place of rest and preparation as well—preparation of the adult for the work of the coming day, and preparation for the future life of the child. This is an ideal which has always been before the home. The ways of attaining this ideal are many and varied, and will continue to vary as conditions of life and labor change. In the past the home stood alone—territorially, industrially and socially. The child received the greater part of its education in the home and there received training for life work, which in most cases was the same as that of the parent. But conditions have changed. The home has placed the general education in the hands of the school and the making of clothing and furnishings in the hands of the factory. The training for life work in many cases has passed from the home into schools. This, undoubtedly, is caused by the great number of occupations that confront young people of today. There is no end to specialization. Even farms are becoming differentiated—we now have the complex farm divided into fruit farms, poultry farms, dairy farms and stock farms. Since the home has been incapable of furnishing the necessary training, the technical education has been transferred to schools. Although formal education and part of the industrial has passed from the home, there still remain responsibilities of which the home can never be deprived.

It is responsible for the health and physical vigor of the child. That means that the home must provide the child with proper food, with air that is as pure as that out of doors, and with a generous amount of life-giving exercise.

The home is responsible for the cultivation of the sense of beauty. We do not need more money spent on our houses, house furnishings and clothes—elaborate extravagance has no place in the home—but what we do need is to know the beauty of simple living and surroundings to harmonize. We must be able to recognize the beauty which lies in the fitness of an article to serve the purpose for which it was created. It is in the home that the child should become accustomed to good form, good color and suitable ornamentation, these fulfil the requirements of good taste. The end aimed at is simplicity and harmony.

The home is responsible for the moral education of the child. There must exist an intimate association and companionship between parent and child if the life of the parent is to influence rightly the life of the child. He should, therefore, be trained in the arts which make him useful and companionable to the parent.

The home is responsible for sociability. Years and years ago the great Teacher manifested His disapproval of social functions which make social distinctions. Society seems to have gone far from His desire in this respect, but in many cases it does disapprove of phases of social activity which exist only for display, and for things which satisfy only for a moment. The best in man must be appealed to in order that this may grow less popular. That is, there must be created an interest in serious things. When we reflect upon the lives of people who have made the greatest impression upon our lives we think of those who have had a serious purpose in life. When social intercourse can be made to appeal to the best and the divine in man it is a pity to see how often it is made a means of display or satisfaction of a selfish nature.

In training the child for the best physically, in educating the sense of beauty, in influencing the morals, in arousing an interest in serious things, he is being prepared for a field wider than the home and those who train him must know the field—the World—its needs, its problems and its opportunities. Life would mean more to us and count for more in the end, if we truly realized that "Life is a beautiful possibility." So the home stands not only for the training of the child but for breadth in the life of woman. And the Department of Domestic Economy stands for that for which the home stands.

The need for this department is very apparent, more in cities of course than where life is less complex. So much time and money are spent on the externals of life. Our girls fail to realize the real value of things and unknowingly put aside the highest, sweetest and best in life. They still, as always, ask the question, "How shall I live?" But in their minds this pertains to raiment rather than conduct of life. It is because it is an involuntary turning aside that the need of awakening is all the more urgent.

We fall short in our estimate of values. If homes would come nearer the ideal in training concerning the value of perfect health, of clean morals, of proper direction of thought and elevating social intercourse, then the Department of Domestic Economy or Euthenics (better living), as it has sometimes been termed, would be of little use.

The first requisite of a place of amusement is that it appear attractive, that it should appeal to the sense of beauty in the individual. It is on account of homes not being restful and attractive that these places are crowded.

If value of foods were understood—if the proper foods were prepared in the proper way it would have its influence in promoting health. Very often, undoubtedly, it would do away with divorce problems and in extreme cases, such as we find in our settlement work, it would do much for the temperance cause. A prominent saloon keeper has said, "Our greatest enemy is Domestic Economy." The foreign class come here ignorant of our food materials and ways of preparing them, and consequently without much thought they eat

bread and drink beer. The very interest that these children manifest in preparing the different dishes shows that the efforts are not unappreciated.

We have then for the aim of Domestic Economy, preparation for perfect living. This is stated more definitely by Mrs. Able in the following words: "It stands for application to life in the home of the results of exact knowledge, in many fields; it seeks to establish standards in hygienic living—to decide what is the cleanly and orderly and beautiful house—what is healthful in dress and in food—to find, in short, what are the material conditions that afford the proper setting for ideal home life—where the adult is rested and refreshed, where the child is prepared for effective citizenship and where hospitality may exert its cheering and refining influence."

Chicago, Ill.

THE PURPOSE AND PROGRESS OF EDUCATION

By Amos W. Geigley.

The history of the education of a people or an age is the history of its civilization, of its intellectual, moral and religious life, its material progress being incidental or subordinate. Intelligence, virtue and industry gives man power over himself and all things. And this power is only acquired through education. Riches of nature and wealth of human life are inexhaustible; but only those whom education stimulates to persevering self-activity, make them their own.

We are here in his present civilization because the world will not stand still. Each age has its new thoughts, ideas and duties. It has been the purpose of education always to interpret the best life of the world anew to each generation; to bring each man into the possession of the truest heart wisdom of the race, to beautify and enrich society through perfecting its individual units. This has been a difficult task, especially in matters of religion. It has been under compulsion that religion has been forced to accept and utilize newer conceptions of astronomy, physics, biography and history. But a great change has taken place; the controlling idea of the nineteenth century in philosophy and science is the thought of organic unity. All things are interdependent; and God reveals Himself as His work is unfolded in the mind of man and in nature. Religious people are learning to look for revelations, for ever-widening truths as their chief business in life, rather than to guard and cherish some formula or custom. The end of all education must center in the deepest and highest product of development, "the spiritual life."

In learning to know how things have become what they are, we have gained insight to methods by which they may be improved. In our hands a key has been placed, which opens doors that from the beginning had shut man our from Nature's most richly stored treasure-house. The subconscious effort to advance determined by the instinctive love of life, by a still increasing craving for the sensation of life, became in the nineteenth century the deliberate purpose, not of individuals merely, but of whole peoples. What multitudes felt for ages they now became able to think. Self-activity which manifested itself in exceptional minds and isolated groups now stirred the masses. When man once recognized the worth of the individual, and realized that education is the human need, and right of all, the only means whereby a man can fit himself to lead a noble and helpful life, belief in equality and kinship of man became a passion, and old theories had to sink into oblivion.

We need to glance back but a few centuries, and we see that the machinery of the social and institutional had swallowed up the individual. The old scheme was a mill in which to grind the people through such a mold that they would fit church, state or heaven. It is through the enrichment that comes from different tastes and insights that our common grasp of truth and hold on life increases. The end of education is coming to light in individual souls. A full recognition of society as an organism, and the development of one is the condition of the other. A society exists only through its units. We find our life through others. No man liveth to himself and no man dieth to himself. Through the appreciation of society as an organism, there is opening up before us a perfected life, which shall reflect in its interrelations and organized forms a grander future than before seemed possible.

As all have the same origin, and ought to work for the same end, all should be permitted to drink at the same eternal fountain head of truth, goodness, and love. Hence it is the duty of individuals, families, states and churches to bend their thoughts and energies to open a way and provide opportunities for the education of all; that all may become intelligent, free, strong and self-controlled. As ideals of life become more comprehensive, the idea of education widens and embraces all people. Plato says, "the training which aims at wealth, or bodily strength, or mere cleverness apart from intelligence and justice, is mean and illiberal, and not worthy to be called education." The pagan idea was aristocratic, it was that of the freeborn dominating slave, whose nature was supposed to be servile and incapable of true culture. It considered class, and ignored humanity.

Christ was the first humanitarian; from Him and His followers the world has received its faith in the brotherhood of man, and in the right of all to liberty and opportunity. Hence we call our civilization Christian, sprung from the enthusiasm for humanity, the fire which Christ kindled, to burn the dividing and imprisoning walls, that all men and women might have undisputed access to the truth and freedom, which makes right life possible. It is to Him, not to the philosopher of Greece, or the moralist of Rome, that we owe our faith in God and divine rights of man; His child which is the Master light of all our seeing and the fundamental principle of life. This principle lies at the core of our modern consciousness, even in the minds of those who doubt or deny. And if our civilization is to advance and endure it must develop from this principle.

The expansion and diffusion of life and knowledge, which took place in the nineteenth century, are not a creation; but a development. Past still keeps company—what has been makes what is. We do not owe to the nineteenth century the alphabet or Arabic numerals, or architecture, or painting, sculpture or music, poetry or eloquence. We do not owe to it the mariner's compass or telescope, or gunpowder, or the steam-engine, or philosophy, science, religion, or the doctrine of political liberty, or equal rights, nor the principles of the theory and practice of education. It was an era of culmination, in which the tree of life flowered and bore more bountiful fruit; but it could not have flourished at all, had not its roots been struck deep into the soil of the past which the labors of countless generations had tilled and made fertile. It was an era in which mankind came to a fuller self-consciousness, more rapid expansion and diffusion of the powers which make for life.

They are mockers who talk of the brotherhood of man, and consent that he should remain in ignorance. It is and always was God's will that His children should know and love. The mightiest powers which manifest themselves in His universe are intellect and will. Work is a blessing, but to be compelled to work stupidly and ignorantly is misery and degradation. New insight into the truth has proven that ignorance is slavery. And where masses are permitted to remain ignorant, tyranny and oppression are inevitable. Hence the faith in liberty and equal rights grew to be an enthusiasm for the spread of knowledge.

The recognition of the indispensable need and paramount worth of universal education led to a higher appreciation of the dignity of a teacher's office. He is no longer a pedagogue, but a co-operator with God for the regeneration of the world. It is his business to further life, to heighten its power and quality; but he can do this only when he himself is what he would help others to become.

The glory of the nineteenth century was its greater capacity for sympathy with the poor, the wronged, and the disinherited. And if the twentieth century is to be a history of progress, it will be due to a still greater capacity for sympathy with those who need it most.

The great aim of education is to establish the supremacy of reason and conscience over appetite and instinct. The domination of animal in man had kept woman in subjection, and made of her a slave, a drudge, or a plaything. But faith in education as a human need and right, revealed to the nineteenth century the duty of providing for the education of woman as well as of man. In nothing is the present age more superior to all others than in the intelligence and influence of its women. This distinc-

tion it owes to its readiness to accept and apply educational truth in its fulness. The Americans were the first to preserve and welcome the truth that there cannot be an enlightened, free, and high-minded people, where the women are not enlightened, free and high-minded.

It is folly to imagine that the people will be wise and virtuous, if the wives and mothers are not wise and virtuous. The family is the true social unit. It is the fountain head from which spring great thoughts, true inspirations and generous deeds. Shall we then put our trust in the calculating intellect, and suffer the fountain head of life's waters to be choked by the noisome weeds?

Education has given new life. A new hope of making the world glad, beautiful and wholesome beyond the dream of past ages has sprung up. It has brought a spirit of optimism, in which people refuse to be discouraged by the darker side of life.. The meaning of earthly existence grows deeper and more glorious. The past fades from view, and the future glows like the sky of dawn.

Education is not merely a scholastic affair. It is a life-work, to be carried on with unwearing patience until death bids us cease. The wise and good are those who grow old still learning many things, entering day by day into more vital communion with truth, beauty and righteousness; gaining more and more complete initiation into the life of the purest, noblest, strongest who have thought, loved and accomplished. Acknowledging that the chief end of education is to form an intimate acquaintance with the noblest who have lived, with their spirit and work, can we then afford to exclude Him who more than all heroes, philosophers, poets, has stirred the minds, raised the thoughts, and purified the affections of mankind? If all institutions today are forced by public opinion to train to social service, to emphasize the truth, that no one can be wise or happy for himself, but only in loving, helpful association with his fellows, where shall we find an example so high or so strong as in the life of Him who came not to be ministered unto, but to serve?

Shall we in our schools set aside days to commemorate some mediocre patriot, poet, or orator, and make it an offence there to do homage to Him who has given His name to our civilization, who has uplifted morality with an unexampled splendor, who has inspired a sympathy and love for man and raised woman to a throne whereon the noblest must forever do her reverence? In whom greatness of thought was wedded to greatness of soul in a supreme degree, who in Himself more than in the doctrines He teaches is truth, goodness and beauty. Teachers who fail to see all things in the light of eternity and in the omnipresence of God are but servants of idols.

To educate is to labor for the greatest happiness of each and of all in the sense in which happiness is distinguishable from wisdom, holiness and love. It is first of all a work of religion and morality, of intelligence and wisdom, of sympathy and love. The higher our view of life the less we think of our pleasures and interests. And it is only when he walks in the light of this ideal that the teacher is uplifted by a profound and abiding enthusiasm for his work, which he feels to be a cooperation with God for the salvation of men.

This great faith lies at the root of modern civilization. It is the vital principle of the Christian home and church. And if the state and school organize themselves on a purely secular or utilitarian basis, our social and political life will undergo a radical change. We may increase our commercial influence, may so manipulate the natural resources of our continent that the markets of the world pay tribute to us; we may heighten the level of intelligence and raise the standard of living for the multitude, but little by little we shall lose the power to believe in the absolute worth of truth and goodness, beauty of justice, purity and love. We shall become the richest of nations, but shall have no supreme men and women. The poet's vision, the saint's rapture and the patriot's lofty mind shall be made impossible. Existence will cease for us to have a spiritual content, and we shall come to hold that a man's life consists in the abundance of the things he possesses and not in the faith, hope and righteousness which make him a child of God and a fit subject for that great and glorious life beyond.

Goshen, Ind.

PERSONALITY OF THE TEACHER

By N E. Byers.

In the State of Indiana we are putting forth a great deal of effort to secure good teaching. Good scholarship and professional training are insisted upon. Better material equipment is being provided. Efficient supervision is being called for. All this is very commendable, but we may be in danger of forgetting that the more important factor in Education is the personality of the teacher.

President Hyde has said: "I have never seen success that could be accounted for by scholarship and training alone. I have never seen a failure that I could not account for on other grounds. What is it then that makes one teacher popular, successful, wanted in a dozen places, and another equally well trained, equally experienced, a dismal failure where he is, and wanted nowhere else? The one word that covers all these qualities is Personality." And we have all heard it said that an ideal College was a log with Mark Hopkins on one end and a boy on the other.

In order to test this matter for myself I asked each one of thirty students of my college classes to think of the one teacher that had been the greatest help to him and then write on paper the special qualifications of this one of all his teachers that he held in the highest regard. Without one exception the answers were given in terms of personality. Not he was a good scholar, she used good methods, or he was a great drill master; but he inspired me, she took an interest in me, she had noble ideas, he had confidence in me, he had a strong personality, etc.

I presume that it takes no argument to get our consent to this general proposition, but in the first place personality is such a general, vague and indefinable term that we find it difficult to say definitely what we mean by it, and even if we know the qualities that are so desirable we are inclined to think that they are hereditary and can not be developed by any effort of our own. As a result colleges, normal schools, and the teachers themselves give too little attention to this phase of culture and preparation. In this article I hope to be able to at least make us more conscious of the importance of this subject and perhaps give us a few suggestions that will be of help to some teachers.

What do we mean by a strong, pleasing, effective personality? As a basis for the more essential qualities we need, first of all, a good physique. A weak, sickly, languid, awkward person is at a serious disadvantage. Good health, an abundance of vitality and vigor, a graceful bearing, a bright eye and a good voice, aid one greatly in making a good first impression.

Of more importance perhaps is a cheerful, optimistic disposition. Vivacity, animation and ardor are inspiring. A responsive vibrancy that thrills with emotion, and even quivers with rage gives evidence of life. A sympathetic, warm and generous nature is always pleasing and attractive. This kind of disposition never worries or frets, is never discouraged, and does not have the blues; neither is it selfish or conceited, foppish or frivolous.

First impressions are important, but the lasting qualities that wear well are what the teacher needs more especially. Of these the more vital are the moral characteristics. The man or woman that can give inspiration and guidance to youth must have noble ideals, and genuine sincerity and straightforwardness. Nothing is so blighting as a false man or woman, or a weakling that is all pretense and affectation. We must be true, honest, clean if we wish to win the confidence of our pupils and be of real help to them.

A teacher, more than those of any other calling, should be broad-minded, open to truth regardless of where it comes from. He should have many interests and keep himself well informed. Every one despises the narrow-minded, dogmatic sectarian, but admires the reasonable, sane and appreciative person.

The strong personality must of course also have those qualities that display the power of the will. He must be courageous, self-confident, positive, able to take his stand and stand his ground. The retiring backward, cringing, embarassed person does not demand respect. Executive force and power of initiative and self-reliance are needed every day in the school-room and are always admired when properly balanced by the gentler characteristics above mentioned.

If the traits mentioned above are combined in a proper harmony so as to give a well balanced character we will have a cer-

tain poise and ease, a graceful abandon, that is sure to win everywhere—an admirable Personality.

The practical question however is, how can personality be developed? This is the one question of supreme importance for those who train teachers, as well as for the teachers themselves. Keeping in mind our analysis of personality I shall try to give some practical, even if commonplace suggestions.

For good health we need simply to live hygienically. Students and teachers need especially to be sure to get plenty of out door exercise and enough sleep at regular hours. The cheerful disposition is also a good tonic for our health. To be sure of this we must first of all enjoy our work. We must be able to put our life into our daily tasks and really live there. Aside from this we need many simple and innocent pleasures, agreeable associates, a pleasant home, anything that adds to one's real happiness. Above all things never worry. Imagine the worst sort of thing that may happen and be ready for it. Do your best and save your personality, even if you lose your job or your reputation. What shall it profit a man if he gain the best job and lose his own personality?

Morally, be true; never compromise. Hold yourself to your best ideals and keep your conscience clear. As a sure guarantee of a good disposition and upright morals, try religion. He who holds true fellowship with the Powers above can not help but be happy and true.

Intellectually, keep your mind open and your interests varied. Be reasonable and charitable. Aside from your professional study read for your own culture and pleasure. In order to gain strength assert your self, assume responsibility, take the initiative, and act with confidence and courage."

I believe that our high school and college life should be carefully planned with these needs in mind, so that the students would form right habits of living, and catch the contagion of a wholesome, strong and happy life. For after all one must not be too self-conscious about one's culture. We must hold ourselves up now and then for self-inspection and improvement, but usually we want simply to live our own natural lives under the most normal conditions. —The Teachers' Journal.

THE ABUNDANT LIFE

By S. E. Weaver.

The abundant life for whosoever will was the purpose of the incarnation of God. Jesus expressed this directly when He said, "I am come that they may have life and (that they) may have it abundantly." (R. V.) In this parable of the Good Shepherd we have this attitude of Jesus toward His followers in striking contrast to the attitude of the Jewish leaders of the time, who lived, as it seemed, to oppress and to rob. They had just cast out the blind man who was rejoicing in the abundance of light which he had lately received. This incident just preceding throws light on the words of Jesus as He says, "The thief cometh not, but that he may steal and kill and destroy; I came that they may have life, and may have it abundantly." (R. V.). As we bring the light of the world's history, the light of men's experience, and more particularly the light of our own experience to bear upon this statement, we say, "Verily this man had a right to this saying which He alone could make and which to some may seem a presumption.

What is life? This has been the question for men of all times to answer, and still remains an open question for the budding philosophers of this day. The child, though perhaps unconsciously would define life as being play, while its older brother, whose center of interest has changed would insist that life is love. The man who has passed his youth finds life to be service, and the sage contends that it is but a dream. Though we may not agree as to the definition, there are some fundamental principles concerning it upon which we may find common ground. Life, like space, has its dimensions, not only length, but breadth and depth as well. How much these dimensions comparatively appeal to men is only too well known. Where is the man or woman to whom the length of life can not be made to appeal? The utmost exertion is put forth by many a man to prolong his days. But on the other hand when we speak of the breadth and depth of life there are fewer responsive hearts, for these dimensions appeal for the most part to the courageous few. Even then one finds that the idea of abundance of life is variously interpreted by these few. Some understand it to be only a more strenuous routine of activities, or a more closely packed round of drudgeries. Others have associated these desired dimensions of life to lie in the abundance of their earthly store, and to such a broader, deeper living means a larger income, a more rapid accumulation of goods. Still others who are afflicted with publicomania would find abundance of living in that direction. Judging by the lives of men who have lived in the past centuries, we would ask what has been the secret of their power? In what consisted the abundance of their living? What about their lives caused them to reach and influence the lives of men in our day?

The men of large lives who lived in the past are in a sense living in the present, so much so that we may readily agree as to the abundance of their living. Should we form a list of such lives whose influence in the world has been for good, we would readily observe that they were not necessarily the class that lived longest in number of years, nor the class that accumulated the most wealth, nor the class that were most popular in their day. Indeed the biographies in your library and those which you deem worth reading are not of men who lived longest nor were the most wealthy. The biographies which interest you are those of men whose hearts throbbed and beat in unison with the divine. The men who have lived abundantly were those who gave all to the world and asked nothing in return, who thus lost themselves, but found themselves and God, and who were robbed of the liberty of being unhappy. These principles of harmony which result in abundant living were given to the world by Him who said, "I came that they may have life and may have it abundantly." In Him we have the only example of a life perfectly in harmony with the Eternal. Through Him we have the possibility of approaching such harmony for our lives. It is of interest to note the tribute paid to Jesus by one of the greatest souls who has lived since that day, and to hear him say, "For me to live is Christ." Another has expressed his sense of appreciation of the life-giving power of the divine when he says:

"Our wills are ours, we know not how,
"Our wills are ours, to make them thine."

Many are the witnesses which might be brought to testify concerning the motive power of their lives and the fulness which they have received from Him who came to give life abundantly.

The great unchangeable purpose of God is that we should have a richer, fuller, sweeter and more complete life under the leadership of His Son Jesus Christ. We think of the words of this text as coming from a yearning heart of a sincere person who realized His mission on earth. When asked upon a certain occasion whether He was a king, Jesus said, "To this end was I born into the world that I might bear witness to the truth." Sad was it then for the Jewish leaders of that time that they misunderstood and rejected His leadership. True, they had been looking for a leader, they had been waiting for a mighty deliverer, one who would rid them of the Roman yoke. When they saw the power of Jesus at work, they would gladly have made Him their king, that is, the leader of their sect. From our viewpoint we can readily see why Jesus refused to be crowned. He had a universal kingdom to establish and setting up a Jewish kingdom upon Jewish traditions and prejudices would never have been a means to that end. The bigoted, self-righteous, antagonistic sects of that day each feared that Jesus meant to establish one more sect, and could not understand that Jesus came to give life indiscriminately and abundantly. Though each sect would have welcomed Jesus upon its own platform, nevertheless when He would not, all of them united to kill Him.

There are persons of this day who understand not that Jesus came to give life abundantly, and we have the conduct of these Jewish leaders repeated. How many a man has refused to accept the Gospel message, because he held the notion that Jesus would narrow life. The human heart longs for freedom and as long as men look upon the principles and teachings of Jesus as a law which would bind them down, or hem them in, they will search for liberty elsewhere. Some have even conceived the idea that the abundant life promised is wholly for another world, and accordingly they endeavor to avoid the "narrowness" of this life which they regard as a preparation for the next, until they near the time

of their transit. "O vain man, if thou hadst known, even thou in this thy day, the things which belong to thy peace!"

Jesus came to give life abundantly and to as many as received Him He gave power to become the sons of God. This sense of sonship was not born in man at his birth nor is it conferred upon him by outward rites. To him it is a becoming rather than a being. It is the awakening of an adult mind to the overwhelming love of God. To reveal to men that love was the mission of Jesus, and through His revelation many have received the abundance of life which made them exclaim, "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God!" It is this sense of adoption that gives to men a sense of perfect adjustment to the great unexplainable universe, since He who presided at the laying of the foundation of all things is He who has revealed to man moral principles for life, and has promised them a further manifestation of His glory if they so desire. That these moral principles have made for successful and bountiful living in the lives of those who adopted them is true beyond question.

We may live abundantly to the extent that we find the harmony of our lives in the will of God. We believe that there is a divine order of things, a universal order of procedure and we love to think of it as the will of God. Happy is the man, and abundant is his life when he is actuated by principles which are not contrary to the divine will, but beautifully harmonious. This, and nothing more nor less is implied in the scriptural term "believe," which is the translation of a Greek word meaning an actual committing of oneself in loving obedience to the will of another. Therefore whosoever "believeth need not perish," since he has allied himself with the imperishable.

To find the harmony of his life has been the greatest struggle in the career of many a man. All sympathy for the man who is in the midst of the struggle and who is honestly investigating at every step. Though many pass this way, but few are able to give to the world their experience as did the author of "In Memoriam." In that poem we have the evolution of a soul from the deepest despair into a harmonious life, hid with Christ in God. There is hope for him who is in honest doubt, if in his perplexity of faith he fights manfully for the truth which is already his, and ever keeps an open attitude toward truth wherever he may find it. An honest doubter is not as hopeless a case as a lazy professor or a passive believer. As an example of an open mind and an honest investigator we refer to Nicodemus, the learned rabbi who came to Jesus by night. When we think of his station among the people, and the fact that he was a thinking man, a leader, a scholar, we appreciate his attitude in coming to Jesus for a quiet, undisturbed, deliberate conversation, in which he may really learn the teaching of the Teacher from God. We would not suppose a man like Nicodemus to change his whole method of procedure in an instant and to herald it among his fellows. We would expect him to be open-minded to the truth as it is revealed to him, and so he was. How the teaching impressed him, we may know when we think of his ministering unto the dead body of the Master, and that at a time when it was dangerous to do so, and at a time when Jesus was dead with little hope of a resurrection. We are left to conjecture what an attitude Nicodemus later took toward Jesus as a risen Lord.

The attitude of mind which leads to speedy ruin is a wilful hardening of heart toward revealed truth. The man who blinds his judgment by trampling under foot his better knowledge is on a downward road which leads to anything but an abundant life. Many a person wishing for a larger liberty has cut loose from all moral restraint, and openly ignored the higher principles of life and found anything but liberty. A certain college professor has said that some of the saddest experiences of his life are to see promising young men from Christian homes coming to college, getting a false idea of liberty, cutting loose from all established principles, and going on to the bad. To be perplexed in faith never gives a license to be impure in deeds. When our faith receives a jar, how well it would be if we could realize that the underlying governing principles are steadfast and secure and that the jarring is the result of our imperfect adjustment. Sad it is when young people start out in life on false principles, or in other words, when they proceed to beat out their very lives in fighting the divine, eternal order of things.

Our emancipation lies in a perfect adjustment. Real liberty may be enjoyed when once we have found our place in the universe and have willed to do the Divine will. We may find fault, we may rebel, yet the laws of the universe remain unchanged and eternal, and all that is left us is to fall in line and live, or be stubborn and perish. This truth is self-evident in the world of material things. The successful farmer is he who understands the seasons of his locality, the nature of his soil, the requirements of the plant, as well as many other things which enter unchangeably into his line of work, and he who adjusts himself wisely unto these unchangeable conditions. Such a man wastes no time in complaining of hard luck, or attempting to change the laws of nature. In like manner when a man would become a scholar there are principles which he must not violate, since they are the only ones which are conducive to such an end. Just as there is a world of visible natural things so there is also an unseen world. Just as we are related to our fellow creatures about us, so we have also a relation to the great eternal Being and His hosts. The abundance of our imperfect life is limited only by our imperfect adjustment to these material and spiritual kingdoms. As a plant flourishes only when properly related to the elements, so likewise live we abundantly when properly related to God and our fellow men. We have our possibilities of adjustment only in Christ. Only in Him does the reunion of God and man seem attainable, and only in Him does God's work in the world become intelligible. He came that we may have life and that we may have it more abundantly.

Goshen, Ind.

EDUCATION

By C. C. Ziegler.

Among the words in our language there is probably none more common than "education." Every person claims to have a certain amount of it. In fact, it would be considered unjust by the public in general if a child should be deprived of the opportunity of developing himself and attaining at least a public school training.

Although "education" is a common term, it is not so easily defined or expressed in a few words. We dare not, however, ignore the various answers given by the thinking men of this age in regard to this question. It is one that can be viewed from many standpoints. For our purpose we may profitably consider it from three sides, viz, intellectual, physical and religious.

Now a man is made up of body and soul, all combined in one personality, while the elements, intellect, physical properties and high moral principles are different phases of the same personality. These elements are not exclusively in any particular part of our being, but are interrelated and interdependent in particular acts. A tired body will cause slow thinking, which in turn may depress our convictions for the time being. With this one illustration let it suffice to show that man is a unity, i. e., the body is dependent upon the mind and vice versa Since this is true it is evident that stimulus or injury to any element means a corresponding effect upon the remaining parts of the man.

Education, therefore, which is a stimulus or "drawing out," is beneficial when it emphasizes the highest and best in any of these phases mentioned. If the body is kept healthy by proper care and exercise, one can do clearer thinking. By seeing things as they are, one will as a result have convictions that are more positive.

The education in these three lines should, however, be proportioned to be of real value. This can be shown best by the use of a triangle which is nearly equilateral—the sides of which represent intellect, body and religion. If any side be increased in length while the remaining two retain their lengths, the figure will soon take such a form as to have less area than it had at first. But if all sides lengthen proportionally the triangle will soon have an area several times its original one

By developing the intellect, body and high moral principles a strong personality will be the result.

Therefore education is the development of the powers that are within the being so that whatever is done may be accomplished to the highest satisfaction.

Goshen, Ind.

Young People's Bible Meeting

Conducted by J. D. Charles.

(Since Bro. Charles, because of other duties, was unable to do the work in this department this month, Bro. E. S. Hallman from Cressman, Sask., prepared the copy. —Ed.)

TOPIC FOR DECEMBER 5

Our Gifts.—Text—Jas. 1:17; Jno. 3:16; Luke 11:13

MOTTO

Thanks be unto God for His unspeakable gift.

THE VOICE OF THE SCRIPTURE

Gifts:

Rom. 6:23—The gift of God is eternal life, through Jesus Christ our Lord.

Eph. 4:8—He led captivity captive, and gave gifts unto men.

I Cor. 14:1—Follow after charity, and desire spiritual gifts.

I Tim. 4:14—Neglect not the gift that is in thee.

II Tim. 1:16—Stir up the gift of God which is in thee.

Jas. 1:17—Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

PRAYER

"And I say unto you, Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened..... If ye then being evil. know how to give good gifts unto your children: now much more shall your heavenly Father give the Holy Spirit to them that ask him."

WORD STUDIES IN THE TEXT

Good gifts.—The gift of prophecy. I Cor. 13:2 with I Cor. 14:1. The medium by which we proclaim God's message to man. There are also diversities of gifts, in its ministrations and operations, and manifestations given to every man to profit withal.—I Cor. 12.

The perfect gift.—Christ is the gift of God, the perfect gift to man. How rich God's gifts are; if in this life unspeakable, how glorious it will be to express our appreciation of the perfect gift, in the songs of redemption, in the realms of eternal bliss.

SUBJECTS FOR TALKS OR ESSAYS

1. God's gifts to man.
2. Man's gifts to God.
3. The unspeakable gift.
4. God's gifts in use.
5. God's gifts neglected.

THE GIFT OF GOD

Life eternal is God's gift to man . If this gift could be purchased with money, how many would strain every nerve, gather every cent, use every means and plan ways whereby they could purchase the pearl of great price. If these same people can have the gift of God without money and without price, how few seemingly there are who accept this wonderful gift, and greatest of all blessings, eternal life. God is willing that this gift might be received by every soul, but alas how few there are who accept it as such. The giving of earthly gifts is quite customary; some gifts are worth less than nothing, while others are regarded of some value. These are temporary, and fade away, but God's gift is eternal and fadeth not away. Dear reader, if God, the Creator of all things visible and invisible, calls eternal life a gift, it is surely worth taking. We do not wish to pass by without mentioning the conditions—cut loose from the shore lines of sin, put off the old man with his deeds, repent of and confess your sins, then the Lord will receive and save you, give the gift of eternal life, and your life will be a blessing to yourself and fellowmen.

THE DEBT I OWE

There is a store-house full of grace, which supplies our every need. The gospel of Christ is for every creature. I am a debtor to all the Lord would have me help. The mines where God's gifts are found are inexhaustible. Why should I deny my brother a part of these wonderful riches, if I can tell him where they are found, lest his soul will be in poverty forever. By grieving the Spirit in not telling him of the grace and gift of God, he is in danger of losing a crown of life, which fadeth not away, and of being an unfaithful steward. "The Lord hath done great things for us, whereof we are glad." How can we show unto Him our gratitude for all these blessings?" By paying our vows, by living a consistent, obedient Christian life, and following Him wherever He leadeth. God grant us the life of obedience.

HOW MUCH I OWE

When I stand before the throne,
Dressed in beauty not my own,
When I see thee as thou art,
Love thee with unsinning heart,
Then, Lord, shall I fully know—
Not till then—how much I owe.

—Robert McCheyne.

SEED THOUGHTS

God desires that every one should accept His gift, and he who fails to do so, is a great loser, for he forfeits both actual, temporal and eternal enjoyment.—A. C. Kolb.

All is loss, that comes between us and Christ.—G. McDonald.

The Lord gives unlimited credit, at the Bank of Heaven.—Spurgeon.

TOPIC FOR DECEMBER 12

Menno Simons. Text—Heb. 1:25.

MOTTO

"For other foundation can no man lay than that is laid which is Jesus Christ."

WORD STUDIES IN THE TEXT—HEB. 1:25.

Choosing—Man is a free moral agent; he can choose life or death; if he chooses the cross he can obtain the crown.

Suffer—Of whom the world was not worthy. Heb. 11:38 This is the pathway of Christ, the prophets, the apostles, and all the faithful.

People of God—God's elect people are a chosen generation, a royal priesthood. The world knoweth us not, as the people or sons of God, because they knew Him not.

PRAYER

O Lord, Thou that bearest rule; Lord of Heaven and earth. I call Thee Lord, though I am not worthy to be called Thy servant; for from my youth I did not serve Thee, but thine enemy, the devil, whom I served diligently; nevertheless I do not doubt Thy grace, for I find in the word of Thy truth, that Thou art a bountiful, rich Lord, to all those who call upon Thee. Therefore I call uto Thee, O Lord: hear me, hear me, O Lord.

—Introductory part of Menno Simons' prayer.

SUBJECTS FOR TALKS OR ESSAYS

1. Biography of Menno Simons.
2. The Mennonite Church of today in contrast with the popular current of the world and worldly. Jno. 15:16-19.
3. To what extent am I responsible for the condition of the future Church.
4. Faithfulness to duty.
5. Forsaking all.
6. Church loyalty.

(The article on Menno Simons, appearing in the August and September issues of the Christian Monitor, will be found valuable in studying this topic.—Ed.)

GOSHEN COLLEGE LIBRARY.

MENNO SIMONS

Dutch Anabaptist, born at Witmarsum (5 m. S. E. of Harlinger) Holland, 1492; died at Wusterfelde (11 m. N. E. of Greifswald) Germany, Jan. 13, 1559. Though the Mennonites bear his name he was not their founder, for they existed in Holland seven years before he became a convert; but he was one of their most influential leaders, and by all odds the most important author. Many details of his life are uncertain, for his biography remained unwritten both in his own and in the following generation, so that it must be gleaned from scanty allusions in his writings, and in the works of his contemporaries. In 1515 or 1516 he held an ecclesiastical office at Pingjum, a short distance from his birth place, and there seems to have spent much of his time in drinking and gaming, for which he later repented bitterly. In 1532 he became pastor at Witmarsum, where he preached from motives from ambition rather than conviction. . . . He remained in the priesthood for 20 years despite his doubts. In the very first years of his parochial activity he became sceptical of the doctrine of transubstantiation, and found support for his views in the New Testament and the writings of Luther.—Schac-Herzog Encyclopedia.

(This is a part of an introduction on this subject, by L. Cramer. The article is quite lengthy, and treats various subjects, viz,—his leaving the Catholic Church, his conversion, his attitude toward the doctrine of earthly powers, the sword, the king, the plurality of wives, his various stations, his publications, his controversies, the doctrine of excommunication, etc.—E. S. H.)

MENNO SIMONS

In my estimation Menno Simons was the greatest reformer of the sixteenth century. He was not greatest in popularity or fame; he did not translate the scriptures or some such notable work; but when consecration to God, purity of doctrine and teaching are considered he eclipsed all other reformers. He was brought up and educated a Roman Catholic, became a priest and was settled as such in a village in Netherlands. When he was converted to God, it wrought a radical change and made a new man of him. He was baptised, but in most men's minds re-baptized. By so doing he joined, or rather was identified with, the most calumniated and persecuted people on earth. Catholics hated them and hunted and killed them at every turn. Protestants also were afraid of them and killed them. The idea of toleration was hardly thought of in the sixteenth century. Catholics and Protestants alike depended more or less on civil authority to preserve and regulate spiritual matters.

This was a bad mistake. Simons saw the truth on this point. He maintained that God's kingdom is strictly a spiritual kingdom, a kingdom to be propagated by spiritual means only. He absolutely rejected the civil power. "Resist not evil," Christ said, and Simons obeyed.

After a while Simons saw his duty to preach. See now his consecration. Luther had Frederick the Wise, the Elector of Saxony, for his protector; Zwingli had civil authority on his side in Zurich; Wyclif had powerful supporters for a time; but Simons had none. He went out knowing that probably death was his portion. A price was placed on his head. His likeness was posted and criminals and murderers were promised pardon if they would deliver him to the authorities.

Here is a summary of Simons' main doctrines: He held the Church to be a body of visible saints; he denied infant baptism; denied the use of force in religion, the authority of magistrates in the Church, capital punishment for heresy, the necessity of oaths and wars, the necessity of special learning for the ministry, and state support of the ministry. There is no doubt whatever that Simons' doctrines more nearly approached the New Testament than did the doctrines of other reformers of the sixteenth century, especially on the point of state authority in religious matters. He rejected this entirely, which the others accepting caused in after years, the trouble that culminated in the Thirty Years' War in Germany.

Though hunted during life, Simons died in peace. A nobleman, having compassion on him on account of the snares laid for him, offered him a home, where he died in 1559, at the age of 55 years.

The trueness to God of such men as we have now sketched should excite us to renewed devotion to the glorious truths now revealed to men.—Gospel Herald, 1908, p. 557.

EXTRACTS FROM MENNO SIMONS WORKS

While I served the world, I was rewarded by the world. All men spake well of me, even as their forefathers the false prophets. But now that I love the world with a godly love, am seeking from my heart their salvation and welfare, admonish, instruct and rebuke them with Thy holy Word and point them to the crucified Christ, they cause me to suffer and so hate me that not only myself, but all those who love me and show me mercy and favor, are in some places in great danger of imprisonment and death, I am more despised in their eyes than a notorious thief and a murderer. I am as a lost sheep in the wilderness of this world, chased, tormented and pursued unto death by ravenous wolves.

My flesh had almost said, I am deceived, because I find the unrighteous and unconcerned enjoying riches, honor and prosperity, reposing in quietude and peace, while the godly must endure so much hunger, thirst, affliction and violence; their habitation is insecure, it is difficult for them to obtain their bread.

Before I was honored, now I am dishonored; before all was love, now hatred; before I was a friend, now an enemy; before wise, now foolish; before pious, now wicked; before a Christian now a heretic; yea, an abomination and an evil doer I have become to all.—Vol. I, p. 218.

Behold this is the nature of living faith, which has such an urgent, cogent power, spirit, fear, energy, and life; which avails with God, and has the promise of scriptures. Happy he who has such a faith, and will salutarily retain it unto the end. I repeat it, prove yourselves, whether ye are in the faith; in Christ or out of Christ; penitent or impenitent. For in the mirror represented, you view the whole face of your conscience and life, if you but believe that the word of God is true and right.—Vol. 1, p. 157.

TOPIC FOR DECEMBER 19

A Backward Glance. Text—Eccle. 3:15

MOTTO

"Redeeming the time."

THE VOICE OF SCRIPTURE

I. God's past blessings—
Psa. 126:3—In redemption's work.
Psa. 65:11—Blessings of the past year.
Psa. 145:16—Toward the whole creation.

II. A backward glance—
Gen. 32:10—Not worthy.
Phil. 3:13—The forgotten past.
Heb. 2:1-3—An incentive.

III. God's remembrance—
1. To Christians—
Mal. 3:16—The book of remembrance.
Heb. 6:10—Labor rewarded.
2. To the indifferent—
Rev. 3:3—Repent, then watch.
Eccle. 12:4—The test in the judgment.
3. To sinners—
Luke 16:25—Remember thou.
Gal. 6:7, Hosea 8:7—A sad reaping.

PRAYER

Show me thy ways, O Lord; teach me thy paths. Remember, O Lord, thy tender mercies and thy loving kindnesses; for they have been even of old. Remember not the sins of my youth, nor my transgressions. according to thy mercy remember thou me for thy goodness' sake, O Lord.—David.

WORD STUDIES IN THE TEXT—ECCLE. 3:15

God requireth—The Lord has given unto the children of men unlimited opportunities for doing His blessed will upon earth. We are stewards of a sacred trust. He giveth to each one a talent, to profit withal. Matt. 25:14-30; Luke 12:41-48; Luke 19:13-27.

That which is past—The day of reckoning will surely come to one and all, to great and small, to bond and free, on land and sea. The solemn question for me is—What shall my record be, when the books of life are opened? God grant us all the required preparation. Amos 4:12; Rev. 20:11-15; Eccle. 12:14.

SUBJECTS FOR TALKS OR ESSAYS

1. Count your blessings.
2. Redeeming the time.
3. Sowing and reaping.
4. Weighed in the balances.

A BACKWARD GLANCE

Many things fill my mind, in taking a backward glance in the great **past.** Memorials are erected to men of earthly fame, for "the deeds done in their bodies." The greatest monument we can erect is, a life that harmonizes with Matt. 26:10-13. But this past year 1909 has been a special year of God's goodness toward the children of

men. Satan likewise has been making inroads into the lives of men, and nations. Humanity so often measures the goodness of God in the earthly blessings received from the hands of God, often forgetting that our first appreciation of God's goodness is the spiritual blessings He imparts to us. Waves of spiritual blessings have come into many individual lives, into communities, Church districts, and even nations and the continents of this earth.

The Lord hath been mindful of us, in leaving Himself not without witness, in that He did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness. The Lord hath placed a trust into our hands, and it becomes us as stewards to be faithful so that we can give a good account at the day of reckoning.

This past year hath also been a great transition period. The spirit of war is still gaining foothold, especially are we led to think so when the great nations of the earth are appropriating millions of dollars, for the building of "Dreadnoughts," and other human killing devices, whether on land, or sea, or in the air.

Higher criticism, as an angel of light, though hid behind the cloke of the Kingdom of God, has been exposed in some instances by men who love the truth, the inspired Word of God. The victims being modern Pharisees, professors in Theological Seminaries and Universities. Church unions have been agitated by such who are already unions in the main.

On the other hand, we rejoice that the subject of Peace on Earth is yet being agitated. Oath bound societies are being witnessed against. Practical Christianity is sought for and lived. The Church of Christ is drawn together as a unified force against evil, and loving righteousness. May we do our part to lengthen the cords and strengthen the stakes.

In a backward glance, as if by taking a panoramic view of centuries and ages, nothing stands out so prominent since the creation as the cross of Christ.

"Cross of Christ, O sacred tree,
Hide my sins and shelter me;
Claim or merit have I none,
I am vile and all undone;
I to thee for succor fly—
Give me refuge or I die.
Cross of Christ, O sacred tree,
All my hopes are set on thee."

May the efficacy of the blood of Christ be our cleansing, our soul's satisfying portion before Him, with whom we have to do. May God in His great mercy keep unto Himself a Church for His name, to be used for great good in the building up of His Kingdom upon earth.

GRATITUDE

Thou visitest the earth, and waterest it,
Thou greatly enrichest it; the river of God is full of water;
Thou providest them corn, when thou hast so prepared the earth.
Thou waterest her furrows abundantly;
Thou settlest the ridges thereof.
Thou makest it soft with showers; thou blessest the springing thereof.
Thou crownest the year with thy goodness;
And thy paths drop fatness.
They drop upon the pastures of the wilderness:
And the hills are girded with joy.
The pastures are clothed with flocks;
The valleys also are covered over with corn;
They shout for joy, they also sing.

—David.

SEED THOUGHTS

Remembering always becomes a substitute for doing.—McLaren.

Give Jesus the one talent, then He may entrust you with two.

TOPIC FOR DECEMBER 26

Christ Our Savior.—Luke 2:10-14, 25-32.

MOTTO

"For to me to live is Christ."

THE VOICE OF SCRIPTURE

I. **Christ as Prophet**—Typified—Deut. 18:15, 18; Anointed—Jno. 3:34. Hear him—Acts 7:27; Heb. 1:2.

II. **Christ as Priest**—Appointed—Heb. 3:1. Superiority—Heb. 7:11, 12. Unchangeable—Heb. 7:24, 28. Sacrifice—Heb. 9:14. Intercessor—Heb. 7:25.

III. **Christ as King**—Glorious—Psa. 24:7-10. Supreme—Rev. 19:16. Sits in the throne of God—Rev. 3:21. Not of this world.Jno. 18:36.

IV. **Christ as Savior**—Forgives sins—Mark 2:5-10; I Jno. 1:9; Isa. 1:18.

PRAYER

Eternal God, and Father: In the name of Jesus, who is the only Savior, help us to approach Thee with grateful hearts, for all the blessings Thou art so bountifully bestowing upon us. We are not worthy of the least of these Thy mercies, but through Jesus Thou hast opened unto us freely Thy storehouse of grace for which we truly thank Thee. The closing scenes of this another year finds us on praying ground. Our shortcomings have been many, but Thou, O Lord, rememberest our frame; forgive us, we pray Thee, and cleanse our hearts in Jesus blood. O Father, we pray Thee on this day on which we commemorate God's wonderful gift, may it be received by many who have rejected Thy mercy. Help us, ever to be truly thankful for heavens blessings, and may our life always show that our affections are set on things above. Give us, we beseech Thee, the Spirit's power, to live above these trembling elements, and give us grace to adorn the gospel of Thy dear Son; we ask these favors in Jesus' name. Amen.

WORD STUDIES IN THE TEXT—Luke 2:10-14, 25-32

10. **The Angels**—Heavenly messengers in unfolding great prophetic truths to men Abraham, Gen. 18.—The women. Luke 24:14.—Heavenly attendants and helpers under special burdens.—Christ. Luke 22:43; Peter. Acts 12:7.

11. **The Savior**—The immaculate Son of God; the word was made flesh and dwelt among us; Look unto me, all ye ends of the earth, and be ye saved; for there is none other name under heaven given among men, whereby we must be saved. Jno. 1:14; Isa. 45:22; Acts 4:12; I Jno. 4:2.

14. **The Message**—Proclamation of Peace. Christ, the Prince of Peace. Glory to God in the Highest. Isa. 6:9; Rev. 4:8; Eph. 2:4-7.

SUBJECTS FOR TALKS OR ESSAYS

1. The angels' joy.
2. Presentation of our gifts to Christ.
3. Christ, the only Savior.
4. What is Christ to me.
5. Behold, he cometh.

IS CHRIST YOUR SAVIOR

The question of all questions is, Is Christ our Savior? It matters not how faithful you seemingly are to attend places of worship, or how charitable you are in giving to the Lord's cause, or what good purposes you entertain in the work of the future, but the question now is, Is Christ your Savior? God in His great love, has given His only begotten Son, that by believing in Him, in receiving Him as our Savior, we need not perish, but have the assurance of life eternal. Oh pass not by this Christmas tide, without settling this question deep down in your heart: Christ is my Savior. And the great wonder is, that I can receive Him as a gift. "Nothing in my hands I bring, Simply to Thy cross I cling." If we hold to an idol in preference to Christ, He cannot save us, nor dwell in us. We must make room for Him. Christ is worthy or our all. In a natural sense we are all lost; Christ only can save us.

Reply to this question now, moments are precious. Come just as you are. Yield all to Him, and receive Him as your Savior; then you can say of a truth, Christ is my Savior, yea, He is become my salvation. I will trust and not be afraid for the Lord Jehovah is my strength, and my song; He also is become my salvation.

NO ROOM FOR CHRIST

No room for Christ. What a solemn expression. Such however is the fact in thousands of homes in the civilized world. One thing is without a doubt; if these homes could have the honor of having Christ, the King of kings, born there, how welcome He would be. Then why not receive Christ in a larger, more honorable, fuller sense, that is in our lives? Bringing to us joy and gladness. But the same old story is heard, No room for Christ. Sin is the trouble. Sin, the devils companion, does not want Christ in our lives. Sin finds no room for Christ and His righteousness. Oh friend, see to it. Let Christ have room; He will be to you more than you ever can realize. Will you continue to make room for sin and all its evils, bringing the soul deeper into bondage, and farther away from God, or will you allow this wonderful opportunity of having the King of king make you a temple of joy and praise? Thousands this Christmas Day make room for the lusts of the flesh, the lust of the eye, and the pride of life, and pass by the highest gifts and honors attainable, leaving no room for Christ. What must it be when Christ shall come in the glory of the Father and His angels; and then shall He reward every man according to his works. In this life, make all the room you can for Christ.

THE ROYAL CRADLE

Great Prince of Peace, the manger was Thy royal cradle! Therein wast Thou presented to all nations as Prince of our race, before whose presence there is neither Barbarian, Scythian, bond nor free; but Thou art Lord of all. Kings, your gold and silver would have been lavished on Him, if ye had known the Lord of glory; but inasmuch as ye knew Him not, He was declared with demonstration to be a leader and a witness to the people. The things which are not, under Him shall bring to naught the things that are, and the things that are despised, which God hath chosen, shall under His leadership break in pieces the might, and pride, and majesty of human grandeur.

Oh ye poor, be glad, for Jesus is born in poverty, and cradled in a manger. Oh ye sons of toil, rejoice, for the Savior is born of a lowly virgin, and a carpenter is His foster father. Oh ye people, oftentimes despised and down-trodden, the Prince of the democracy is born; One chosen out of the people is exalted to the throne. Oh ye who call yourselves the aristocracy, behold the Prince of the Kings of the earth, whose lineage is divine. Behold, oh men, the Son of God, who is born of your bone, intimate with all your griefs, who in this after-life hungered as ye hunger, was weary as ye are weary, and wore humble garments like your own; yea, suffered worse poverty than you, for He was without a place whereon to lay His head.—Spurgeon.

THE STAR

The wise men were journeying to the manger—we to the throne. They to a babe—we to look upon the King in His beauty. They to kneel and worship—we to sit with Him on His throne. That trembling star shone for them through the darkness of the night, lighting their way—Jesus is always with us, our Star of life; and the pathway is never dark where He leads.

—A. E. Kittredge.

SEED THOUGHTS

Not until we have this Prince of Peace in our hearts do we know that "peace that passeth all understanding".—Lillie S. Moseman.

Be not deceived by many ways of salvation, but come by the only true way, the way of the cross—A. H. Lehman.

"And I if I be lifted up from the earth, will draw all men unto me."—Bible.

Christ must pay all the debts of our sins, or we are prisoners forever.—Thomas Brooks.

"Wherefore he is able to save them to the uttermost that come unto God by Him.—Bible.

"Blessed is the tongue that does the bidding of a pure heart, and blessed is the heart that does not have to deal with a false tongue."

If we would notice the secret sins of our own hearts more, we would be less inclined to judge others harshly.

THE YOUNG PEOPLE'S MEETING AS A TRAINING SCHOOL

By Elma Graybill.

The subject before us is of great importance. There are few who read this who have never attended a Young People's Meeting, and there are perhaps only a few who have never taken part in the exercises. Do you feel that you have been benefited by being present and taking part in the work? If you do, then you have received the blessing God had in store for you.

The Young People's Meeting is a great training school. It is one means by which the young people can, and do prepare for the duties of life. Youth is the time for preparation. Not only are the young people helped and benefited by these meetings, but the older ones as well. Oh, that our older brethren and sisters would be at our Young People's Meetings. Their presence encourages the young people to work.

But what is the real object of the Young People's Meeting? The highest aim of a good live meeting is to glorify God and to help mankind. Peace and union must prevail if such results are to be expected. Each member should be filled with the love of God and be loyal to the best interests of the meeting.

One reason why the Young People's Meeting misses its highest aim, is because we do not appreciate its privileges. We think so little about it. We know the appointed time, and we consider it of little importance to miss an occasional meeting. If we were deprived of these privileges for some time we would speak more feelingly of the blessed privileges afforded by the Church, and we would say with David. "I was glad when they said unto me, Let us go into the house of the Lord."

Let us make a full surrender, a complete sacrifice, and then improve every opportunity we have in training our minds for future usefulness. The Young People's Meeting affords an excellent opportunity for developing our talents, thereby glorifying God and receiving the promised blessings.

The great religious leaders of the world are those who faithfully fitted themselves for service and allowed God to choose their life work.

Goshen, Ind.

IT TAKES COURAGE

To live according to your convictions.

Not to bend the knee to popular prejudice.

To refuse to make a living in a questionable vocation.

To say "No" squarely when those around you say "Yes."

To refuse to knuckle and bend the knee to the wealthy, even though poor.

To remain in honest poverty while others grow rich by questionable methods.

To live honestly within your means, and not dishonestly upon the means of others.

To speak the truth, when by a little prevarication, you can get some great advantage.

To do your duty in silence, obscurity, and poverty, while others about you prosper through neglecting or violating sacred obligations.

To be talked about, and yet remain silent when a word would justify you in the eyes of others, but which you cannot speak without injury to another.

To stand firmly erect while others are bowing and fawning for praise and power.

To refuse to do a thing which you think is wrong, because it is customary and is done in trade.

When mortified and embarrassed by humiliating disaster, to seek in the wreck or ruin the elements of future conquest.

To face slander and lies, and to carry yourself with cheerfulness, grace and dignity for years before the lie can be corrected.

To throw up a position with a good salary when it is the only business you know, and have a family depending upon you, because it does not have your unqualified approval.—Success Magazine.

Mennonite

Young People's Bible Meeting Topics

1910

The above is a fac-simile reproduction of the size of the folder containing the Bible Meeting topics for 1910. This folder contains all the topics for the next year, with the Scripture readings attached. It is of convenient size to carry in the vest pocket. All those desiring can secure them at the following prices: 6 for 5 cents; 12 for 10 cents; 100 for 50 cents. Other quantities in like proportions. Address all orders to **Mennonite Publishing House, Scottdale, Pa.**

OUR SUNDAY SCHOOL

CHRISTMAS AS A "LEVELER"

"The Sunday school which makes much of Christmas inevitably attracts many of the unfortunate indigent class, who come for the presents and extra attention they expect to receive. Soon after the happy season is over they disappear, and cannot be induced to attend with any regularity thereafter."

While this last statement is mostly true, the charge that these children come for the presents only, is not altogether proved. They do come seeking something, and every scholar ought to come seeking something, and that something is the happy spirit of uncalculating, self-forgetting good cheer, which should constantly beam forth from individual, class and school.

Opposed to such happy spirit is the discriminating, critical spirit of the well-dressed against the ragged, and the well-groomed against the unkempt, and vice versa. How can this un-Christmaslike spirit be kept from showing itself?

One way of securing the Christ-spirit of love would be to call every officer and teacher together several weeks before Christmas, for the express purpose of fully outlining Christmas plans. During this conference, someone with acute intelligence as to class conditions should tactfully, earnestly and buoyantly unveil a vision of "The Christlike Class at Christmas time." Teachers should be enlisted in a campaign of cordial good nature and class-leveling, so they may train their classes to show appreciation and loving interest toward every new scholar, no matter how unlikely in appearance or low in the (artificial) scale of social standing. If teachers can enlist pupils in such a Christmas campaign, so that those needy and neglected ones feel, upon entering the school, that they have real friends, and not patronizing benefactors, the new Christmas scholars will not drift away, but will stay because of their enjoyment of what they did not expect to receive.

A shivering street boy crept into a Mission Sunday school room, and stole up close to the cozy fire. As he approached the stove, the superintendent placed her ungloved hand affectionately upon his shoulder, and looking cheerily into his hungry eyes, said to him: "My little friend, you are cold; come quickly to the fire." At once every shiver left his thin little body. He looked up with a smile and said, "No, ma'am; I was cold, but I a'int no more." The spirit that thrilled itself through that teacher's finger-tips and drove out the boy's chills, would drive out of every way-farer, adult or child, the last vestige of mistaken dislike to the Sunday school, and in its place would beget such a love for those who in the Sunday school stand in Christ's stead, as would soon level every school to the success-grade of the Kingdom. Let Christmas be a leveler, and it will become a mighty leveler.—Selected.

A PERMANENT WELCOME DEPARTMENT

"Take us the foxes, the little foxes, that spoil the vines; for our vines have tender grapes." So sang the ancient poet; and there is no more greedy and destructive little fox among the Sunday school vines than heedless inattention to strangers, new members, or those who may be in need of some special word of comfort and cheer. Everybody agrees that a cordial spirit of welcome, practically and constantly manifested, is one of the necessities as well as one of the greatest attractions of the Sunday school. Yet, strange to say, this manifestation of welcome is apt to fluctuate like the tides in the Bay of Fundy, sometimes rising to amazing heights and carrying all on its crest, and then helplessly slipping away and leaving a desolate shore. But it is so important that it must always be revived whenever it grows faint, and established on a permanent basis most wisely and patiently.

A cordial welcome to a new member is like a burst of warm sunshine into a dark cavern, there is so much about every human life that is cloudy and dark. The stranger is longing for a cordial welcome—and he doesn't get it; he is in need of a word of cheer—and nobody speaks it. Is it peculiar that he thinks he has been cheated out of something, and fails to come again

Though this spirit of welcome is something which cannot be weighed or measured, yet, like an electric storage battery, there can be something visible in which to store up and through which to make manifest the unseen power. Have a welcome committee for each organized class, and for the whole Sunday school. Let this committee never go out of commission, but change its membership occasionally. Do not always choose the most effusive workers as members. Remember that there are differences of temperament in those who are to be welcomed. "You would be surprised," said a Sunday school worker lately, "to see the new member on our welcome committee. He is Harlan Austin, the shyest fellow in the whole school. But he is deeply interested, and is doing splendid work." Train this committee carefully and constantly; teach them that they must furnish not only a smile and a handshake for strangers, but a part of their work is to create and maintain a spirit of welcome in the whole school. This will become one of the most valuable resources of the school, but the superintendent must always remember that it is a reservoir that must have an inlet as well as an outlet.—J. Mervin Hull.

GIFTS FOR EVERYONE

Of course there are spongers and critics, and disagreeable people of all kinds too numerous to mention, who come to the Christmas session. If there were not, there would have been no need of a Savior, and of Sunday schools to teach about Him. So, let the invitation go out for everybody to come to the Christmas gathering, and never say, as we have frequently heard:

"Now, we do not want any but members of the school and their relatives to be present. We can distribute candy only to the actual members of the school, and if you invite other children in, it will make them feel badly to be passed by."

There is one school that sends out the widest possible invitation, and then provides about fifty extra boxes for visiting children. Immediately before the distribution, the superintendent explains that there are enough boxes for every child in the building, and he does not want one to leave without candy. He says it pays, and that it is just as good a missionary contribution as ever was given in any direction. The success of his school attendance after Christmas sustains his assertion.

But whether or not this method be pursued, it is a good thing to make the Christmas session a rally day. It will be found worth while to look up all old scholars who have dropped out, and prospective scholars, and provide for them in the distribution. Some will come merely for the sake of what they are to receive? To be sure. But what of it? "Line upon line," etc. Some will be won back, and the effect on those who do the missionary work will be worth all it costs.—Selected.

IN PREPARING THE LESSON

Mrs. J. Woodbridge Barnes suggests that elementary teachers keep these questions in mind in preparing their lessons. Teachers of other grades will find them almost equally useful. They are worth cutting out and preserving.

1. What truth or truths does the lesson teach?
2. Which shall I teach?
3. What impression do I desire to make?
4. What expression do I desire?
5. To what experience of the pupil may I appeal to teach this truth? (Point of Contact to be with Truth of lesson.)
6. With what point in lesson story shall I connect my approach so that interest of pupils shall be continuous?
7. What facts shall I omit? What make prominent?
8. How close lesson?
9. Does lesson need pictures, board? Why? What?
10. What give pupil to do in connection with lesson?

"A beautiful heart makes the plainest face good to look at. And ugly thoughts and unkind feelings within spoil the beauty without."

Current Events

Peary Recognized as Pole Discoverer

The committee appointed by the National Geographic Society to investigate the records of Dr. Peary, have indorsed Peary as a discoverer of the North Pole. The Society will present a gold medal to Dr. Peary, and another to Captain Bartlett, who navigated the Roosevelt to the far North, and, in command of the last supporting party, himself reached a latitude of more than 87 degrees. The committee was unanimous in the belief, after examining all the material, that Peary reached the North Pole on April 6, 1909. The committee found that his instruments might perhaps have varied in the determination of the position of a point by a distance of something less than a mile. But Peary made observations at several points about the probable position of the Pole, so that if he did not stand precisely at the Pole itself he undoubtedly circled about it and thus located it to all intents and purposes. The question remains, Was he the first man to reach it? This will no doubt be decided by some scientific body. Dr. Cook is reported to be busily engaged in preparing his data and documents for submission to the University of Copenhagen for examination.

A New University for China

The demand for advanced university education is rapidly growing in China. The University of Tokyo, Japan, has recently had as many as seven thousand Chinese students. Many Chinese students are studying in European and American Universities. In China schools are being established. But few are efficient. A central university is being planned for China by a number of European and American educators. The English plan, used at Oxford and Cambridge has been adopted in the main, but the plan of government of the university will combine the strong points of the English and American systems. It will likely be located at Wuchang, the geographical center of the empire. It is to be a Christian institution, broad enough to include all those who call themselves Christians. It is required that the instructors be men of strong Christian principles and in sympathy with missionary ideas.

The United States Pension Roll

Death caused 48,312 names to be dropped from the pension rolls of the United States last year. The total loss to the pension roll from all causes was 51,581. The Government paid out in pensions during the last fiscal year ending June 30, 1909, $161,973,703, which is the largest amount ever disbursed for pensions in one year. The number of pensioners at the beginning of the year was 951,687; the number of new pensioners added was 46,088; the pensioners at the close of the year was 946,194; a net decrease of 5,493. Survivors of the Civil War on the roll now number 593,961. This increase in the amount paid is explained to be due principally to the large number of pensioners placed on the roll under the act of February 6, 1907, granting $12, $15, $20 to survivors of the war with Mexico, and the Civil War, on reaching the ages of 62, 70, and 75 respectively.

The Hookworm

The Rockefeller Institute for Medical Research has inaugurated an important campaign against a disease which has sapped the vitality of tens of thousands of people. The physicians in charge of this campaign are to devise the quickest remedy for dealing with the "hookworm," which has been discovered to be the cause of the physical ailments which afflict people living in unsanitary conditions and comparatively warm climates. The hookworm enters the blood where it multiplies rapidly and unless stopped, will result in the premature aging of the victim and render him an easy prey to pneumonia, typhoid and other diseases.

John D. Rockefeller has donated $1,000,000 for the purpose of stamping out this disease. It is to be hoped that this disease will be successfully dealt with.

A Disgaceful Act

The people of Cairo, Ill., and vicinity resorted to lynch law recently and strung up two murderers in one night, one a negro and the other a white man. The negro was taken by force from the sheriff and his deputy and lynched under the public arch in the town. His body was riddled with bullets and finally burned. The scenes attending the lynching not only "bordered on barbarism," but were barbaric and heathenish. If reports are true, they are too revolting for repetition. The mob that did the bloody work is estimated to have numbered about 10,000. Women are said to have taken a prominent part in the lynching. For four days the mob spirit was ablaze and was finally quelled by the presence of the national guard.

To Experiment with Balloon Cannon

To devise some means of defense against aerial invasion the Bureau of Ordnance of the War Department is about to begin a series of experiments of shooting at air craft with cannon. No tests of this nature have ever been made in America. Germany has conducted some experiments of this character. The knowledge gained thereby has resulted in the manufacture of balloon cannon. It was found that a gun to shoot balloons successfully must impart a very high velocity to the shot so as to allow as brief an interval as possible for the target to change its position. The mechanism of the gun must be such as to allow it to move swiftly and easily in all directions so as to follow the lateral movements of the target.

Another Trust

Another $1,000,000,000 merger became a reality in the financial world on Nov. 16, when the American Telephone and Telegraph Company known as the Bell Company, took over the Western Union Telegraph Company. The officers of the Bell company regard the step as one of economy solely. They claim that the merger will save them $75,000,000 in new construction, as it will permit the use of the wires for both telephoning and telegraphing, and will eliminate considerable rivalry which necessitated the construction of parallel lines for competition. It evidently will be only a short time until all the telegraph and telephone interests will be absorbed by this company.

Another Mine Disaster

On Nov. 13, one of the worst mine disasters in the history of this country occurred at Cherry, Ill., when the St. Paul mine caught fire, shutting off the way of escape of almost three hundred miners. In a heroic attempt to rescue some of the imprisoned miners a number of rescuers lost their lives. It is estimated that as a result of this disaster there are 200 widows and 1000 orphans in Cherry. Having lost their means of support, with winter approaching, their condition is pitiable, and such that they need immediate outside help. Appeals are being sent out by the officers of the Red Cross for money and supplies.

During the second week in November the West Indies were in the grip of earthquakes, tidal waves, cyclones and deluges of rain. The islands of Haiti, Santo Domingo and Jamaica suffered the most. Entire towns have been demolished. The surface of the islands is distorted chasms, upheavals and landslides. In many places the contour of the land has been entirely changed. In Santo Domingo 28 inches of rain fell in seven days, most of this during the last four days. Death, wreck and ruin is everywhere and the loss of property is incalculable.

The Catholics of France have boycotted the public school, thus badly demoralizing them. They charge the government with teaching atheism. Prominent bishops have publicly forbidden Catholic parents to send their children to the public schools if Catholic schools are available, and have urged that no children be allowed to use the interdicted text books, which are said to contain atheistic statements. Catholics are urged to protect the Church by means of the ballot.

The voters of Maryland defeated the disfranchising constitutional amendment by a large majority. The foreign element voted strong against the amendment, fearing it would imperil their franchise as well as that of the negro.

On October 26, Prince Ito, of Japan, was assassinated in Harbin, Manchuria, by a Korean. He died twenty minutes after being shot. The assassin after arrest stated that he came to Harbin for the express purpose of assassinating Prince Ito, for alleged tyranny of the prince over Koreans when resident-general of that country. Prince Ito was one of the prominent Japanese diplomats. Two Americans, Homer Hulbert and Rev. Underwood, have been charged with complicity in the assassination of the prince. This charge is discredited by the sane and reliable Japanese papers.

The Fifth Annual Mid-winter Conference, to be held under the auspices of the Moody Bible Institute of Chicago, Dec. 2-5, will lay special emphasis upon the evangelizing of women. Gipsy Smith has stirred the Christian leaders of that city by his testimony that five men to one woman are now being saved in his meetings. If this means Godless mothers, what does it mean for the next generation of children? A number of prominent Christian workers are expected to deal with this subject.

Count de Lambert, the French aviator, accomplished one of the most remarkable and daring feats yet accredited to heavier than air machines. Starting from the huge aerodrome, with a Wright machine, he flew to Paris, a distance of 13 miles. After maneuvering over the city at an average height of 400 feet, he ascended in gradually diminishing circles and passed several hundred feet above the Eiffel tower. The greatest height reached was about 1300 feet.

S. Kira and M. Sairo, representing a syndicate of Japanese merchants and the government bank at Tokyo, closed a deal recently for 154,000 acres of land in Texas, upon which Japanese will be colonized. The land will be devoted to the cultivation of cotton and rice. The cotton raised will be exported direct to Japan. S. Kira also admitted that the syndicate expects to buy 500,000 acres more in the southwest.

During the coming winter the work of constructing fortifications for the entrances to the Panama canal will be given careful consideration by a joint army and navy board. This board will visit the isthmus to investigate conditions there, so that Congress may be prepared to act. The fortifications are supposed to be completed by the time the canal is finished, which is supposed to be about 1915.

In November forty-seven young men from China came to this country to enter our various colleges for technical training at the expense of the Chinese government. Next year 153 more will be sent over, and the entire 200 will return home when their courses are completed to give their country the advantage of their training.

The United States government is still busily engaged in investigating the customs service in New York. Since the discovery of the Sugar Trust fraud, through which the government was defrauded out of millions of dollars of import duties on sugar, by means of false weighings, seventy-three employees have been dismissed from the service, and many of these may have to face criminal charges. The Government has determined to probe the matter thoroughly and punish those implicated in the fraud, regardless of position or influence. Indications are that some men holding important positions in the Sugar Trust are implicated and are in danger of being prosecuted.

As the year 1911 will be the 300th since the authorized version of the Scripture was given to the world, the Oxford University Press purposes to mark the event by a commemorative edition, which, while preserving the form, dignity and high religious value and literary beauty of the King James Version, shall be freed by careful revision from archaic forms and errors in translation.

There is some suspicion that the slave trade in Africa is not totally abolished. Some English and German cocoa manufacturers have served notice that they will not buy cocoa beans from Portugese West Africa until they are given conclusive evidence that slave labor there is abolished. They are trying to induce American manufacturers to take the same attitude.

Elmer Burlingame has invented a telegraphing typewriter. At the sending end of the wire the operator has an ordinary typewriter set on a special stand containing the mechanism invented by Mr. Burlingame. The operator works the ordinary keyboard of the typewriter, and his communication is reproduced and recorded in Roman letters at the other end.

The Colt Arms Company is now making for the War Department a lot of new machine guns, for use in our army. They will be the most destructive weapons of the sort ever produced. They are so light that one can be easily carried about by a man, yet they will kill a man two miles away and fire 400 shots per minute simply by the turning of a crank.

The suicide record of the United States for 1908 proves that during last year the rate was higher than for any previous year for which at least approximately accurate data are available. Against the rate of 18.8 per 100,000 of population in 1907 the rate for 1908 was 21.8, or an increase of three per 100,000 of population.

On October 31, twelve men were killed in a mine explosion near Johnstown, Pa. The cause of the explosion is not known definitely. The men killed were engaged in laying tracks in the mine. This work necessitated the use of explosives to blast some rock in grading.

The state of Illinois requires the teaching of humane treatment of animals in the public schools. The teacher who neglects to comply with the law may be fined five per cent of his salary.

The final figures show that the total loss of life in the Messina earthquake of last year was about 76,000. Since then about 22,000 persons have migrated from that region to America.

On November 10, President Taft ended his 13,000 mile trip through the west and south. On this trip he made 266 speeches.

Is **Dec. 09** attached to your name on the cover? If it is your subscription expires with this number. Please renew at once.

ANTI-SALOON NOTES

During the last few days of October, New York City was flooded with spirituous liquors from France, Switzerland and Bulgaria. At midnight, October 31, the import duty on champagne was raised from $6.00 to $9.60 a case, and on other wines and liquors proportionately, because of the termination of the tariff agreement between the United States and these countries. One of the French liners came into port late in the evening of the 31st, with 1,300 tons of liquor on board for admission under the lower duty. The consignment was admitted thus saving the importers nearly $20,000.

The French minister of justice has just issued some significant statistics: Out of 100 persons convicted of murder, 53 were confirmed drunkards; out of 100 persons convicted of arson, 57 were confirmed drunkards; out of 100 persons convicted of begging and vagabondage, 70 were confirmed drunkards; of 100 persons convicted of assault, 90 were confirmed drunkards; of 500 persons convicted of all offenses, 323 were drunkards, of two-thirds of those convicted for various assaults were drunkards.

Lord Northcliffe, the great English publisher, who owns sixty or more periodicals, has invested $6,000,000 in forest lands and paper mills in the interior of New Foundland. The paper will be shipped direct to England. He concluded he was paying too much for the paper he was using, consequently he built his own mills where the wood from which the paper is made is cheap.

On Nov. 1, Illinois put four more counties on the dry list, making the total number of such in the state thirty-nine. A number of precincts and towns in some of the other counties also voted out the saloon. A few towns that had been dry reversed their previous verdict.

Miscellaneous

THE SAFER SEAS

The way of a ship in the midst of the sea has ever been a thing of mystery and romance, before and since the writer of the Proverbs named it as one of the quartet of things beyond his understanding We comprehend it better now; and our better comprehension has robbed it of a deal of its mystery. But surely we have only added to its romance. The swift gathering from the four quarters, of the sea of the ready helpers in response to the appeal flung across the ocean of the ether by the stricken Republic has as much of romance in it as any tale of Golden Fleece or Flying Dutchman or Columbian caravel. The conquest of man over the sea is wonderful in the matters of speed and endurance, but it is little less remarkable in the point of safety.

During the past few years, with the immensely increased value of ships as one powerful incentive, and the rapid advance of science and invention as a means, the factor or uncertainty and danger has been reduced to a minimum. For instance, navigators for years had been discomfited by the vagaries of the fog-horn. Sound does not travel in a straight line through fog, but tunes itself to certain air-currents, which often bear it, arc-like, over ships and render it inaudible. The wind, too, often carries it in a direction contrary to where it would be of use. Now experimentation has proved that better than the fog-horn is the exploding at definite intervals of dynamite bombs. But better even than that is the tiny tinkle of the submarine bell which spreads out in a circle under the water for a radius of fifteen miles and is caught up by the telephonic receiver of the fast-traveling ship.

There are many other recently added devices on board the ships themselves that give greater security to the sea-goer. If he falls overboard, an alarm is given, the officer on the bridge touches a small hand lever, an electrical current is switched on, and a life buoy drops on the instant from the stern of the ship. Close on its heels falls a carton which the touch of the water, by chemical action, turns into a brilliant flare of light. Combined with this a perfectly arranged drill throws over the ship's side (all in a few seconds) a life-boat, perhaps only a cockshell on the waves, but fully stocked with provisions and water and manned by a crew expert to the highest point of seamanship. If fire breaks out in any one of the holds of a modern ship, the beginning of it is immediately registered under the very nose of the officers on the bridge If a vessel is struck in sudden collision, with the pulling down of a lever or the twist of a wheel the officer on watch can shut with certainty every bulkhead door throughout the vessel, and thus save her from at least immediate sinking. I must not forget the wireless, next in importance to the submarine bell, quick to call and to save in time of danger with the now poverbial "C. Q. D.," so recently proved sure in protection.

These things, already heard of, I went down to see for myself.

After the necessary interviews with the officials of the Cunard Line, I met and chatted with Captain Turner, R. N. R., of the Lusitania. He was simple, affable, and quiet, and we talked of ships and signals. "Yes," he said, "I am tired of the old fog-horn. We can't hear it half the time, and it is always uncertain. The birds may hear it over our heads, but not we. I remember some time back that I was taking her (the liner) across, and I hadn't been able to make an observation, because of fog, during the whole voyage, but I knew by dead reckoning that I must be somewhere near the other side, so I stopped her, took an up-and-down sounding, with the lead I mean; but that didn't do me much good. It was still thick weather, so I just headed her round—went dead slow—and pointed for the shore. Presently I heard two guns in quick succession to starboard. I threw her helm over to port a bit, and told the officer on the bridge to time me off on his watch six minutes; and, sure enough, after the interval I heard again the two guns, and it meant to me the Head of Kinsale. We don't often have to do it that way, and it is lucky we don't. But I like these explosive signals, and I believe they will be adopted more generally by many of the lightships and lighthouses. No," he said, turning to me with a quiet, searching look on his calm face, "people don't know the danger very often, but we on the bridge know it only too well. The bell is the thing, the submarine bell. I heard the one on the Boston Lightship in a storm once ten miles to sea. Another time, from the North West Lightship in a dangerous fog I picked up the sound eleven and a quarter miles off. But if you will come aboard I will show you more of our safety appliances; and if you keep out of my way when we sail next Wednesday, you can come down the Bay with us, if the pilot will promise to take you off when he leaves." I looked at Captain Turner and thought that, after all, the problem was only half solved by that which was inventive and automatic. It still required a man who made no error of judgment; who was cool, calm, collected, and who knew the seas as if they had been the streets of a mapped-out city.

I boarded the liner the following Wednesday morning [illegible]day at her dock with the blue-peter [illegible]d at her fore-truck, signal of her near departure. She looked doubly huge in the dense fog that held the city and harbor that morning, with her details in shadow and only her great sweeping lines outlined. Down on the wharf there was the rush and hurry of the passengers, and in gangs at every hatchway four hundred men were trundling, heaving, straining to get on board the last of the cargo which was billed to go. They take no chances as to the weather, for when the hour of sailing has once come, and there is a clearing, she will be off in a jiffy on her five-day flight across the Atlantic. For me the fog was the weather of fortune; it gave time to make the pictures, talk to the officers, and study the ship.

Spick and span, with all in perfect readiness, the hour of sailing passed, and still she did not go; the fog thickened and thinned in streaks. It blurred the eyes and tried to make my pictures gray. By turns it cleared up, and gave the vision of a sick sun that leered out and then fled; until suddenly, an hour and a half late, when there was a rift in the semi-darkness, her giant whistles on the fore smoke-stack screamed the note warning of departure. The Lusitania has two steam sirens and one six-inch steam whistle, and it was a wonderful noise indeed that they hooted out. How could she, with such shrill notes, ever get tangled up with other craft?

What didn't she have, that liner, in the way of mechanisms that were the antidotes of danger? The submarine bell telephone, of course, heads the list, and warrants a full description. The bell itself is not carried by the steamers, but hangs submerged to a lightship on some dangerous shoal. It is struck by pneumatic machinery so many times and at varying intervals coincident with a signal code which mariners know and which denotes each particular lightship. Water being an excellent conductor of sound, the notes of the bell are thereby carried long distances in all directions, until they reach and strike the side of an approachng or passing ship. The receiving apparatus on the vessel receiving the signal consists simply of square iron tanks filled with water set inside and against the hull of the ship on either bow, having open communication with the water outside. From the tank the sound is carried through microphones (and thereby intensified) to the telephonic receivers in the wheel-house. Here it may be listened for by two earpieces, one coming from the tank on either side of the ship. It is easy thus to learn on which side of the receiving vessel the transmitted signal is arriving, and in like manner also the position of the signaler or lightship is determined.

I will run over the other safety appliances quickly, for there were many: the special device for detecting fire, a little trimly constructed bird-cage of a box with an electric fan within, which, started by a clock attachment every quarter of an hour, by its revolutions would suck up a sample of air from each compartment below. If there were fire in any compartment, a film of smoke would come out of the funnel-like top of the pipe leading from that compartment, and the officer on duty would know instantly of the danger and its exact location. Each hold could send smoke by a separate pipe to this box and thus the fire could easily be located, whether it was in the mail-room, passengers' baggage-room, in the fore or after holds. And should this by chance ever happen, within a minute a valve could be opened and a rush of high-pressure steam, the best fire extinguisher possible, would be fighting the flames below. There were also many meth-

ods of signaling. One could use the semaphore by day and by night the blink and flash of electric lamps spelling messages in the Morse code.

Clockwork machinery blew the ship's fog-whistles in six-second blasts, separated by silent intervals of fifty-four seconds, and with one winding the apparatus would run for a week. If it failed, there were other hand-geared mechanisms to take its place. Steam steering-gear helped the helmsman, with two sets of steering engines, one above and one below water level, and both again in duplicate. By Graham's famous telephone any part of the ship could be rung up from the bridge and the orders spoken direct to it.

Lastly, I interviewed the Wireless Man. He told me the marvels of his apparatus and of the certainty and correctness of it. "Why," he said in answer to my questions, "we can transmit a message five hundred miles and receive one direct two thousand miles. On the second day out we publish a paper with press news from both sides the Atlantic. We are never out of touch with two or more ships during the entire voyage, and the captain advises both London and New York every day at noon the exact position of his ship." In answer to a query of mine whether he often made mistakes, the wireless man showed me a reprimand from his officials for the tiny fault of leaving out an "r" in a word. "We are just as good as a land wire," he went on to explain. "We are able through the wireless to buy and sell stock in Wall Street and transact important business for our passengers all the time."

The great ship had flung itself out in the stream until she almost seemed to bridge the North River. There was still a heavy fog, yet with wonderful care she was straightened out on her course and cautiously made for the open sea. By some miracle of intuition, as it seemed to a landsman, the captain had judged right, and just as we struck the Ambrose Channel (and you must see the buoys there before you can go ahead), the weather cleared and the sun shone brightly, we gathered speed and all was well. There was just one little let-up in the ship's outward course when the pilot's tiny boat impudently came along side to take off him and the writer.—Arthur Hewitt, in The Outlook.

DEVELOPMENT OF THE UMBRELLA

For many years the only trick of which an umbrella was capable was that of turning inside out and sailing away in a gale of wind. And up to a few years ago, a writer in the American Inventor states, only seven patents on umbrellas had been issued in the United States in one hundred years, and this despite the fact that the annual production of umbrellas is close to fifteen millions.

Of recent years, however, the umbrella has been developing rapidly. One picks up even a cheap one nowadays, presses a button, and the top spreads itself like an eagle ready for its flight. One is going away, and an ordinary umbrella is too long to put in one's grip. Among the assortment of umbrellas and parasols is one meant for just such an emergency, and which, in a most accommodating manner, folds up to suit the size of the traveling-bag. Other new ones lock with a key. Some spread their shade over nine feet of territory, and dealers aver that these are but a few of the improvements which we may expect.

The way umbrellas are made is of considerable interest. The ribs and stems are generally turned out by factories making a specialty of them, and are sent thence to the real manufacturer. Here, first, the man whose work it is to assemble the parts inserts a bit of wire into the small holes at the end of the ribs, draws them together about the main rod, and puts on the ferrule.

In cutting the cloth, seventy-five thicknesses, or thereabouts, are arranged upon a table, at which skilled operators work.

In another room are the girls who operate hemming-machines. A thousand yards of hemmed goods is but a day's work for one of these girls. The machines at which they work have a speed of some three thousand revolutions a minute. After being hemmed, the cloth is cut into triangular pieces with a knife, as before, but with a pattern laid upon the cloth. The next operation is the sewing of the triangular pieces together by machinery.

The covers and frames are now ready to be brought together. In all, there are twenty-one places where the cover is to be attached to the frame in the average umbrella.

The handle is next glued on, and the umbrella is ready for pressing and inspection. By far the greater number of umbrellas today are equipped with wooden handles. A large variety of materials may be used, however, such as horn, china, bone, agate, pearl, ivory, silver and gold. Gold and silver quite naturally enter into the construction of the more expensive grades of umbrellas, some of which, in price, have been known to bring as high as one hundred and fifty or two hundred dollars.

A wooden handle may likewise be expensive, depending upon the quality of wood used. Ebony, palm, palmetto, snakewood, oak and alder are well-known to the umbrella man.—Sel.

VALUE OF OWLS AND HAWKS

Does it pay the farmers to protect hawks and owls? Any farmer who has studied the habits of these birds will admit that it does, according to J. W. Franzen of the Minneapolis public library museum, in Farm, Stock and Home. Of all the hawks and owls of eastern North America only the coopers and sharp-shinned hawk and the great horned owl can be said to be more harmful than useful. Hawks and owls are the natural enemies of gophers, field mice and other harmful rodents, which, if left unchecked, would increase in such numbers as to make farming unprofitable if not impossible. These birds are also great destroyers of grasshoppers, locusts and other insects. What are farmers doing to protect these birds? As a general rule they are shot on sight. Truly a signal reward for their services.

In 1885 an act was passed in the state of Pennsylvania known as the scalp act, a bounty of fifty cents was offered for each hawk and owl killed within the state. The state paid out bounty on over 100,000 birds. The farmers were satisfied that the chicken killers were destroyed. About two years later the gophers, field mice and noxious insects appeared in such numbers that the farmers were powerless to deal with them. The result of the foolish act was that the farmers suffered a loss of nearly $4,000,000 in a year and a half. Dr. Fisher of Washington, has found that 90 per cent. of the food of the red-shouldered hawk, commonly called chicken hawk, or hen-hawk, consists of injurious mammals and insects; while 200 castings of the barn owl contained the skulls of 454 small mammals, no less than 225 of these being skulls of destructive field or meadow mice.

No hawk or owl should be killed without being first given a fair trial. It may only be a certain individual that is killing chickens. If this one is found guilty and shot it will generally be all that is needed. One should not condemn the whole tribe for the wrongdoing of a few. A pair of barn owls on a farm are equal to half a dozen cats. Encourage the presence of these useful birds on your farm and you will be well repaid.—Our Dumb Animals.

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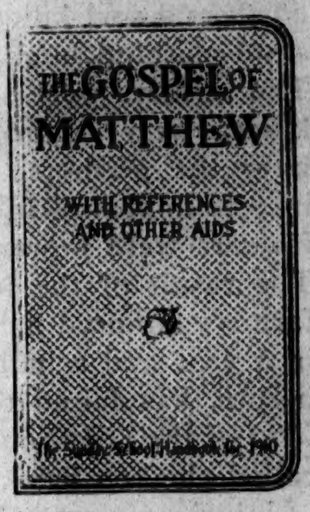

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